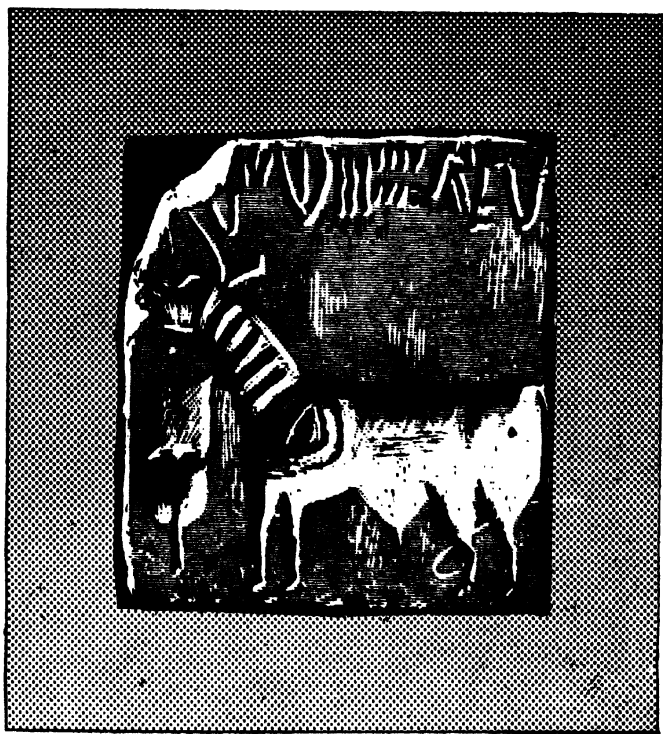


# THE INDIAN HISTORICAL QUARTERLY

Edited by  
**NARENDRA NATH LAW**



# THE INDIAN HISTORICAL QUARTERLY

IN 39 VOLUMES

The establishment of the Asiatic Society by Sir William Jones in the eighteenth century, the product of the early Europeans in India, to acquire and disseminate knowledge of Indian history, customs and manners of the Indian people left a blazing trail through its journals and proceedings. The coming centuries witnessed several savants delving deep in the subject and as a result, besides many books, several articles were published in the ever increasing journals and periodicals. To wit the untiring efforts of Cunningham, Max Muller, Stein, Princep and others can be cited.

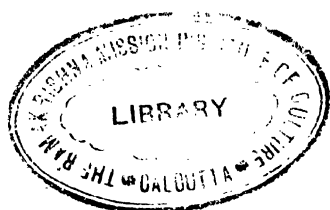
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NARENDRA NATH LAW

Vol. XV II



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No. 1

## Cirañjīva and his patron Yaśavanta Siṃha

Cirañjīva Bhaṭṭācārya, the celebrated poet and poetician of Bengal, was a prolific writer. Four of his works have hitherto been discovered and published :—the *Vidvanmoda-taraṅgiṇī*, the *Mādhavacampū*, the *Vṛttaratnāvalī* and the *Kāvyaṭīkā*. In the last named book the author has cited verses from three other works of himself viz. *Śṛṅgāratatīnī*, (*Hṛdaya*-) *Kalpalatā* and the *Śivastotra*, none of which has yet been discovered. Mss. of a work named *Tājikaratna* by Cirañjīva Bhaṭṭācārya are reported,<sup>2</sup> but it is not clear if the two authors are identical, though it is not improbable that Cirañjīva, being the grandson of a Sāmudrakācārya, might have written a work on astrology.

A great confusion prevails regarding his date and the identification of his patron Yaśavanta Siṃha. Fortunately, Cirañjīva has

1 The *Vidvanmodatarāṅgiṇī* has been printed many times: an edition with a Bengali translation appeared as early as 1826 A.D. (B. N. Banerji: *Sanjvāda-patre Sekālera Kathā*, 1st ed., pt. I, pp. 65-6) The *Mādhavacampū* was published by S. Samāśrami in the *Pratnakarma-nandini* in 1871 A.D. The *Vṛttaratnāvalī* was printed at Serampore in 1755 Śaka (1833 A.D.) along with the *Chandomañjarī* bound together. The *Kāvyaṭīkā* has been published in the *Saraswati Bhavana* Texts in 1925 with an excellent Intro. by B. N. Sarma, M.A.

2 A fragment of the *Tājikaratna* (fol. 5) exists in the *Saraswati Bhavana* Library of the Benares Sanskrit College: *Cat. of Sans. Mss.*, 1913, No. 2075. Another copy, dated 1607 Śaka, exists in the Library of the Sanskrit Sahitya Parishad, Calcutta, which we are unable to examine yet. In the *Vidvanmodatarāṅgiṇī* (l. 6) Cirañjīva referred to his grandfather's proficiency in Palmistry.

recorded interesting details about himself and his family. His father Rāghavendra entitled Śatāvadhāna Bhaṭṭācārya was a student of the celebrated Naiyāyika of Navadvīpa Bhavānanda Siddhāntavāgiśa, whose period of activity roughly extends over the last half of the 16th century A.D.<sup>3</sup> Cirañjīva has preserved the names of his two literary works, the *Mantrārtha-dīpa* and the *Rāmaprakāśa*, of which the former remains yet to be discovered. Of the two rival poets of Rāghavendra's time and locality, whose panegyrics upon him have also been fondly preserved by Cirañjīva, we would identify Viṣṇu with the grandfather of Bāṇeśvara Vidyālaṅkāra belonging to the same village.<sup>4</sup> At the end of the *Mādhavacampū* Cirañjīva recorded important details about himself in the following verse:—

वाग्देवीवदनादनादिरचना-विन्यासदीव्यत्रव-  
 द्वीपप्राप्तजनैरेकदिवसं वाराणसीवासिनः ।  
 विद्यासागरजागरोन्नतमतेर्भाव्या समेषा कृति-  
 विद्वद्भिः कृपया कयापि सहसा मातृगर्भमुत्सृज्य तैः ॥<sup>5</sup>

From this we gather that he was born at Navadvīpa, apparently when his father was residing there as a teacher, and he was long a resident at Benares where he seems to have read with a scholar of the title of Vidyāśāgara. The *Mādhavacampū* was written when he was yet a boy as the concluding verse in each chapter of the book '*bālye kautukino*' proves. Verses from this book as well as the *Vidvan-modatarāṅgiṇī* are found cited in the *Kāvyaṭīkā*, which was apparently the last of his works as far as available. The *Vidvan-modatarāṅgiṇī* was written after the death of his father when

3 Bhavānanda undoubtedly preceded Jagadīśa as a comparison of their commentaries on *Anumānadibhūti* easily proves. Jagadīśa was already at the head of the seminaries of Navadvīpa in 1532 Śaka (1610 A.D.), as stated in a Ms. of his work we examined at Nuhati in the family collection of the late Dr. H. P. Śāstri.

4 Vide *Citracampū* by Bāṇeśvara Vidyālaṅkāra, Ed. R. Chakravarti, Benares, 1940, p. 89 (vv. 264-65) & Intro. p. 8.

5 The late Dr. Śāstri read 'janai(r)' instead of 'jane(r)' in l. 2 of the verse (*Vaṅgiya-Saṁhita-Parīṣat-Patrikā*, vol. XXXVII, p. 138). We have given preference to the reading of S. Sāmaśramī as more suitable in style and sense.



Cirañjīva was established as a distinguished professor at Benares teaching various subjects:—

सोऽहं पुरा समधिगम्य पितुः प्रसादं  
ब्रह्मैकतां गतवतः शिवराजधान्यां ।  
यत्नादधीतमनधीतमथापि शास्त्रम्  
अध्यापयामि निवृत्तं निपुणं विचार्य ॥ (I. 21)

The pan-Indian popularity of most of his works was due apparently to their publication from Benares, the meeting ground of scholars from all parts of India.

The *Vṛttaratnāvalī* was written for the benefit of the author's patron-chief Yaśavanta Siṃha. As the printed edition of this interesting book is not easily available we cite below the introductory verses (2-4) referring to that chief.

श्रीगोवर्द्धनभूपनन्दन तव प्रोढामवीरस्फुरतः-  
संग्रामे यशवन्तसिंह महिमारम्भातिस्म्भावनाम् ।  
सद्यश्चिह्नकबन्धकन्धरगलद्वाराभरामोदिता  
सा चण्डी सह योगिनीभिरभितः संवर्द्धयत्याशिषा ॥२  
विद्वद्भिः परिवारभारकलनप्रोद्धूतचिन्तालम्-  
भूपालैः कमलाविलासरसिकैः संत्यज्यमानादरा ।  
गौडश्रीयशवन्तसिंह-नृपते त्वां बद्धशुद्धादरा  
कालेऽस्मिन्नधिदेवता खलु गिरां संवर्द्धयत्याशिषा ॥३  
वैरिन्नातविमर्द्दिनिकृप ! कृपारामैकवंशश्वज !  
छन्दःशास्त्रविचारपारग ! यशःकर्पूरपूरोज्ज्वल ।  
गौडश्रीयशवन्तसिंह-नृपते मद्रत्तरत्नावली-  
वृत्ताकर्णनतः स्वकर्णपुटयोर्मार्धुर्यमाधारय ॥४

(*Vṛttaratnāvalī*, Serampore Ed., p. 3)

Yaśavanta (not Yaśovanta) was thus a son of Govardhana and a descendant of Kṛpārāma. He has been very frequently addressed in the body of the book with epithets like 'Gauḍa-kṣetra-kṣauni-nātha' (p. 5), 'Gauḍa-vaṃśa-tilaka' (p. 7), 'Gauḍāvaninātha' (p. 8), 'Gauḍakṣmābhṛd-vaṃśottama' (p. 12) and 'Gauḍa-vaṃśa-haṃsa' (p. 15). In the *Kāvya-vilāsa* also there are seven verses in praise of this chief (pp. 7, 11, 20, 27, 30 & 50) with the epithet 'Gauḍa' in

two of them (pp. 7 & 50). Moreover, among the illustrations of the *Kāvya-vilāsa* we find a number of panegyrics upon various contemporary chiefs viz. Jayasiṃha (p. 45), Hṛdaya (pp. 16, 19 & 35) and Kirti (p. 50), besides former kings Kṛpārāma (p. 18), Vijayasiṃha (p. 39) and Mānasiṃha (p. 49). It seems that Cirañjīva was connected with the great College at Benares founded by Mirza Raja Jayasiṃha (d. 1666 A.D.),<sup>6</sup> where he came in contact with many local chiefs. We are, however, confronted here with the current theory about the date of Cirañjīva.

The late Dr. H. P. Śāstrī regarded Yaśavanta as a native of Bengal putting an easy interpretation to the term 'Gauḍa' applied to him and identified him with Yaśovanta Siṃha, Naib Dewan of Dacca under Nawab Suja-ud-Din (17-7-39 A.D.).<sup>7</sup> Dr. Śāstrī stuck to this view in face of a number of conflicting evidences, which may be briefly summarised as follows:—

(i) Cirañjīva's father Rāghavendra was a student at Navadvīpa not later than about 1600 A.D. Cirañjīva, therefore, can hardly be brought down farther than 1700 A.D.

(ii) In an illustration of the *Kāvya-vilāsa* (p. 12) the name of Raghudeva Bhaṭṭācārya is mentioned in a way showing that he was Cirañjīva's revered teacher and was probably still alive. This scholar is clearly identical with the famous Naiyāyika Raghudeva Nyāyālaṅkāra who flourished at Benares about 1650 A.D. He lent his name to a document written at Benares in 1657 A.D.<sup>8</sup> In the

6 Tavernier in his *Travels* (Constable, vol. II, pp. 234-5) gives an interesting account of this institution, which he visited in December, 1665.

7 *Notices of Sans. Ms.*, vol. III, No. 280. In the *Sāhitya-Pariṣat-Patrikā*, vol. XXXVII, p. 135 Dr. Śāstrī stated that Yaśovanta was originally a Zemindar of Rāḍha. The only chief of this name who can be traced in the region was Yasom(v)anta Siṃha of Karmagarh in the Midnapore district who was Zemindar in 1711-48 A.D. (A. C. Gupta: *Hughl.* pp. 186-7). But his father's name was Rāmasiṃha and there was no Kṛpārāma in the family.

8 R. S. Pimpulkar: *Citlbbhatta-prakarana*, p. 79.

Saraswati Bhavana Library of the Benares Sanskrit College there are two small tracts of Raghudeva copied respectively in the years 1709 (1652 A.D.) and 1716 V.S. (1659 A.D.).<sup>9</sup> Cirañjīva apparently read with him in the 2nd quarter of the 17th century A.D.

(iii) A Ms. copy of the *Kāvyaṭīkā* is dated 1732 V.S. (1675 A.D.). Dr. Śāstrī admits that this date is "too early for Cirañjīva."<sup>10</sup> The *Kāvyaṭīkā*, as we have stated above, was the last of his literary works as far as available. The lower limit of the period of his literary activity is thus fixed on the strength of this Ms. of 1675 A.D. It is, therefore, impossible to place him in the middle of the 18th century.

(iv) Cirañjīva belonged to the village Guptapalli or Guptipārā in the Hughly district and according to old traditions current in the village he preceded his co-villager Mathureśa Vidyālaṅkāra who wrote the *Śyāmākalpalatā* in 1672 A.D.<sup>11</sup>

The above evidence points to the conclusion that the identification of Yaśavanta proposed by Dr. Śāstrī is no longer tenable. Jayasiṃha, who is amply praised in a verse of the *Kāvyaṭīkā* as evidently a living monarch, should better be taken as the great Mirza Rājā Jayasiṃha and not his descendant Jayasiṃha II as surmised by Dr. Śāstrī. It is an interesting problem for research to identify the other princes commemorated in that book viz. Vijaya-siṃha, Kīrti (siṃha) and Hṛdaya (siṃha). We shall attempt to trace the history of the family to which Yaśavanta belonged on the evi-

9 *Cat. of Sans. Mss.* vol. II (Nyāya-Vaiśeṣika), 1937, No. 1100 (Muktivāda) & No. 1106 (Sāmagrīvāda).

10 L. 4125. *Descr. Cat. of Sans. Mss., A.S.B.*, vol. VI, pp. 461-2.

11 *Bhāratavarṣa* (Bengali Monthly), vol. II, pt. ii, p. 944. Harimohan Pramanik (1820-73) wrote a book in Bengali on the 'Chronology of Indian Poets' (*Bhāratavarṣa-kavidigera samayanūpana*) which was published by his son in 1302 B.E. (1895). Cirañjīva's account is found in pp. 126-28 and it is stated that his descendant in the 5th generation Hema Candra Bhāṭṭācāryya was living when the book was written.

dence of a little known work still existing in Mss.—the *Rāmaprakāśa* ascribed to Rājā Kṛpārāma, the patron of Cirañjīva's father.

### *The Rāmaprakāśa*

In the library of the India Office, London, there are two Ms. copies of this book. We recently came across another copy in the Edward VII Anglo-Sanskrit Library, Navadvīpa. It is written in the Nāgara script and is complete in 449 fols., each page containing 14 lines. The introductory verses containing important personal details about the royal author are reproduced below :

प्रणम्य सकलेशानं सकलेशानमुदये ।  
 कालतत्त्वार्णवे रामप्रकाशं सेतुमादधे ॥  
 महेशानकृपाराम-कृपारामेण तेन तु ।  
 सम्पादनीयो ग्रन्थोऽयमानन्दयतु सन्मनः ॥  
 यद्गुद्धिः सदसद्विवेकनिपुणा द्रागेव जाग्रद्यशो-  
**जाहङ्गीर-महीमहेन्द्रगणिता** श्रैष्ठ्येन सद्वृद्धिषु ।  
 यन्नीतोरवगत्य सन्नयगुरुः शुकोपि मोहात् क्षणं  
 स्तब्धश्चालितशीर्षमीषदसकृन्नीतिं पुनः प्रेक्षते ॥  
 कर्तव्यानिह कुर्वतोऽपि विषयान्नासक्तिमलेच्छतो  
 यस्यानन्दिहृदः सदैव परमब्रह्मैकनिष्ठं मनः ।  
 दातुः पण्डितमण्डले विहरतो विद्याविचारेच्छया  
 दीने यस्य दया श्रुतिस्मृतिगताचारः समुन्मीलति ॥  
 शौर्यं यस्य महाप्रतापनृपतेर्जागर्ति मूर्ध्नि स्थितं  
 कीर्तिर्यस्य जनानुरञ्जनकरी विश्वं दिशो धावति ।  
 यतस्तुः समरे द्विषत्क्षितिभुजः शूरान् निहन्ति क्षणा-  
 दाता वीरविमर्दनः पृथुमतिर्नाम्ना च **गोवद्धनः** ॥  
 श्रीमद्भूपसमूहवन्दितपद-**श्रीसाहजाहङ्गीर-कृपा-**  
 पालं **यादवराय-वर्मतनयो** माणिक्यचन्द्रान्वयः ।  
 गौडक्षत्रकुलोद्भवो भुवि **कृपारामाभिधो** भूमिपो  
 ग्रन्थं धर्मकृतां कृते रचयितुं तस्मिन् मनो यो दर्शयति ॥  
 न्यायादिशास्त्रेषु कृतश्रमस्य स्मृत्यर्थदृष्टेरितगौडभूतेः ।  
 ग्रन्थेऽल्ल नानामतर्निर्णयाग्रया **शतावधानस्य** कृतिर्मुदे स्यात् ॥  
 सन्ति यद्यपि भूयांसो ग्रन्था एवोत्तमोत्तमाः ।  
 तथापि कथनास्वादमयमुत्पादयिष्यति ॥

शास्त्रतत्त्वार्थसंज्ञानाद् ये धीरा गतमत्सराः ।

गुणग्राहितया तेषामत्र दृष्टिर्भविष्यति ॥

हेमाद्रि-माधवादीनां गौडानां तत्त्वदर्शिनो ।

सम्मतं समभिज्ञाय ग्रन्थोऽयं परिनिर्मितः ॥

तेषां मिथो यच्च विरुद्धमागतं मतं विचारेण च तत्र यच्छिवं ।

तदचितं चान्न मनो विचक्षणैः क्षणं निवेश्यं सदसत्प्रबुद्धये ॥

अथ शुचितत्कालजीवी कर्म कुर्यादित्यादिविधौ.....

The contents and extent of this copy agrees with the first copy in Bengali script preserved in the India Office library.<sup>12</sup> But the present copy contains a much better and lengthy colophon, recording important facts, which is, therefore, fully reproduced below :

प्रबलयुवदशायां वृद्धशीलो गभीरो

बुधसदसि सुधीरः सूक्ष्मशास्त्रार्थदृष्टिः ।

विनयनयसमुद्रो दानधर्मे प्रबुद्धो

विषमगमरमिहो रूपवान् यस्य सूनुः ॥

दिशि विदिशि निहत्य द्वेषिभूपान् महोग्रान्

तदमितवनितानामूर्द्ध्वं नन्दाश्रुपूर्वः ।

जनयति खलु वर्षाकालभावं सदैवं

बहुवितरणशीलो गौड-**गोवर्द्धनाख्यः** ॥

नृपे यस्मिन् पाणौ कृतवति कृपाणीं सचक्रितं

प्रतापक्षीणीया गिरिदरदरीगर्भमहह ।

निषेवन्ते गृढास्तुरगवरमारोहति मति

प्रयात्युर्वीं गुर्वीं खुरपुटहतानङ्गमभिनः ॥

**कृपारामो** दामोदरचरणसेवैकशरणः

शिवभ्यायो विभ्याचरणचतुरो दाननिपुणः ।

धराधन्यो गौडान्वयजनितकीर्त्तिर्नरवरः

स धर्मार्थं ग्रन्थं स्मृतिषु विदितार्थं व्यरचयत् ॥ कुलकं

**भट्टाचार्य-शतावधान-**कृतिणि न्यायादिशास्त्रार्थविद्-

वर्ये द्वैतमते तदेकतरतो निर्णायके भूरिशः ।

आज्ञां तव विधाय धर्मविदुषां हर्षाय सम्पादिते

ग्रन्थेऽस्मिन् विमले प्रयान्तु सुधियां चेतांसि निर्विण्णतां ॥

समारब्धो विघ्नप्रकरहर-गोवर्द्धनरुचेः

समाप्तोऽयं ग्रन्थः क्षितिपतिकृपारामरचितः ।

व्यवस्थासामग्रया मुनिवचनगूढार्थनिचय-

प्रकाशो विज्ञार्थं हरचरणयोरर्पित इति ॥

इति गौडक्षत्रकुलावतंस-यादवरायात्मज-माणिक्यचन्द्रान्वय-महामतिक-परमज्ञानि-विराज-मानमानोन्नतकीर्तिप्रतापोजित-वृषति-श्रीकृपारामा (नुनोत-श्रीशतावधान-भट्टाचार्य-) विरचितः कालतत्त्वार्णवसन्तरणोपाय-सेतुभूतस्थित्यादिकालनिर्णायको रामप्रकाशनामा ग्रन्थः समाप्तः इति संवत् १७०४ वर्षे कार्तिकमासे शुक्लपक्षे अष्टम्यां तिथौ रविवारान्वितायां वृश्चिकलमे शुभस्थाने ईदुरखी-नामनगरे ॥

श्रीकृपारामनामगौडराज्ये तस्यात्मज-श्रीगोवर्द्धनगौडराज्ये तस्यात्मज-श्रीपहारसिंह गौड-राज्ये शुभं ॥

माध्यन्दिनीयशाखायां यजुर्वेदाध्यायि-श्रीमहायान्निकवाघामिहोत्रिणां स्वीयात्मजश्रीदुर्वा-मोऽग्निहोत्रिणाः पाठार्थं शुभं पुस्तकमिदं लिखितं । अन्तर्वेदिस्थ विगटुली-ग्रामीयशुक्लाभि-धायिना । यादवं पुस्तकं दृष्टं तादृशं लिखितं मया । यदि शुद्धमशुद्धं वा मम दोषो न विद्यते ॥ शुभं ॥

The paper and writing of this copy are not more than 150 years old, so the date recorded, corresponding to October, 1647 A.D., is undoubtedly that of the composition of the book itself falling in the reign of emperor Shah Jahan. In the body of the book at the end of the different sections the colophon is fully given (c.g. fol. 58a, 94b etc.) and everywhere the phrase 'अनुनीतश्रीशतावधानभट्टाचार्य' has been added in the margin. A superscript (in Bengali character) at the end of the copy gives the name of the owner:—श्रीआनन्दचन्द्र भट्टाचार्यस्य पुस्तकमिदं शां गुप्तपाडा मिरडाप्ता । The copy eventually passed into the Palace Library of the *Nadia Raj* at Kṛṣṇanagara, whence it came to Navadvipa. The book was composed at the town of *Indurakṣi* apparently in the dominion of the 'Gauḍa' chief Kṛpārāma and his distinguished son Govardhana, who again was already blessed with a son named Pahārasīṃha. This latter name we take to be only a local and popular surname in his boyhood of the prince who came later to be known as Yaśavanta-siṃha. The identification of the kingdom of Kṛpārāma and one of its towns *Indurakṣi* becomes clear by a passage of the book. In a

section on *Agastyodaya* (Heliacal rising of the star Canopus) we read:—

एवञ्च अर्गलायां महाराजचक्रवर्तिनगरे षडङ्गुलपरिमिता, तत्र मध्याह्ने शङ्खच्छाया ६ भवति ।.....मिहस्थसूर्यस्य २० तमांशानन्तरे निशान्ते अर्गलापुरे अगस्त्योदयः । लाहोर-यिर-मध्येऽपि भूपतिकृपाराम-राजधान्यां प्रायस्तथैवेति ॥ (fol. 431b-432a)

*Argalā* is evidently the Sanskritised form of Agra, which was then the capital of the Mughal empire and the capital of the kingdom of Kṛpārāma Lāhāir was not far removed from it. Both Lāhār and Indurakhī are now situated in the Gwalior State and both the places were visited by Mr. J. D. Beglar of the Archaeological Survey in 1871-2 A.D.<sup>13</sup> There are ruins of forts said to belong to the Marhatta period. The term 'Gauḍa' apparently signifies that the family of Kṛpārāma originally belonged to the 'Gond' tribe, which founded several states during this period in the Central Provinces. What led a distinguished Bengali scholar like Śatāvadhīāna Bhaṭṭācārya to seek patronage of this Gond chief cannot be ascertained. But it is apparent that emperor Shah Jahan's well-known patronage upon Hindu scholars drew them towards the metropolis from farthest parts of India. Rāghavendra must have gone there with a number of Bengali adventurers and his connection with the court of Kṛpārāma was kept up at least for two generations. The *Rāmaprakāśa* was composed at the town of Indurakhī, where evidently Rāghavendra resided and it is interesting to note a piece of evidence which seems to point to a colony of Bengali settlers in this city. Describing the ruins at Indurakhī Mr. Beglar wrote:—

"At Indurakhī there are some *chhatris* with curved eaves and ridges to the roofs, like the thatched houses and curve-ridged temples of Lower Bengal." (p. 38).

The second copy of the *Rāmaprakāśa* in the India Office library in *Nāgara* script has been described as a book separate from the first one. This, however, appears to be very doubtful; for, though this

<sup>13</sup> *Arch. Surv. Ind.*, vol. VII (Bundelkhand & Malwa), p. 38.

copy begins with an unknown commentary on the *Kālanirṇaya-dīpikā*, perhaps by mistake, almost the whole of the book agrees in contents with the copy at Navadvīpa. Thus, "संवत्सरान्तकालस्वरूपनिर्णयः" ends on fol. 90b (India Office) = fol. 66a (Navadvīpa) "सामान्यतिथ्यन्त निर्णयः" ends on fol. 133b (India Office) = fol. 94b (Navadvīpa). व्रतादिविषये तिथ्यादिकालनिर्णयः ends on fol. 511b (India Office) = fol. 359b (Navadvīpa). This India Office copy ends (fol. 588) with इष्टिकालनिर्णय corresponding to fol. 395b of the Navadvīpa copy and is thus wanting in the last three sections of the book viz. Grahaṇanirṇaya (to fol. 410b), Saṅkrānti (fol. 425a) and Māsakṛtya (fol. 449a).

The *Rāmaprakāśa*, however, had other parts on different topics, which have not yet been discovered. For, on fol. 430b it is stated जलशुद्धौ विशेषान्तरं च आद्धादिकाण्डे रामप्रकाशे अवधातव्यम् । So also on fol. 359b:—

अथ आद्धस्वरूपं आद्धप्रभेदः आद्धस्य नित्यनैमित्तिककाम्यभेदादिकं च आद्धखण्डे राम-प्रकाशे वक्ष्यते, इदानीं मयामावस्याआद्धविषये किञ्चिदुक्ता तत्र आद्धकालनिर्णयः प्रस्तूयते ।

Kṛpārāma and possibly his son Govardhana also along with Rāghavendra evidently died soon after 1647 A.D. and the next two decades form the period of activity of Govardhana's son Yaśavanta and his protégé Cirañjīva. But the subsequent history of the family is unknown and we invite the attention of local historians to this interesting subject. It is our conjecture that some sort of communication with that far off kingdom continued in the family of Cirañjīva and one of his descendants, possibly, was thus able to obtain possession of a valuable Ms. belonging originally to an *Agnihotrī* of that region.

DINESH CHANDRA BHATTACHARYYA



## The Cālukyas of Kalyāṇi\*

*Taila II (973-997 A.D.)*

The Rāṣṭrakūṭa empire could not recover from the shock it received from the Paramāra invasion. The dynasty would have, probably, collapsed at this time but for the timely intervention and help of the Gaṅga prince Mārasimha. In this decline of the Rāṣṭrakūṭa power, coupled with the incapable rulers, the ground was prepared for Taila II to complete the work of usurpation begun by his father two years before. The Paramāra invasion had proved a great strain on the then poor resources of the Rāṣṭrakūṭas. This resulted into almost a revolution and a chaos; and the bond of allegiance, uniting the outlying districts and provinces and the feudatory princes with the Rāṣṭrakūṭa monarchy, loosened according to the practice of the Indian mediaeval state system, which had become a tradition. The attempt, with timely success, to save the crown by the Gaṅga prince Mārasimha, was nothing but a lull before a sweeping storm. A scion of the house of the Cālukyas—Vikramāditya IV—had already declared himself independent in the Kadambaḷige 1000 division of the empire. The whole structure of the Rāṣṭrakūṭa empire was tottering from its very foundations. A final blow for the crash was required; and it came only two years after the defeat of Khottiga at the hands of the Paramāra Siyaka II. Taila II, it seems, carefully prepared himself for the task in his father's principality of the Kadambaḷige division and in the year 973 A.D., he attacked the Rāṣṭrakūṭa Kakkala II, defeated and overthrew him and captured his capital Mānyakheta, and made it the capital of his own dominions. He was ruling from there in 993 A.D. (*ISR.*, 1930-34,

\* Continued from *IHQ.*, vol. XIII, p. 254.

I, 241). The success achieved by Taila II was complete. The events passed with a dramatic rapidity and once again the Cālukya sovereignty, usurped by the Rāṣṭrakūṭa Dantidurga and Kṛṣṇa I,<sup>1</sup> was restored after a gap of more than two hundred years.

From the Gundūr stone inscription<sup>2</sup> dated June 973 A.D. it is gathered that the Rāṣṭrakūṭa Kakkala II was ruling in Mānyakheta in that year. After which date there is no evidence to show that he any more held sway over Mānyakheta. Taila II became king in Saṁvatasara Śrīmukha (973 A.D.). The Bhadnā copper plate<sup>3</sup> of the Śilāhāra Aparājita, a feudatory of the Cālukya Taila II, dated in 997 A.D. (June) after giving the genealogy of the Rāṣṭrakūṭas describes the overthrow of Kakkala II "as a light extinguished by a fierce wind and that of the Ratta rule there remained only the memory." The Kharepatan plates<sup>4</sup> dated Śaka 930 (= 1008 A.D.) state that Kakkala II was a popular king and had won many victories by his prowess; and further it states: "Having defeated this king (i.e. Kakkala II) in battle the lion-like and glorious king Tailapa, of the Cālukya race descended from Yayāti, came to the throne." Though the information about the result is complete, but the details about the steps leading to it and the nature of the struggle are wanting. The Nilguṇḍa plates only state that Taila II was easily<sup>5</sup> successful in the struggle. He saved his life by flying away from the field as suggested by Dr. Altekar.<sup>6</sup> The Kaḷige plates give the following account of the incident "having first uprooted (and) slain some of the Rattas.....king Taila,—the mighty one, (who inspired) fear by the pride of (his) arm assumed the asylum of sovereignty of the Cālukyas and became free from all troubles (ruling), alone over the whole circuit of the earth for 24 years, beginning with the year Śrīmukha."<sup>7</sup>

1 *Bom. Gaz.*, vol. I, pt. II, pp. 389 ff.

2 *IA.*, vol. XII, pp. 271.

3 *EL.*, vol. III, p. 270.

4 *JBRRAS*, vol. I, p. 221

5 सुवेत् ।

6 Altekar—*Rāṣṭrakūṭas and their times*, p. 131.

7 *IA.*, vol. XII, p. 270.

Though the Rāṣṭrakūṭas were driven away from Mānyakheta, they still held some territory near about the modern Dharwar district of Bombay Presidency under the protection of their relative, the Gaṅga prince Mārasimha. From the Hebbāl stone inscription\* it is gathered that the Rāṣṭrakūṭa Indra IV was ruling in 974 A.D. Yet another inscription states that the Gaṅga prince performed the anointment ceremony of Indra IV." Mārasimha was himself ruling over Vanavāsi 12,000, Neḷambavādi 32,000, Gangavādi 96,000, Sāntalige 1000, Belvola 300, Purigere 300, Kiṣukād 70 and Bagenād 70.<sup>10</sup> He once again attacked the Vanavāsi and "captured all the possessions.....of the ruler of the Vanavāsi country,"<sup>11</sup> which certainly must have become a part of the Cālukya territory. Mārasimha certainly made a bold bid to restore the fortune of their relatives,<sup>12</sup> but he met with little or no success. His death in June/ July 974 A.D.<sup>13</sup> sealed the fate of Indra IV once for all. He also died on March 20, 982 A.D. by 'performing the Jan vow of Sāllekhana or self-starvation.'<sup>14</sup>

Thus, Taila II, variously called Tailappa, Tailappayya, Tailapa, Nurmūṇḍi—Taila securely established himself on the Rāṣṭrakūṭa throne by the end of the year 973 A.D. He made Mānyakheta his capital as already stated. Taila II adopted Āhavamalla, "the wrestler in war," as his biruda. His titles as they appear in the inscriptions are Mahārājādhirāja-Parameśvara-Paramabhaṭṭāraka, Samastabhuvanāśraya, Śrīmad Āhavamalladeva,<sup>15</sup> which mean "the refuge of the universe, the favourite of the fortune and of the earth, the frontal ornament of the family of Satyāśraya, the ornament of the

8 *IL.*, XII, pp. 270-71; *EL.*, vol. IV, pp. 350 ff. 9 *EC.*, vol. II, No. 59

10 *EL.*, vol. IV, p. 355.

11 *EC.*, vol. II, No. 59

12 Mārasimha was the son of the daughter of the Rāṣṭrakūṭa Vaddiga Amoghavarṣa; and Indra IV was the son of the sister of Mārasimha i.e. daughter's daughter of Vaddiga. *EC.*, vol. II, No. 59.

13 *IL.*, vol. IV, p. 351; V, pp. 152, 168 ff

14 *IL.*, vol. XX, p. 35.

15 *EL.*, vol. IV, p. 206.

Cālukyas." Such titles were in vogue in those days and they were regularly used by Taila II and his successors. Taila II had also the title of Bhujabala-vīra-Nārāyaṇa.<sup>16</sup>

Taila II married Jākabba, daughter of the Rāṣṭrakūṭa chieftain Bhammaha.<sup>17</sup> Nothing is known either about this Rāṣṭrakūṭa chieftain or anything about his relationship with the Imperial Rāṣṭrakūṭas. It seems probable that he may have been a feudatory of the Imperial Rāṣṭrakūṭas, but after their overthrow, he, for his future safety and position, concluded peace with Taila II by giving his daughter in marriage to him. There is no mention of a second queen and Jākabba seems to have been the chief queen of Taila II.

### *War with the Coḷas*

The sudden change in the political map of the Deccan and Taila's successful occupation of the Rāṣṭrakūṭa capital and empire aroused the jealousy of other neighbouring ruling dynasties, and they at once challenged Taila, who was also not slow to accept it. The Coḷas at this time were extending their frontiers and asserting their power. Taila II certainly compelled them to accept the *fait accompli*. It is very difficult to say if any battle between the two powers actually took place, but the Cālukya records claim victory over the Coḷas.<sup>18</sup> The Sogaḷ inscription<sup>19</sup> describes Taila as "an axe to that great mountain, the portent Coḷa." Another inscription<sup>20</sup> records that the frightened Coḷa king was bewildered because of the fear and the power of Taila II and could not decide 'what to do and where to go.' The defeat of the Coḷas, if at all any war took place, was accomplished before 980 A.D., which is the date recorded in the Sogaḷ inscription. The Coḷa empire at that time was governed by Parakeśari Uttama-Coḷa, who ruled from 969 to 985 A.D.<sup>21</sup> The

16 *I.M.P.*, vol. I, Cd. No. 580, p. 627.

18 *IA.*, vol. V, p. 17.

20 *Ibid.*, vol. IV, p. 207.

17 *El.*, vol. XII, pp. 144, 152.

19 *El.*, vol. XVI, pp. 1 ff.

21 K. A. Nilkanta Sastri, *Coḷas*, I, p. 181.

Pāṇḍyas are also mentioned among those who submitted to the power of Taila II. It seems that Taila had not to fight against them. The victory over the Coḷas, if at all any engagement took place, was sufficient to frighten them, because in the Sogaḷ inscription they are also referred to have been frightened and could not decide 'where to go and what to do.' The Pāṇḍya king at this time was Amarabhujāṅga, who was defeated and deprived of his territories by the Coḷa Rājārāja, the Great. The king of Utkal mentioned in the inscription refers to the Paramāra Muñja, who was known as Utpalarāja. He also followed the example of the Coḷas and the Pāṇḍyas.

### *War with the Gaṅga Pañcāladeva*

The story of the attempt of the Gaṅga prince Mārasimha for the restoration of the Rāṣṭrakūṭa empire and his failure; the attempt to anoint Kṛṣṇa IV as king and establish a sort of *imperium in imperio*; and the death of Mārasimha in 974 A.D. have been narrated. After the death of Mārasimha, one Pañcāladeva established himself on the throne of the former. Pañcāladeva, during the reign of Mārasimha, was governing a few villages forming the Sebbi 30,<sup>22</sup> perhaps, as a deputy of Mārasimha, who himself was governing the Gangavāḍi 96000, Purigere 300 and the Belvoḷa 300 in 971-72 A.D.<sup>23</sup> He was then placed as a governor of Gangavāḍi 96000 in 973-74 A.D. After the death of Mārasimha, because of the chaos and confusion due to the fall of an imperial power which had served as a connecting link, Pañcāla usurped the territory ruled by Mārasimha. The Mulaguṇḍa inscription states that he was ruling as a 'paramount sovereign in 974-75 A.D. over the whole country bounded by the eastern, western and the southern ocean',<sup>24</sup> which means only that he was ruling over the territories held by Mārasimha, which included the Banavāsī 12000 (?), Nolaṃbavāḍi 32000, the Sāntaliḡe

22 *Et.*, vol. IV, p. 255.

23 *Ibid.*

24 *Bom. Gaz.*, vol. I, pt. ii, p. 307

1000 and also the Gangavādi 96000. Pañcāla was certainly an usurper and an adventurer and not a legitimate successor, because, from the inscription<sup>25</sup> it can be said definitely that Mārasimha was succeeded by his son Rācamalla, who had the famous minister Cāmuṇḍarāja and his earliest known date is 977 A.D.<sup>26</sup> Pañcāladeva, then, ruled the Gaṅga empire between 974 and 977 A.D. and it is not known in what way he was connected with the Gaṅga house.

The establishment of a rival usurper on the borders of the empire threatened the position of Taila II, who, at once, in Pañcāladeva, recognised the danger. He would in no case suffer his adversary to establish a rival power on the confines of his dominions and proceeded to purge out this impending danger. Pañcāladeva has been referred to as the 'Cālukya-pañcānana' 'lion to the Cālukyas' in his Mula-guṇḍa inscription,<sup>27</sup> but the Cālukya inscription says that Pañcāladeva was defeated and killed in battle by Taila II. The Gaḍag inscription<sup>28</sup> of Vikramāditya VI mentions that "Taila took the head of Pañcāla by the terror of the pride of his arm in battle." Pañcāla of the Gaḍag inscription is no other than the Gaṅga Pañcāladeva. He was defeated in battle and his head, severed from the body, was taken off to Kalyāṇi; probably to be exposed to scorn for the sin he had done by calling himself a 'Cālukya-pañcānana.' Besides the epigraphic evidence, there is the literary corroboration. The Canarese poet Raṇṇa in his work *Ajittirthakarapurāṇa*, mentions that Āhavamalla i.e. Taila II inflicted a severe defeat on the army of Pañcāladeva in which his general Nāgadeva took a prominent part.<sup>29</sup> Mr. Rice in *Karṇāṭakaśabdānuśāsanam* makes a very wrong identification of Āhavamalla with Iṣivabedāṅga Satyāśraya. Āhavamalla, on chronological grounds, can only be identified with Taila II.

25 *EC.*, vol. II, Intro. p. 44.

26 Rice: *Mysore and Coorg from Inscriptions*, p. 47.

27 *IL.*, vol. VI, p. 259, v. 4.

29 *Ibid.*, vol. VI, pp. 71-72.

28 *Ibid.*, vol. XV, p. 356.

30 *Ibid.*, p. 71.

Satyāśraya ruled after 997 A.D., while Rācamalla ascended the throne after the death of Pañcāladeva in 977 A.D. On the face of these facts no doubt as regards the identification of Āhavamalla with Taila II should be entertained.

About the date of the battle this much can only be said that it took place between 974 A.D.,—the last date of Mārasimha—and 977 A.D.—the earliest known date of Rācamalla.

*War with the Paramāra Vākapati Muñja*

The Paramāra Muñja, also known from his title as Vākapati, signifying his poetic genius, ascended the throne of Mālava in the year V.S. 1031 = A.D. 974 or a little earlier.<sup>31</sup> His predecessor Siyaka II, Harṣa had defeated the Rāṣṭrakūṭa Khoṭṭiga Nityāvarṣa and the Udayapura Praśasti speaks of his victory over the latter;<sup>32</sup> but the victory, as is evident, could not be made final and the defeat, crushing though it was, was nullified by Mārasimha,<sup>33</sup> who successfully defended Mānyakheta. In this attempt Siyaka II, probably, had an idea of conquest and this ambition seems to have lingered on in the heart of his successor, but that field of ambition was appropriated by another adventurer (?)—Taila II. Muñja was not to be daunted by this temporary set back and he started to cast the die. His one attempt before the year 982 A.D. seems to have been frustrated. The Nilguṇḍa inscription makes the statement that the king Utpala was “bewildered and deliberated as to ‘what to do, where to go to, and where to dwell’.”<sup>34</sup> The king Utpala mentioned in the inscription is no other than Vākapati II, the Paramāra king who bore another name Utpala.<sup>35</sup> This first attempt did not close the chapter of rivalry between the two houses. Merutuṅga<sup>36</sup> states that Muñja had defeated Taila II six times before his own capture by the latter.

31 *IA.*, vol. VI, p. 51.

33 *Ibid.*, p. 179.

35 *IA.*, vol. XXXVI, p. 168.

32 *EL.*, vol. I, p. 237.

34 *EL.*, vol. IV, p. 207.

36 Tawney—*Prabandha-cintāmaṇi*, p. 33.

The statement of Merutuṅga is corroborated by the Uḍayapura Praśasti<sup>37</sup> in which Vākapaṭi II is said to have defeated the Kaṇṇāṭas. The Nilgūṇḍa inscription and the Udaipur Praśasti claim at least one victory by their respective masters against the other. This goes to show that there was continued warfare between the two ruling dynasties. The singular alternate victory and defeat brought the matter to no final conclusion and the trouble continued. Merutuṅga<sup>38</sup> further tells us that "King of the Tiliṅga country, named Tailapa Deva, harrassed Muñja by sending raiders into his country." The sin of usurpation was doubled by the damnation of the sin of raids. To punish the king of the Tiliṅga country for this insolence, Muñja, it seems, again in a fit of anger 'determined to march against him,' though his prime-minister Rudrāditya seized by illness at this time tried to dissuade him with his sane counsel. He pointed out to the king that the Godāvāri river formed the utmost limit of his expedition and the limit should in no circumstance be crossed. But Muñja, intoxicated with the pride of his past victories and excited by the repeated incursions of the Kaṇṇāṭa raiders, disregarded with contempt the counsel of his prime minister. Merutuṅga then relates: 'in overwhelming confidence Muñja crossed the river (i.e. Godāvāri) and pitched his camp on the other side. When Rudrāditya heard what the king had done, he augured that some misfortune must result from the head-strong conduct of the king, and he himself entered the flames of a funeral pile. Then Tailapa by force and fraud cut the army of Muñja to pieces and took him a prisoner, binding him with a rope of reeds. He was put in prison and confined in a cage of wood and was waited upon by Taila's sister Mṛṇālavati, with whom he formed a marriage union.' So the head-strong conduct of the king and the contemptuous disregard of the most intelligent counsels of the faithful minister ultimately boded ill and Muñja,



consequently, had to meet the worst fate. Further Merutuṅga says that his ministers, who came after him, hatched a plot to rescue their king. For this they dug a tunnel leading upto the prison and appointed the right hour for his escape, but the eyes of Mṛṇālavatī, sister of Tailapa, had pierced too deep in his heart. There in the solitude of the hellish prison-life, quite opposite to kingly-life of comforts and luxury, Muñja had only one attraction and it seems that his poetic mind found there a consolation by enjoying the sweet and loving words of Mṛṇālavatī, who at times might have caressed the royal prisoner with her soft touches of sympathy and whereby slowly drinking the sweet honey of her beauty Muñja in his poesy might have forgotten that he was a prisoner—a worst prisoner. Before leaving the prison through the secret tunnel the thongs of separation tortured him severely, yet he would not reveal the cause of his perturbation for fear of the matter being disclosed. In those moments when Muñja was shortly to leave his beloved, he almost became mad of love and he could not recognise when Mṛṇālavatī gave him food without salt or with too much of salt. The treacherous Mṛṇālavatī here found her opportunity and lovingly asked him the cause of his sorrow. Without suspecting any foul play, Muñja revealed the secret and foolishly addressed her: “If you will come there (to Ujjain), I will crown you as my consort, and show you the fruits of my favour.”

The revelation of the secret served as the death-knell for Muñja. She at once said “Wait a minute, while I fetch a casket of jewels and thought that as she was a middle-aged-widow, Muñja will cast her off in his home. So she went and told everything to her brother Taila.” Here the fate of Muñja took a more sad turn. In order to expose him to special scorn, with a view to avenge the probable—imaginary—faithlessness that she would have had to face, she got him chained with cords and made him to beg about from door to door. It was then that Muñja’s eyes were wide open and when taken from

door to door, he would, in utter hopelessness, utter a warning against the treachery of a woman; but it was too late. Merutuṅga then relates a story of this time: when begging from one door to the other, a certain householder's wife gave Muñja butter-milk in the pot in his hand to drink and with pride refused to give him food when he begged for it. Here the pride of Muñja was awakened and he said to her:—

Foolish fair one, do not show pride, though you  
see me with a little pot in my hand.

Muñja has lost fifteen hundred and seventy-six  
elephants.

After exhibiting the pride and person of Muñja to so much disgrace and misery, unbounded torture and shame, Taila put him to death. But this was not sufficient. Even his dead body was disgraced. 'His head was fixed on a stake in the court-yard of the palace, and by keeping it continually covered with thick sour-milk, he (Taila II) gratified his own anger.' Thus closed the sad chapter of the life of Muñja and his ambition brought him death with agony.

The *Bhojaprabandha* and *Navaśāhasāṅkacarita* are silent over this incident, but the epigraphic records of the Cālukyas and its corroboration by Merutuṅga prove its authenticity beyond any question. The Kauntham grant of Vikramāditya V, grand-son of Taila II, records that the latter put Utpalarāja in prison<sup>39</sup> and this Utpala-rāja is no other than Muñja.<sup>40</sup> The Yewür and Mirāja inscriptions state the same thing. They record that Taila put that Utpala-rāja into prison who had defeated the Cedis, the Hūṇas, the Utkalas; who had caused the people of Marudeśa to tremble and so on.<sup>41</sup> The

<sup>39</sup> *IA.*, vol. XVI, p. 23.

<sup>40</sup> *IA.*, vol. XXXVI, pp. 164-5.

<sup>41</sup>

हृणहरप्रतापदहनो यालाक्षसन्मारवः

चैयल्लेदिखिलक्षमाजयनयव्युत्पन्नधीरोत्पलः ।

येनात्युग्ररणाग्रदंशित प्रायुर्यशौर्योदयः

कारागारनिवेशितः कविवृषाः यम् वर्णयन्घूरणते ॥ *IA.*, vol. VIII, p. 15.

Gaḍag inscription of Vikramāditya VI clearly states that Taila defeated and slew Muñja.<sup>42</sup> Yet another inscription speaks very boastingly of the same achievement.<sup>43</sup> It has been suggested by Dr. D. C. Ganguly<sup>44</sup> that in this contest Taila II was helped by the Mahā-sāmanta Bhillama II of the Yādava family,<sup>45</sup> who was ruling over the territory round about Khāndeśa. The Saṅgamner copper plate of Bhillama II states of his having crushed the army of Muñja and "thereby made the goddess of fortune observe the vow of a chaste woman in the house of the illustrious Raṇaraṅga-Bhīma."<sup>46</sup> The date of this record is Śaka 922 = 1000 A.D. and the title of Bhillama II also suggests that he was a feudatory chief. The Yādavas were feudatories of the Rāṣṭrakūṭas<sup>47</sup> and it is very likely that after their overthrow they might have transferred their allegiance to the Cālukyas following other's example. Dr. Kielhorn identified Raṇaraṅga-Bhīma of the inscription, mentioned above, with Taila II on the ground that Raṇaraṅga-Bhīma is also a synonym of Āhavamalla, which was a biruda of Taila II. Dr. Barnett does not subscribe to this view, but if the evidence and circumstances are judged one feels inclined to accept Dr. Kielhorn's view, because the Paramāra kings had always an ambition to push their southern frontiers forward, which meant that the territories of the Yādavas lying on the borders of the Paramāra kingdom were to be incorporated. This ambition of the Paramāras might have compelled Bhillama II to throw his lot with Taila II, and he would have been glad to have an ally to be used

42 *El.*, vol. XV, p. 350.

43 *Ibid.*, vol. VI, p. 356.

44 Ganguly—*H.P.D.*, pp. 61-2.

45 *Bom. Gaz.*, vol. I, pt. II, p. 430.

46 (स्व)नारातिकरालकालर(च)ना चंडा(सि)दंडेनयो,  
हत्वामुञ्जमहानृपप्रणयिनीम् संग्रामरंगागणे ।  
लक्ष्मीम् अम्बु(म्बु)धिमेखलाबलयित(क्ष्मा)वर्तिनीम्  
प्राणपदभूपश्रीरणरंगभोमभवनसाक्षात्कुललीव्रतम् ॥

*El.*, vol. II, p. 218, ll. 40-42.

47 *Bom. Gaz.*, vol. I, pt. II, pp. 512-13.

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against Muñja. Muñja "was the main obstacle in the way of Tailapa's founding a Cālukya empire in the Deccan and his subsequent defeat and death alone made it possible for the latter to establish a paramount sovereignty."<sup>48</sup> Bhillama II might have participated in the war which was closely contested and sanguinary as Muñja himself says that he lost more than fourteen hundred elephants, besides horses and foot men. About the date of the battle, it may be said that Amitagani finished his *Subhāṣitaratnasamudra* in V.S. 1050 = 993-4 A.D.,<sup>49</sup> when Muñja was ruling over Mālava. He does not refer to this battle, nor does he complete the life story of Muñja till the latter's death. Taila closed his reign in the year 977 A.D., so this war took place between the years 994 and 977 A.D.

This was the most crowning victory of Taila II and there was no other power to threaten his position. The dynasty was firmly and securely established and the conquered territories were fully consolidated. There was none to challenge the title of conquest to the throne and the empire won at the point of the sword was to last for more than two hundred years. Though the struggle between the Paramāras and the Cālukyas continued, the former never gained any advantage over the latter.

### *Conquest of Lāṭa and the War with the Cālukyas*

Almost the whole of the territory included in the Rāṣṭrakūṭa empire was slowly and steadily occupied by Taila II, but, as regards the Lāṭadeśa there is much difference of opinion and this point requires here some critical examination. In the *Rāsamālā*, it is mentioned that Gujrat 'was invaded by Bārp, the general of Tailappa, the sovereign of the Tiliṅgānā'<sup>50</sup> i.e. the Cālukya Taila II of Kalyāṇi.

48 Ganguly, *H.P.D.*, p. 62; *Bom. Gaz.*, vol. pt. II, p. 432.

49 *ZDMG.*, vols. 59 & 61 referred to by Dr. Ganguly in his *History of the Paramāras*, p. 62, fn. 3.

50 Forbes, *Rāsa-Mālā*, vol. I, p. 52.

The account given in *Kirttikaumudī* calls Bārappa, 'a general of the lord of Lāṭa.'<sup>51</sup> The Jain chronicler Arisimḥa calls him as 'general Bārappa, of the king of Kānyakubja.'<sup>52</sup> The account given in the *Prabandhacintāmaṇi* agrees with that of *Rāsamālā*, where he is referred to as Bārava, the 'general of the monarch that ruled over the Tiliṅga country.'<sup>53</sup> But Hemacandra, the Jain priest calls him as king of Lāṭadeśa. So except Hemacandra, Bārappa has been called as a general of Taila II and in one case the general of the king of Lāṭa. Dr. Fleet is inclined to accept the account given in the *Prabandhacintāmaṇi* to be correct on the ground that the southern form of the name supports the statement.<sup>54</sup> From the inscriptions it is known that an independent branch of the Cālukyas was ruling over Lāṭa and was descended from Bārappa.<sup>55</sup> Trilocanapāla was the fifth king of the branch ruling in 1050 A.D. and Kirttirāja, grandson of Bārappa, according to the Nasik inscription, was ruling in 1018 A.D.<sup>56</sup> Bārappa was certainly a contemporary of the Caulukya Mūlarāja<sup>57</sup> (961-996 A.D.), who was attacked by the former though ultimately Cāmuṇḍarāja, son and later on successor of Mularāja, killed Bārappa.<sup>58</sup> Lāṭa was included in the dominions of the Rāṣṭrakūṭas and was probably conquered by Taila II after the overthrow of the Rāṣṭrakūṭa power. It<sup>59</sup> seems very difficult to say whether Bārappa was at all governing Lāṭa before Taila II. The copper plate grant of Trilocanapāla states that Bārappa was born in the family which had matrimonial connections with the Rāṣṭrakūṭas and then it

51 लोटश्वरस्य सेनान्यमान्य पराक्रमः ।

दुर्वारं वारपं हत्वा हास्तिकं यः गमग्रहीत् ॥

Kāthavārate, *Kirttikaumudī*, p. 9; *IA.*, vol. XII, p. 109.

52 *Sukṛtasanikīrtan*, canto II, v. 5. *IA.*, vol. XII, p. 199.

53 Tawney, *Prabandhacintāmaṇi*, p. 63.

54 *Bom. Gaz.*, vol. I, pt. I, p. 159.

55 *IA.*, vol. XII, pp. 196 ff.

56 *Bom. Gaz.*, vol. I, pt. I, p. 158, fn. 2.

57 *Ibid.*, p. 158.

58 *Ibid.*, p. 159.

59 *IA.*, vol. XII, p. 201, v. 6, 8 and 9.

proceeds "who (Bārappa) having obtained the country of Lāṭa, verified to the delight of the people, the maxims of the science of politics : and who winning over his subjects and destroying his enemies, always obtained the fruit of the replenishment of his treasury."<sup>60</sup>

This shows that Bārappa obtained the country from some one and then by his 'wise and politic rule' won the hearts of the people. This solves our difficulty. It is very probable that Taila II conquered Lāṭadeśa and as Bārappa belonged to his own family i.e. the Cālukya, he gave the country to him or in other words, he appointed Bārappa to govern Lāṭadeśa. Bārappa, then, by his high administrative capacity, won the hearts of the people and became semi-independent or Taila himself allowed Bārappa complete autonomy, verging almost to independence. The Sogaḷ inscription<sup>61</sup> dated 980 A.D. speaks of Taila's victory over the Lāṭas and Taila is described as "a lion to those elephants the Lāṭas." Bārappa thus in fact got Lāṭa from Taila II after the latter's conquest of that country. He then invaded the Caulukyas of Aṇhilapaṭaṇa.

The author of the *Prabandhacintāmaṇi* gives a detailed account of the encounter. He says that the dominions of the Caulukya Mūlarāja were simultaneously attacked by the king of Sapādalakṣa and Bārappa, the general of the Cālukya Taila II. Mūlarāja unable to face the two invaders, on the advice of his ministers, fled to Kanthādurga, Kanthākōṭa in Cutch. His expectations that the

60

कन्याकुब्जे महाराज राष्ट्रकूटस्य कन्यकां लब्ध्वा

शु(सु)खाय तस्यां त्वं चोलुक्याप्नुहि संततिम्

\*

\*

\*

वारप्पराज इति विश्रुतनामधेयो राजावभूवभुविनाशितलोक शोकः ॥८॥

श्रीलाटदेशमधिगम्य कृतानियेन सत्यानि नीति

वचनानानि मुदेजनानाम्

तत्त्वानुरज्य जनमाशु निहत्यशलून् कोशस्य

वृद्धिफलमाप नरतरं यः ॥९॥

IA., vol. XII, p. 201, vs. 6, 8 9.

Sapādalakṣa king would go back to worship the goddess Śākambhari during the Navarātra, at that time he could crush Bārappa, proved wrong. Ultimately by his bold act of a personal interview with the Cauhāna king, Mūlarāja succeeded in persuading the former to keep peace till he has settled accounts with Bārappa. Mūlarāja, freed from the danger of an attack from behind, when he was busy in fighting the other, immediately attacked Bārappa and emerged out successful from the struggle. Mūlarāja got a rich booty comprising of 18 elephants and 10,000 horses. After his return he found that his other adversary had silently slipped away.<sup>62</sup> The account given in *Dvyāśraya*<sup>63</sup> differs from that of the *Prabandhacintāmaṇi*. In *Dvyāśraya* the story runs that once Bārappa, king of Lāṭadeśa, sent an ill-omened elephant to the court of Mūlarāja. The experts recognised the defects of the elephant and the whole action of Bārappa was interpreted as a direct insult done to the king, and which it was too much to be tolerated. Mūlarāja at once with his son Cāmuṇḍarāja and his army started to avenge the insult. The army advanced frightening the people, and the Lāṭa king i.e. Bārappa prepared for the battle. But he was slain in the action by Cāmuṇḍarāja. After this the son and the father returned to their capital. On the face of these conflicting accounts it is very difficult to extract the truth. The author of the *Hammirakāvya* gives a third version.<sup>64</sup> In that it is stated that Mūlarāja was defeated and slain by the Cauhāna king. The truth in this case as suggested by Dr. Fleet<sup>65</sup> is this that Mūlarāja suffered a defeat at the hands of the Ajmer king. Dr. Fleet thinks that in that case again the victory of Mūlarāja over Bārappa would seem improbable.

The whole fact may be summarised thus that Bārappa invaded Gujrāt, very probably, simultaneously with the Cauhāna king, but was certainly defeated and killed by Mūlarāja in the battle.

62 Tawney—*Prabandhacintāmaṇi*, p. 25.

63 'Dvyāśraya', *IA*, vol. IV, p. 111

64 *Hammirakāvya*, p. 11, v. 9

65 *Bom Gaz.*, vol. I, pt. I, p. 159.

Taila II reigned for 24 years beginning with the year Śrīmukha Saṃvatsara i.e. 973-74 A.D. as the Gaḍag inscription of Vikramāditya VI states.<sup>66</sup> The twenty-fourth year of his reign falls in 997 A.D. His last known date from the Bhadrā grant is Śaka 919, Hemālamba Saṃvatsara, Āsāḍha, ba. 4—25th or 26th June, 997 A.D.<sup>67</sup> and the earliest known date from his inscription is 975 A.D.<sup>68</sup>

### *An estimate of Taila II*

Taila II, judged from his achievements, seems to be a great fighter and personally a brave man. The inscriptions of his feudatories and successors speak very highly of his martial character and literary exploits. With the few resources that he might have had at his command,—his father being a master of a small division only—he with one blow toppled down the powerful Rāṣṭrakūṭas from their throne. Before his arms their empire fell and crashed like a house of cards. It was not only the opportunity—though certainly it played a decisive part and helped him in getting the crown—but, certainly, it was his bravery that brought him the empire. It was only the strength of the arm and his generalship which saved his work from being undone by the Gaṅga prince Mārasimha. He was not only a general, but also must have been a good administrator. At the very outset he consolidated his position and his own newly won empire, before paying any heed to the murmurs and grumbings of the outside powers, who were at every moment threatening his position. At home he brought all the feudatory chiefs under his control and thus made himself care-free from within. Once he had established order inside the empire, he one by one met his enemies without and crushed them all.

Besides this glorious and brilliant part of his character, there certainly one finds some darkness enveloping it. However much

66 *FI.*, vol. XV, p. 349.

68 *EC.*, vol. VIII, Sb. No. 445.

67 *Ibid.*, vol. III, p. 270.



his political character may demand commendation, the moral side deserves condemnation. His side may plead the necessity of executing Muñja as a state necessity, but even man of his own side can give no explanation for the barbarous treatment that was meted out towards that king. The barbarism becomes all the more brutal when one finds that the head of Muñja after his death was covered with sour milk. The body of a dead king was insulted. Muñja besides being a king, was a poet. Taila II could have easily spared his life, if not the liberty, for this consideration only. The reports of Mr̥ṇālavati if he believed probably infuriated him, but still then Muñja had a sincere heart and the treachery was not his but Taila's own sister's.

### *The extent of the empire*

Thus when Taila II closed his reign, he left to his successor a vast empire; on the south it included the Bellary district of the Madras Presidency, the Shimoga district and the northern part of the Chitaldrug district of the Mysore state; on the west, it was bounded by the ocean; on the north, it included Dharwar, Belgaum and Bijapur districts of the Bombay Presidency. The Cālukya empire also extended as far as the Thana district of the Bombay Presidency in the north. It included the whole of the Nizam's dominions; on the east, it was bounded by the Kistna river; on the north it extended beyond the river Godavari and commanded its influence up to Khāndeśa and Aurangabad districts in the Nizam's dominions which were governed by the Yādava Bhīllama II; and on the north-east, it extended upto the boundaries of the Warangal district in the Nizam's dominions.

### II. *Satyāśraya (997-1008 A.D.)*

Taila II had two sons born from his wife Jākabba; the elder was named Satyāśraya and the younger Daśavarma.<sup>69</sup> Satyāśraya, pro-

<sup>69</sup> *El.*, vol. VIII, pp. 16-17.

bably because of his seniority, succeeded his father on the throne in 997 A.D. His earliest known date from an inscription found at Hiri-Cavaṭi<sup>70</sup> is Śaka 922, Vikāri S. 999 A.D.

Satyāśraya is also called 'Sattiga'<sup>71</sup> and 'Sattima'<sup>72</sup> and like his father he adopted the biruda "Akalaṅkacarita Iṣivabeḍāṅga"<sup>73</sup> i.e. of spotless character and a wonder among those who pierce (their foes). He was also styled as 'Slayer of the Tamils'<sup>74</sup> He had other titles also which were adopted by Taila II.

### *War with the Coḷas*

The most important event of his reign is the war with the Colas, who were already defeated by Taila II.

Uttama-Coḷa was succeeded by Rājarāja I, the Great. He was a powerful king and immediately after coming to the throne engaged the Ceras and the Pāṇḍyas in battle and inflicted crushing defeats upon them many times. After the Ceras and the Pāṇḍyas had submitted,<sup>75</sup> the Gaṅgas also met the same fate. These victories enabled Rājarāja to pay full attention towards the Cālukyas. Taila II had subdued the Ceras, Pāṇḍyas and the Gaṅgas before 995 A.D. and died in 997 A.D. A miscalculation of the capacity of the changed person on the Cālukya throne might have prompted the Coḷa king all the more to invade the enemy and after complete preparations he raided the Cālukya country. The Hottur inscription<sup>76</sup> refers to this Coḷa invasion. It states that Rājarāja Nityāvinoda Rājendra Vidyādhara, ornament of the race, Nurmudī Coḷa i.e. Rājarāja I invaded the Cālukya territory with a force of 900,000 men and pitched his camp at Dhanvūr, modern Donūr in the Bāgevari Taluka of the Bijapur district, Nizam's dominions.

<sup>70</sup> *EC.*, vol. VIII, Sb. No. 234.

<sup>72</sup> *MI.*, pp. 87, 189.

<sup>74</sup> *Ibid.*

<sup>76</sup> *EL.*, vol. XVI, pp. 73 ff.

<sup>71</sup> *EL.*, vol. VI, p. 330.

<sup>73</sup> *EL.*, vol. XVI, p. 75.

<sup>75</sup> *Iyer—H.S.A.D.*, p. 250.

The record further states that he devastated the whole country around his camp and slaughtered women and children and the Brāhmaṇas, whose young daughters he took away to become others' wives and thus destroyed their caste. This clearly shows that the Coḷa invasion had reached the heart of the Cālukya empire and the Coḷa king carried sword and fire, misery and destruction wherever he went. The whole country was laid waste and the Coḷa force insulted the women and were not even ashamed of outraging the modesty of young girls. It was after so much destruction had been done that the Cālukya force marched and drove the invaders away. The same record then states that the Cālukya Satyāśraya "drove away the Coḷa, captured his trains of baggage-waggons and made triumphal progress through the south."<sup>77</sup> This clearly indicates that the victory ultimately remained with the Cālukyas and the Coḷa king had to retire with heavy losses, with the Cālukya forces at his heels; but the Coḷa records even then claim victory for their king. A Coḷa record<sup>78</sup> states that "having returned after the conquest of Satyāśraya, he (Rājarāja I) worshipped the god by flowers of gold. This statement is corroborated by the Leydon grant, which also records a victory for the Coḷas over the Cālukyas."<sup>79</sup>

What the results of the conflict were, it is difficult to conclude from these conflicting statements; this much is certain that the Coḷa king certainly had the advantage on his side in the beginning and defeating all oppositions he triumphantly marched towards the north. His object might have been to advance to the capital, but here he was checked. Satyāśraya descended from his capital with a powerful force and if not actually defeated the Coḷa king, at least he made him decamp. The Coḷa king for fear of being defeated, when his own forces might have been exhausted, left for his capital. In this hurried departure, it is very probable that some of the cum-

<sup>77</sup> *El.*, vol. XVI, p. 75.

<sup>78</sup> *SH.*, vol. II, pt. I, p. 13.

<sup>79</sup> *ASSI.*, vol. IV, p. 204, 228; *El.*, vol. XXII, p. 226.

bersome waggons of transport might have been left behind, which afterwards the Cālukyas captured. The Cālukya forces might have, it is probable, defeated the rear-guard of the Coḷa forces, which could not have followed the main force with the same speed. The Cebrolu inscription<sup>80</sup> dated Śaka 928 = 1006 A.D. found in the Guntur district clearly indicates the fact that the Cālukya emperor penetrated upto that part and that the Coḷa king's bid for conquest ended in failure and loss of territory. 143165

As regards the date of the battle it may be pointed out that the Coḷa inscription, recording the incident, is dated in the 23rd year of the reign of Rājarāja.<sup>81</sup> Rājarāja I ascended the throne in 985 A.D.<sup>82</sup> and his 23rd year approximately would fall in 1008 A.D., but the date in the Cālukya record mentioning the same thing is 1006 A.D.<sup>83</sup> and so 1006 A.D. may be taken as the approximate date of the Coḷa invasion. No other political event of Satyāśraya's reign is recorded, except this Coḷa raid already described. His reign of about 11 years was peaceful, but at the same time uneventful.

Satyāśraya had one daughter named Vṛddhimabbārasi<sup>84</sup> and one son named Kuṇḍin or Kuṇḍirāja. The daughter was married to Iṛiva-Noḷambādhirāja of the Pallava family.<sup>85</sup> He was ruling Noḷambavadi 32000, Kongaḷi 500, Ballakuṇḍe 300, Kakkanur 30 and 5 towns within the Māsiyavāḍi province. Kuṇḍirāja<sup>86</sup> was ruling Banavāsi 12000 and Sāntaḷige 1000 in 1012 A.D. during the reign of Vikramāditya V.<sup>87</sup>

He closed his reign in the year 1008 A.D. which is the last date of his reign recorded in the Munavalli Stone Inscription.<sup>88</sup>

80 *IMP.*, vol. II, Guntur, No. 84.

81 Rice, *Mysore and Coorg from inscriptions*, p. 87.

82 *EL.*, vol. VIII, App. II, p. 22.

84 *SIEAR.* 1923, p. 101.

86 *Ibid.*, vol. XV, p. 329.

88 *Bom. Gaz.*, vol. I, pt. II, p. 433.

83 *EL.*, vol. XVI, p. 75.

85 *EL.*, vol. XVI, p. 30.

87 *EC.*, vol. VII, Sk. No. 287.

### III. Vikramāditya V. (1008-1013 A.D.)

Vikramāditya, son of the younger brother of Satyāśraya, ascended the throne in 1008 A.D.<sup>89</sup> He was the son of Bhāgyavati and Daśavarma.<sup>90</sup> Daśavarma did not succeed to the throne and the Kauthem grant states that Vikramāditya ascended the throne after Satyāśraya.<sup>91</sup> It is very probable that Daśavarma died during the reign of the father or his brother. In the Kauthem grant<sup>92</sup> Vikramāditya is mentioned as the son of Satyāśraya, but the Yewur tablet<sup>93</sup> mentions him as the son of Daśavarma, brother of Satyāśraya. This gross mistake can only be explained, as done by Dr. Fleet, by the fact that because of the early death of his father, Vikramāditya V was adopted as son by Satyāśraya and was made the heir-apparent. Satyāśraya himself had a son Kuṇḍirāja,<sup>94</sup> but probably because of his childhood, the throne passed to his uncle Vikramāditya V.

Vikramāditya V adopted Tribhuvanamalla<sup>95</sup> and Vallabhanarendradeva<sup>96</sup> as his biruda. His reign was quite peaceful. There is no political event recorded in the inscriptions. He maintained the empire intact, but from the inscriptions it can be gathered that complete incorporation of the Nolamba territory was effected during his reign though the beginning was made from the time of Satyāśraya. In the history of the incorporation of this province, a glimpse of the relations between the Cālukyas and the Coḷas can be gathered, hence, it deserves a careful consideration. Nolamba country was governed by a branch of the Pallavas. The history of the Pallavas is somewhat perplexing and complicated during the end and the beginning of the 10th and 11th centuries respectively. The relation of Irivanolambādhirāja, the Lord of Kāñci, a subordinate of the

89 *Id.*, vol. XVI, pp. 15 ff.; after July 26, 1008 A.D. which is the last known date of Satyāśraya (K.L.I.S.I., No. 148).

90 *Id.*, vol. VIII, p. 16.

92 *Ibid.*, vol. XVI, p. 19.

94 *El.*, vol. XV, p. 329.

96 *Id.*, vol. XVI, p. 24.

91 *Ibid.*

93 *Ibid.*, vol. VIII, p. 16.

95 *El.*, vol. XVI, p. 30.

Cālukyas as stated above, with that of the Imperial Pallavas cannot be traced out with any certainty. The main branch of the Pallavas came to an end in c. 900 A.D.<sup>97</sup> as a consequence of the defeat inflicted upon it by the Coḷa Āditya I as recorded in the Tīrūvālaṅgāḍu<sup>98</sup> grant. Conjivaram or Kāñci, the capital of the Pallavas, was lost by the victors in about 947 A.D. after a sharply contested and hard fought battle between the Coḷa Rājāditya and the Gaṅga Būtuga.<sup>99</sup> The Rāṣṭrakūṭa Kṛṣṇa III became the lord of Conjivaram. It continued to be a Rāṣṭrakūṭa city till their overthrow by Taila II. After this the Pallava history is buried in obscurity. Several offshoots of the main line spread here and there and the Nolamba-Pallavas were settled in the Nolambavāḍi 32000 from which either they derived or the country derived the first syllable of their names. Nolambapallava here probably means the Pallavas of the Nolamba country as by Gurjara-Pratihāras is meant the Pratihāras of the Gurjar country(?).<sup>100</sup> These Nolamba-Pallavas claim their descent from Trinayana Pallava. Simhapota, the second prince of the house, was a subordinate of the Gaṅga Sivamāra. They continued to rule, sometimes as subordinates of the Gaṅgas and sometimes of the Rāṣṭrakūṭas,<sup>101</sup> but this compulsion and the forced-yoke of dependency disgusted them. They probably began to contemplate in terms of rebellion during the time of Nanni-Nolamba,<sup>102</sup> This gave Mārasimha an opportunity to suppress them and he claims to have destroyed the Nolambas and captured Nolambavāḍi 32000.<sup>103</sup> As a result of this defeat they had to leave their country to save themselves from the Gaṅgas. One of the inscriptions clearly admits that they had to hide for fear of an attack by Mārasimha and they were much pleased when in 974 A.D. they heard the news of

97 *Hist. Sk. Anct. Dn.*, p. 70.

99 *El.*, vol. VII, p. 195.

101 Rice, *MCI.*, p. 55.

103 *El.*, vol. IV, p. 352.

98 *Ibid.*, p. 53.

100 *IHQ.*, vol. X, p. 338.

102 *Ibid.*, p. 55.

the death of Mārasimha.<sup>104</sup> Nolambavādi continued to be a Gaṅga principality till 985 A.D.<sup>105</sup> The Coḷa Rājarāja claims to have conquered the province before 1008 A.D.,<sup>106</sup> but the victory of Satyāśraya referred to in the foregoing pages over the Coḷa king deprived the latter of the province and the Nolamba princes who had by then formed a marriage alliance with the Cālukyas returned to their home province.<sup>107</sup>

The last known date of Vikramāditya V as recorded in the Nellore Inscription is October 8, 1013 A.D., while the Karaḍihalli inscription records the date as December 29, 1012 A.D.

#### IV. Ayyaṇa II (1013-1014 A.D.)

Vikramāditya V was succeeded by his brother Ayyaṇa II some time after October 1013 A.D.<sup>108</sup> The Yewur and Miraja inscriptions omit his name and state that Vikramāditya V was succeeded by Jayasimha II,<sup>109</sup> Bilhana states that Satyāśraya was succeeded by Jayasimha.<sup>110</sup> According to Fleet<sup>111</sup> Ayyaṇa II did not reign. The earliest known date of Jayasimha II falls in the year 1015 A.D.<sup>112</sup> Thus there is a gap of about two years between the last and the earliest known dates of Vikramāditya V and Jayasimha II respectively. Many Cālukya records mention that Ayyaṇa, a brother of Vikramāditya V, reigned before Jayasimha II. Unfortunately no record of his time is discovered. The Balagāmve inscription dated 1075 A.D. records the genealogy of the Cālukya kings in the following way: "The extensive sway of the Cālukyas was glorious in the glory of Tailapa of unequalled strength, who was the prosperous universal emperor of the Cālukyas;—of Satyāśraya, who was the

104 Rice, *MCI.*, p. 57 (MB. 84).

105 Rice, *MCI.*, p. 57, (Sp. 59).

106 *SH.*, vol. II, p. 13; Aiyer, *Hist. Sk. Anct. Dn.*, p. 246; K. A. N. Shastri, *Colas*, vol. I, pp. 210-11.

107 *El.*, vol. XVI, p. 27.

108 *EC.*, vol. VIII, Sk. No. 471.

109 *IA.*, vol. VIII, p. 17.

110 Bühler, *Intro.* p. 26.

111 *Bom. Gaz.*, vol. I, pt. II, p. 435.

112 *EC.*, vol. VIII, Sb. No. 16.

abode of fierce brilliance;—of Vikramāditya who was the receptacle of the quality of heroism;—of Ayyaṇa who was self-willed and haughty;—of Jayasiṃha who was impetuous.”<sup>113</sup> Another inscription at the same place dated 1070 A.D. agrees with it but in it Ayyaṇa is designated as “a gainer of glory.”<sup>114</sup> A third inscription at the same place records that “after him (i.e. Vikramāditya), his younger brother obtained it (i.e. the crown or the throne) with wide-spread fame as bright as the pleasant moon, emperor of world surrounded by the seven oceans. Ayyaṇa, the king’s younger brother .....was the king Jayasiṃha.”<sup>115</sup> The Cikkamāgaḍi inscription<sup>116</sup> dated 1182 A.D., the Vudri inscription dated 1139 A.D., the Bhārangi inscription<sup>117</sup> dated 1159 A.D. and two inscriptions at Harihara<sup>118</sup> agree with the above account. One inscription calls him Kṣitīśvara<sup>119</sup> and many other inscriptions mention the same fact.<sup>120</sup> From these inscriptions, it is definite that Vikramāditya was succeeded by his younger brother Ayyaṇa II and we may conveniently place him in the gap of two years between the reigns of Vikramāditya V and Jayasiṃha II, though it may be less than two years. It is very difficult to say anything about his short reign. The statement of the Balagāmve inscription dated 1075 A.D.<sup>121</sup> supplies us with the probable clue to solve this difficulty. It states that Ayyaṇa was “self-willed” and “haughty” and it characterises Jayasiṃha as “impetuous.” These epithets may lead one to suspect that probably Jayasiṃha applied violent means and overthrew his brother and this may account for the short duration of the reign of Ayyaṇa II.

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113 *IA*, vol. IV, p. 208.

115 *EC.*, vol. VII, Sk. No. 123.

117 *Ibid.* Sb. No. 328.

119 *SIEAR.*, 1924-25, p. 75.

121 *Ibid.*, vol. IV, p. 208.

114 *EC.*, vol. VII, SK. No. 100.

116 *Ibid.*, No. 197.

118 *Ibid.*, vol. XI, Dg. Nos. 41 & 35.

120 *IA.*, vol. XLVII, p. 287.



## The Talpurs of Sind\*

### IV. *Relation with the English*

The close of the 18th century and the dawn of the 19th was the most crucial period in the history of the English sovereignty in India. The race for power and authority between the English and the French was at its highest, and as appears from the correspondence of the Marquess of Wellesley,<sup>46</sup> the English were at that time much perplexed with regard to the French machinations in India. In order to win over the Indian princes to their side the French were directing their efforts to magnify the power, resources and success of France in the eyes of the Indians and of disparaging the force and credit of Great Britain by every possible means. The employment of the French soldiers at the courts of various princes was a menace to the British interests, for their forces tended to raise hopes of the princes, particularly those of Sultan Tipu. The task to which Lord Wellesley had set himself up was to crush and annihilate the French power in India so as to make a clear line for the British.<sup>47</sup>

India was at that time also threatened by Zaman Shah.<sup>48</sup> As the Mahrattas looked to the contemplated invasion with alarm, they were anxious to enter into a defensive alliance with the English so as to oppose any such invasion if it took place.

Moreover the Home Govt. as well as the British Govt. in India were also apprehensive of an invasion of India by Russia, and

\* Continued from p. 815, vol. XVI.

46 Edited by Mr. Montgomery Martin.

47 Letter No. 1 dated 23. 2. 1798 from Earl Mornington to Henry Dundas (edited by M. Martin).

48 Zaman Shah's letter to Tipu Sultan (from letter No. 18, vol. 5 of the collection by Martin).

they were bent on preventing any such advance at all costs. Their interest relating to the Indus (of which we shall speak later) was of course not merely commercial but it chiefly centred around the Russian menace. The following extract is significant.

"If ever Hindustan is invaded from the west the battle must clearly be fought upon the Indus and it would be a failure of common foresight, were measures not taken to ensure that the chiefs, States and tribes upon its banks should be unanimous and hearty in their exertions to repel the invader."<sup>49</sup>

The interest of the English in Sind is thus understood. They felt it imperative that the activities of the Amirs of Sind, in so far as these related to their foreign connections, must be regulated with due regard to the wider interests of India. In passing it might be mentioned that when in 1713 negotiations were in progress for the marriage of the daughter of the Shah of Persia with the son of Mir Murad Ali of Hyderabad, the proposed match was viewed by the British Govt. as one calculated to serve political ends of a far-reaching nature inasmuch as, they believed, Russia would thereby be enabled to extend her sphere of influence in the East through the medium of Persia, in whose courts the former possessed ascendancy.<sup>50</sup> The Persians were regarded as the advanced guard of the Russians who, it was feared, would thus be brought into close proximity to the most exposed frontier of India. That marriage was eventually prevented through the influence of Ranjit Singh.

#### *Early connections of the British with Sind*

The connection of the British Govt. with Sind dates back to A.D. 1758 when Mian Ghulam Shah Kalhora granted permission to the East India Company to establish factories at Tatta and Auranga Bunder with a view to encourage trade between the Indian

<sup>49</sup> Princep, *Ranjit Singh*, pp. 171.

<sup>50</sup> Cap. Wade to Govt. dated 5. 8. 1831.

territories and Sind.<sup>51</sup> He also granted to the Company certain immunities and exemptions from customs. Those factories were closed in 1775 owing to the hostile attitude of Sarfraz, son and successor of Ghulam Shah Kalhora. In 1799 Mir Fateh Ali Khan renewed certain privileges to British trade which he later withdrew, apparently at the instance of the Shah of Kabul. In 1809 owing to the machinations of Napoleon Bonaparte in Persia, an offensive and defensive alliance providing mainly for the exclusion of the 'tribe' of the French from Sind was negotiated at Hyderabad through the agency of Mr. N. H. Smith of the Bombay Civil Service, assisted by Lt. (afterwards Sir Henry) Pottinger almost simultaneously with a similar mission sent to Maharaja Ranjit Singh. In 1816 the English invaded and conquered Cutch from the Amirs whereby the relations of the two powers became strained with each other. The treaty of 1809 was later (in 1820) supplemented providing for the exclusion from Sind of the Americans also. In spite of their declared policy to avoid a war with the Amirs, the British Government were forced on two occasions in 1825 to assemble troops in Cutch to overawe them into the maintenance of these treaties and to prevent them from taking advantage of the English being at that time engaged in the Bharatpur and Burnese expeditions, for the Amirs were then suspected of contemplating the invasion of British territories or those of their allies.<sup>52</sup>

#### *Scheme of navigation through the Indus*

In 1831 a present of five horses which was received from His Majesty the King of England for transmission to Ranjit Singh was sent to Lahore with Lt. (afterwards Sir Alexander) Burnes by the Indus with a view to the exploration of that river for studying possibilities of navigation. The authorities both in England and India

51 Ross, *The land of five rivers and Sind*, p. 5.

52 Burnes, 2.

were anxious to collect full and complete information, political and geographical, regarding that river, not only for the purposes of trade and commerce, but also for political objects alluded to above. This mission was met by the Amirs with a spirit of jealousy and fear of insincere designs on the part of the English. The Amirs hesitated to grant permission to Burnes for the use of Indus as his route, but Ranjit Singh gratuitously came to the rescue of Burnes in order evidently to make a gesture of reciprocity towards the British 'in advance' for the present which was shortly to be conveyed to him. A large force commanded by General Ventura (the French commander of the forces of Ranjit Singh) was sent to Dera-Ghazi Khan from where, due to its proximity to Sind, its presence was intended to intimidate the Amirs to allowing passage to Burnes.<sup>53</sup>

The scheme of navigation of the Indus had been in contemplation as far back as 1809. When the treaty with the Amirs was renewed in that year a friendly relation was accordingly sought to be established with the ruler of Bhawalpur as a means of throwing open also the Satlej to the merchants of Central Asia and of Hindustan. The question of opening the Indus for this purpose was, however, actually brought forward only in 1832 when the Amirs of Hyderabad were persuaded through a series of negotiations to conclude a treaty on the subject. It was agreed by the Amirs that the Indus and the roads of Sind should be open to the merchants and merchandise of India subject to fixed duties. The treaty also provided *inter alia*, that no armed vessels should enter the Indus and that no English merchants should settle in Sind, their visits being subject to passports. A similar treaty was concluded with the Mir of Khairpur. Some modifications were made in the river dues by a subsequent treaty of 1832. It was provided in another clause of the treaty of 1832 that "neither of the contracting parties were to look

with an eye of covetousness on the possessions of the other." This part of the treaty was not destined to be fulfilled, as later events left the British Government with no choice but to intervene actively in the affairs of Sind and eventually to conquer it. How true were the fears of a Sayyad of Sind who had said on finding Burnes visiting the court of Sind—"Alas, Sind is now gone: the English have seen the river which is the road to its conquest!"

*Intervention of the British in the affairs of Sind*

In 1836, as mentioned before,<sup>54</sup> Ranjit Singh's armies invaded Sind and threatened Shikarpur claiming 12 lakhs of rupees as tribute. The Amirs had fully prepared themselves to give a befitting reception to the Maharaja's armies. But at this juncture the British intervened and compelled the Amirs to a subsidiary alliance with them. While on the one hand it was not consistent with the interest of the British Government that the Sikh power should extend along the banks of the Indus<sup>55</sup> and that it should command both the important frontiers of India, *viz.*, the Khybar and the Bolan; on the other, apart from political exigencies alluded to before, the co-operation of the Amirs was considered desirable in the British Govt.'s contemplated attack on Afghanistan which they were about to make through Bolan Pass in order to instal Shah Shuja on the Afghan throne. Col. Pottinger was accordingly deputed to visit the Amirs to urge upon them the necessity of restraining the Mazaris who were under their rule and thus to remove the immediate cause of Ranjit Singh's invasion, so as to render it easier and possible for Cap. Wade to dissuade Ranjit Singh from his contemplated projects.<sup>56</sup> He reached Hyderabad in November 1836 to negotiate a treaty with that end in view. He impressed upon the Amirs that in reference

54 *I.H.Q.*, vol. XVI, p. 815.

55 Govt. to Cap. Wade 26. 9. 1836 (*Punjab Government Records*).

56 Govt. to Col. Pottinger dated 19. 9. 1836 (*Punjab Government Records*).

to the dangerous position in which they stood it was imperative not only in their interests but for their very existence that the ties by which they were connected with the British empire should be strengthened.<sup>57</sup> The Amirs "protested, resisted and evaded"<sup>58</sup> but were compelled in their own interests to accept the British protection and subsidiary alliance. The agreement to this effect was arrived at in November 1936 between Col. Pottinger representing the British Government and Mir Nur Mohd. Khan of Hyderabad as representing the Amirs of Sind; this agreement was subsequently ratified by the Governor-General in Council.

The salient features of the treaty were:—

- (1) that an agent on behalf of the British Government with such guard as the Governor-General in Council shall deem proper shall reside at Shikarpur and be the medium of all communication between the governments of Hyderabad and Lahore and that one-fourth of the revenue of Shikarpur will be ceded for the expenses of the British agent;
- (2) that Sind will be protected by the British Government in the event of Ranjit Singh's persisting in his hostile attitude; and
- (3) that Nur Mohd. Khan will withdraw his wakil from Lahore and will be responsible for the acts of Khairpur and Mirpur States as well as for those of the Mazaris.

### *Mission to Lahore*

Cap. Wade was on the other hand directed to proceed to Lahore (where he reached in the last week of December 1836) to persuade the Maharaja to withdraw his troops from the Sind frontier

<sup>57</sup> Govt. to Col. Pottinger dated 26. 9. 1836 (*Punjab Government Records*).

<sup>58</sup> Col. Pottinger to Govt. No. 127 of 1837 dated 4. 11. 1837 (*Punjab Government Records*).

in the interest of peace which it was imperative to maintain to ensure successful prosecution of their commercial scheme. He was also to announce to him that the Amirs of Sind had placed themselves under the British protection and that by persistence in his hostilities he would be running the risk of a conflict with the British Government.<sup>59</sup> Cap. Wade was also armed with powers "to pursue further measures to secure these objects should the friendly remonstrances.....not have the desired effect."<sup>60</sup>

The Maharaja protested against the British interference in his designs and stated in defence of his invasion that he did so in retaliation for the aggression of the Mazaris and to punish the Sindhis for helping them. Ranjit Singh also observed that under the terms of the treaty of 1809:

- (a) his movements in respect of Shikarpur could not be restricted, since it lay beyond the river Satlej, and that
- (b) the British Government had no concern with territories other than those situated to the south of the river.<sup>61</sup>

These interpretations of the treaty were, however, held erroneous by the British Government, for as to (a) they contended that the barrier of the river Satlej could not be assumed to extend to the ocean, and as regards (b) they held that nothing more was stipulated than that the British Government should have no concern with the countries to the north of the river Satlej; and that of the other countries to the westward of the Indus, as for instance Shikarpur, no mention was made.<sup>62</sup>

Cap. Wade found the Maharaja exceedingly unwilling to relinquish his projects on Shikarpur, perhaps because in the first place he had suspicions of the ultimate designs of the British Government in

59 Govt. to Cap. Wade dated 26. 9. 1836.

60 Cap. Wade to Govt. dated 10. 10. 1836.

61 Wade to Govt. dated 5. 10. 1836.

62 Govt. to Cap. Wade dated 14. 11. 1836.

Sind, and secondly because he feared to lose his prestige should he be obliged to concede to the British demands. Ranjit Singh, however, wisely grasped the situation and yielded to the representations of Cap. Wade although under protest, but he continued to hold Rojhan and the Mazari territory. He accordingly recalled Prince Kharak Singh who was directing operations on the frontier of Sind. His demand, which in these circumstances was obviously irrelevant for a heavy *nazrana* from the Amirs as the price of withdrawing his forces from around Sind, was rejected.<sup>63</sup>

*Beginning of active interest of the British in  
Sind and Afghanistan*

For fear of Russia's designs on Afghanistan and eventually on India, Lord Auckland decided to take a bold step to instal a friendly king on the throne of Afghanistan. Such a man was ready at hand—Shah Shuja-ul-Mulk, who was an exile in Ludhiana. At that time Dost Mohd. Khan ruled at Kabul and other chiefs independently at Kandhar and Hirat. Shuja cordially agreed to co-operate in the scheme. A tripartite treaty was thus concluded among the British Government, Shah Shuja and Ranjit Singh. Maharaja Ranjit Singh's active interest in the affairs of Afghanistan was only gratuitous; still he thought it fit to join the expedition against Afghanistan. It was arranged that the Sikh forces should march on Afghanistan through the Khybar Pass while the British forces and Shuja himself through the Bolan Pass *via* Shikarpur, which was to be the military rendezvous, in spite of the treaty of 1832 with the Amirs of Sind. That treaty was temporarily suspended by the Governor-General in view of the special emergency. In Article 16 of the Tripartite treaty it was laid down that Shah Shuja-ul-Mulk agreed to relinquish for himself, his heirs and successors all claims of

63 A.G.G. Sind to Govt. No. 6 of 1837 dated 12. 1. 1837.



supremacy and arrears of tribute over the country then held by the Amirs of Sind and which would continue to belong to the Amirs and their successors in perpetuity on condition of payment to him by the Amirs of such a sum in lump as might be determined by the mediation of the British Government, fifteen lakhs of such payment being made over to Maharaja Ranjit Singh in final settlement of his 'claims' on Shikarpur. The Amirs were informed of "the high importance to them of these measures and of the magnitude of the benefits they would derive from securing undisturbed possession of their territories, by paying Shah Shuja the reduced and reasonable claim upon them of twenty lakhs." In view of the fact that Sind had long since cast off the yoke of Kabul while Shuja had himself solemnly renounced all further claims on Sind, this sudden revival of an extinct demand, in the opinion of Cap. Wade, did not commend itself to the Amirs as an evidence of English goodwill. Not less untenable were the "claims" of Ranjit Singh on Shikarpur which the Amirs were now called upon to satisfy with cash payment. But all this was the price of weakness they had to pay—a much too common feature in the history of mankind!

The Amirs protested against the passage of the British army through Sind to Afghanistan, the temporary occupation of Shikarpur as a military base and the suspension of that part of the treaty of 1832 which forbade the transport of military stores by the Indus. They ultimately submitted and agreed to allow the passage of the British troops, but their governor of the fort at Manora, apparently under secret instructions from the Amirs, fired at the ship "*Wellesley*" as it approached Karachi. That last effort of the Amirs was of no avail as the British troops ultimately succeeded in taking military possession of Karachi. Simultaneously, however, the military stores accumulated at Hyderabad were destroyed and a severer

64 Report of Lt. Lewis Pelly regarding Khairpur State submitted to Govt. in March 1854. (*Bombay Govt. Records*).

treaty was imposed on them, by which the independence of each of the Amirs<sup>65</sup> was guaranteed only in consideration of payment of three lakhs of rupees a year towards the maintenance of the British force in Sind. Mirs Sobdar and Rustam Ali were exempted from any share in these payments in consideration of their friendly behaviour throughout.

The treaties with the Amirs of Sind were later subjected to varying interpretations by the British and the Amirs, and there had been difficulties in realising the tribute due under them. Lord Ellenborough, who succeeded Lord Auckland in 1842, withdrew the political officers who had been unable to solve the tangle and appointed Sir Charles Napier with supreme civil and military control to straighten the matters. Sir Charles's later policy appears to have been influenced by his strong desire to conquer Sind as evidenced by his well-known remark, "We have no right to sieze Sind, yet we shall do so, and a very advantageous, humane and useful piece of rascality it will be." How the crisis which culminated in the fateful battle of Miani was brought about is better related by the Sind Resident, Major Outram himself. "Prior to Sir Charles Napier's arrival" he says, "the princes of Sind had been treated with the consideration due to their rank and that demanded by their own ideas of propriety. No sooner did that officer arrive amongst them than all was changed. They were addressed in a tone of arrogant contempt which was as offensive as it was new and unexpected, and the conventional courtesies to which they had been accustomed were suddenly dispensed with. Rumour told them that we contemplated the siezure of the country and the sudden dismissal from office of the diplomatic body to which they had been accustomed, the imperious tone of the dictator who succeeded and the extensive military preparations which they beheld, all tended to convince them that

65 At this time Nur Mohd. Nasir Khan, Mohd. Khan and Sobdar were ruling at Hyderabad, Sher Mohd. at Mirpur and Rustum Ali Khan at Khairpur.

such was really our intention.”<sup>66</sup> In the words of his own brother, Major General William Napier, he further inflicted on them an entirely uncalled for “austere but timely and useful warning that the previous unsteady weak policy of diplomatic agents in Sind would no longer facilitate deceitful practices.” It is doubtful if this attitude and tone were authorised by the Governor-General.

### *The genesis of the war*

Having given this warning, Sir Charles arrived at Sukkur and decided to enter into a new treaty in supersession of all previous ones. The necessity was dictated by the desire to secure greater advantages for navigation of the Indus, some modifications of transit duties and to overcome certain fiscal impediments to trade. The treaty was also intended to be in the nature of a punishment for the alleged hostile designs of the Amirs and their alleged intrigues against the British Govt. during the disasters following the invasion of Kabul.<sup>67</sup> Simultaneously armed preparations were openly set on foot. A new treaty was accordingly presented to the Amirs which demanded (1) cession in perpetuity of the towns of Karachi, Tattah, Sukkur, Bukkur and Rohri to the British, with a strip of land on each bank of the river, and of a large tract of country north of Rohri from Rohri to Subzulkot to the Nawab of Bahawalpur (from whom the Mirs had treacherously wrested it) as a reward for the former's faithfulness; and (2) the abolition of all tolls and transit duties of every kind throughout Sind. The terms dictated to the Khairpur branch of the family were the appointment of Ali Murad, younger brother of Rustum, to the *Rais-ship* in supersession of Rustum whose attitude was suspected to be hostile.

<sup>66</sup> *Gazetteer of Sind*, 125-26.

<sup>67</sup> That allegation is contradicted by Burton, viz. “During the fearful catastrophe which occurred at Kabul, the Sindhis and their chiefs took no part against us.....” (Burton, 31).

These terms were not acceptable to the Amirs, for they not only involved loss of large revenue owing to cession of important territories, abolition of duties, etc., but also the dignity and prestige of the whole Beluch tribe.

The Amirs were given very short time to consider the proposals, for a body of troops under Sir Charles was already in the field threatening to march on the capital in case of delay or evasion in signing the treaty. Major Outram who had left his political post on Sir Charles Napier's assuming the full control of Sind affairs had been recalled to Sind to assist in the negotiations. He had had a close experience of the intricacies of the politics of that country. The old Mir Rustum fled from Khairpur on the advance of the troops and was supposed to have entrenched himself in a small castle in the desert called Imamgur. On being pursued he left the castle for an unknown destination. Major Outram brought from the fortress the chief's son and a nephew, but no amicable settlement could be arrived at between them and Sir Charles Napier.

Sir Charles and Major Outram thus marched to Hyderabad; the latter was sent with a small party to the court of the Amirs on the 14th July, 1843. He compelled the Amirs to affix their seals to the draft treaty. They signed but on the understanding, which however could not be accepted by the British envoy Major Outram, that the question of the re-instatement of Mir Rustum would be considered favourably by the British Govt. Sir Charles, however, continued to advance in spite of the treaty having been signed. The Beluchis were now provoked beyond control, and had not the Amirs themselves conducted Major Outram and his party to the Agency, the infuriated Beluchis would have murdered them. The Beluchis wanted an assurance that Rustum would be restored his dignities or else they would lay down their lives, but such an assurance the Major was not empowered to give although he was personally sympathetic to this demand. Realising that they had got no hold on their men

the Amirs sent messages to the Major warning him of the danger and entreating him to flee from Hyderabad as expeditiously as possible.

*Decisive battle at Miani and Nareja*

On 15. 2. 1843 a body of Beluch cavalry at last attacked the Major in the Agency, an enclosed building on the eastern bank of the river. After a gallant defence he was compelled to retreat and rejoin the forces under Sir Charles Napier. On the 17th February the British forces marched on the capital and met the Mirs at Miani six miles from Hyderabad in the dry bed of the Fulali branch of the river. In that fateful battle the Amirs were completely defeated and put to flight with the estimated loss of about 5,000 men. The following day Mir Rustum Ali Khan, Mir Nasir Khan and Mir Husain Khan of Hyderabad—the specimens of fallen greatness—came into the camp of Major General Sir Charles Napier and unconditionally gave themselves up as prisoners of war.

To complete the conquest of Sind another decisive battle was yet to be fought; 20,000 Beluchis mustered under Mir Sher Mohd. of Mirpur and met the British force in Sind consisting of 5,000 men under His Excellency Sir Charles Napier (who had by that time been raised to the status of Governor of Sind) at a village called Nareja in Dabi near the Fulali—some eight miles from the town. The battle lasted for four hours. The Beluchis fought with courage and determination that is inspired with the consciousness of one's last chance to live or die, but fate had no better result in store for them than that witnessed at Miani. Sind thus completely passed to the sovereignty of the British on that day, memorable for the British and fateful for the house of the Talpurs!

From that period the only State in Sind that retained political individuality is Khairpur because of Mir Ali Murad's friendly conduct throughout the crisis. His right over the lands that were in his

possession at the outbreak of the war as a result of the transfer of the *Rais-ship* from Mir Rustum to him was recognised. Later, however, the validity of a certain treaty said to have been arrived at towards the close of 1842 between him and his brother Rustum came to be suspected.

### *Ali Murad's retribution*

The treacherous attitude of Ali Murad had compelled the poor old Rustum to cede to him certain lands enumerated in the *Nownahur* treaty which was written in a copy of the Holy Quran. Ali Murad was suspected of having substituted one of the leaves on which the treaty was recorded and thereby of having fraudulently obtained possession of several large districts not contemplated in the original treaty. As entire Sind was now the lawful empire of the English except the portion held by Ali Murad, this action of Ali Murad was held to have amounted to treachery with the British Government. In 1850, accordingly, a Commission was appointed to investigate the charges brought against His Highness Ali Murad. The charges having been proved, Ali Murad was degraded from the rank of *Rais* and all his lands and territories excepting those hereditary possessions only which were allotted to him by his father, were annexed to the British empire.

He had usurped his good elder brother's turban and *Rais-ship*, betrayed his country, played an ignominious part throughout the crisis in Sind, and was overtaken in due course by a fit retribution!

## V. *A general view of the administration of the Amirs'*

### *Civil and Criminal Justice*

The country was divided into districts which were governed through *Kardars* who held charge of their respective districts and who were both revenue and judicial officers. Justice was administered in

large towns by *kotwals* and in villages by *kardars*. The law of the holy Quran was generally applied in cases expressly covered by it, but such cases were decided by *Qazis*, appeals from one to the other *Qazi* being permitted. The final appellate authorities were the Amirs. Cases of high crimes involving sentence of death or mutilation were also tried by the Amirs themselves. Murders, forgery and counterfeiting of coins were regarded as very serious crimes and were punished with flogging and imprisonment. The law of the *Quran* was not applied to the Hindus but they were allowed to settle their affairs by *Panchayat* which usually consisted of all the Hindus of the town with the *Mukhee* presiding, but they often selected a smaller number to investigate and decide a case.

The Amirs were temperamentally humane and wanted to rule in the true spirit of *Quranic* injunctions. There was complete absence of political assassinations as marked the rule in the neighbouring kingdoms, e.g. Afghanistan, the Punjab, etc. They were averse to capital punishment; mutilation was generally the last penalty, but even this could be commuted to long imprisonment. They had no regular system of jails, but the *kardar's* offices served as prisons. The higher class of criminals were sent to forts or confined in a *chaukidar's* house. Other punishments given in the lesser crimes were fine, fasting, shaving, blackening of face and mounting the criminals on asses. For theft the punishment was according to Islamic law very severe, viz. mutilation or cutting of an arm, but this mode of punishment was actually not practised. Thieves were generally punished with disgrace; they were made to wander about the town with a ring of shoes and slippers hung around their neck. Thefts were not frequent as the Amirs had an efficient system of bringing thieves to book, e.g. liability for a theft lay on the door of the *zamindar* to whose village the footprints of the thief were traced and it was thus the personal interest of every zamindar and every village to see that thieves did not remain at large. Another check

which contributed to the curtailment of crime was that subsistence of the prisoners was the concern of their relatives or of public charity. In the case of theft of cattle four times the number of cattle was taken from the thief, three-fourths being taken by Govt. and the rest by the aggrieved party, evidently the intention being to suppress with strong hand the crimes calculated to interfere in the agricultural occupations of the country.

For adultery the punishment was prompt and severe indeed, *viz.* death, the executioner being the husband himself. A man was held justified in murdering both parties when he had cause merely to suspect a female relative of adultery. The Hindus did not, however, exercise this barbarous right on their women and were more humane and forgiving. The system of *Qisas* called "Diyat" in Sind generally prevailed, whereby a death sentence could be commuted by money payments if acceptable to the nearest relatives of the slain. Trial by ordeal was allowed when the prisoner pleaded not guilty and there was no evidence of his innocence.

### *Police*

They had no regular police force except inadequately armed *sowars*; but there was not much need for them either, for every person was suitably armed and required no outside protection. Nor were their services necessary in rounding up the criminals since, as mentioned before, police duties devolved on the headmen of the villages in respect of culprits whose footprints were traced to their jurisdictions, the *sowars* and *kotwals* being merely required to co-ordinate their functions. This system proved so remarkably efficient that to whatever corner of Sind the culprits fled and in whatever place they took refuge it was impossible for them to evade arrest. "Thefts have been traced after an interval of time had elapsed and to the distance from the place of perpetration, almost incredible, through the running stream, over the newly ploughed field, through



standing corn, over the hard soil of the desert, through the crowded town, and along the high road the criminal was hunted down.”<sup>68</sup> Such an all pervading system of police administration and yet so economical was never heard of in the annals of Sind and indeed in those of the vast country of India.

*The Jahangir-like impartiality and justice*

The Amirs were at all times easily accessible to the public, as they had earnest desire that no injustice should be allowed to pass unpunished. They would, on receiving complaints, at once hold inquiries and redress all *bona fide* grievances.<sup>69</sup> In those times of difficult transport the governors of different towns generally exercised unbridled authority over towns committed to their charge, but the strict vigilance of the Amirs gave them little room for doing things with impunity. In the dispensation of justice the Amirs were impartial to all classes of their subjects, high or low, irrespective of caste and creed and they would not hesitate to punish even their governors if they were found to be oppressing their subjects. The governor of Karachi is once said to have ill-treated some of the lower classes of Hindus in connection with certain innovations which he wanted to introduce in the system of examination of merchandise at the bunder. The people having petitioned the Amirs, the governor was warned that on a further charge of that nature, if proved, he would be more severely dealt with.<sup>70</sup> On another occasion, probably in 1832, the governor of Karachi forcibly converted a young Lohani Hindu to Islam, whereupon the governor was summarily dismissed and the young man allowed to revert to Hinduism.<sup>71</sup>

68 Report dated 31. 12. 1847 from Lt. H. James to Govt.

69 Postans 225.

70 Captain S. V. W. Hart's report to Govt. dated 28. 1. 1840 (*Bombay Government Records*).

71 *Ibid.*

*The Amirs highly civilized*

The Amirs were never cruel as is sometimes uncharitably alleged but were highly polished and civilized princes. They had at times to be arbitrary in view of the uncivilized state of society which often called for strong disciplinary measures, but this was an exception, not a general rule.<sup>72</sup>

They were accused of having accumulated wealth by excessive taxation which is alleged to have resulted in misgovernment. Till Sind was annexed to the British empire, the English seem to have formed exaggerated estimate of the wealth and accumulations of the Amirs; for when, on the Amirs having surrendered, their treasury was taken possession of, the wealth actually found "disappointed all expectations."<sup>73</sup> Whatever riches they had possessed themselves of were not accumulated by excessive taxation, but by ordinary taxation and revenue which amounted to large sums owing to the most flourishing trade and commerce of some of the towns of Sind, *viz.*, Karachi, Shikarpur etc., while on the other hand the cost of the administration was comparatively small.

*Merits of their rule*

As to the merits of the rule of the Amirs, Burnes would have us believe that a more barbarous and oppressive rule could not be imagined and that the Government of Sind was a "great misfortune of the people."<sup>74</sup> Postans remarks that "the whole system of government in its very plan and effect was barbarous, that the leading policy was to treat all other nations with jealousy and suspicion as likely to interfere with the selfish and exclusive order of things," that the Amirs pursued selfish policy and were apathetic to the general weal, that "trade and manufacture languished and the country with its great capabilities was sacrificed to misgovernment."<sup>75</sup> Such obser-

<sup>72</sup> Postans, 229.

<sup>74</sup> Burnes, p. 63.

<sup>73</sup> See fn. 20 (vol. XVI, p. 806).

<sup>75</sup> Postans, 233.

vations are entirely one-sided as they lack corroboration from contemporary records—even of the English writers themselves! Postans' own views expressed on different occasions, probably in a sober mood, do not wholly confirm such extreme views. He admits that the "Amirs were not cruel but arbitrary and despotic."<sup>76</sup> Burton is of opinion that "atrocities were rare and justice was not severe."<sup>77</sup> There can be no better proof of their popularity and the contentment of their subjects than the fact that Sind had become singularly free from revolutions and intensive tumults to which it was for so long a prey during the rule of their predecessors.<sup>78</sup>

Lt. James, reporting on the district of Chanduka in 1846 says:—"Thefts were scarce, much scarcer than they have been under British Government." He goes on to say that "the rule of the Amirs had the merit of strength; lawlessness and raiding were checked and life and property were secure to a degree which had been unknown probably for centuries."<sup>79</sup>

Postans admits that with all the faults of the government of the Amirs "in many respects there was a total absence of the fierce, violent and brutal cruelty often exercised by the despotic princes of the East, whether Mohammadan or Hindu."<sup>80</sup> How far such sweeping observations about the merits of governments in the East can be regarded as sober facts of historical research is not my concern in this brief note, but it is evident from these observations that the charge of cruelty and extreme despotism levelled against the Amirs stands contradicted.

### *Comparison with the Panjab*

In determining the merits of their rule, we are not to be guided by the modern methods of administration but by the standards that

<sup>76</sup> Postans, 229.

<sup>77</sup> Burton, 194.

<sup>78</sup> Postans, 195.

<sup>79</sup> Report on the Purgana of Chandookah in Upper Sind by Lt. H. James dated 31. 12. 1847.

<sup>80</sup> Postans, 342.

prevailed in other countries at the time we are speaking of. If we look to contemporary governments in some of the neighbouring parts of India, as for instance in the Punjab, the government in Sind at once comes into a happy relief. In the Punjab, which was then ruled by the Sikhs, the policy of the ruler was "that of an encroaching usurper and seizer of all within his reach, but what he so possessed himself of, he subjected to no systematic administration. The whole country was committed to farmers with full powers on the lives and property of the producing classes of the population ..... There was no law, written or oral, and no regular courts of justice had been anywhere established. The civil government and the power of life and death in the provinces were in the hands of the *Sirdars*, *jagirdars* and renters..... The personal character of each individual *Sirdar* was thus the standard by which justice was measured."<sup>81</sup>

As against this, the Amirs had a regular system of law based on Islamic law and jurisprudence—a system which has been acclaimed to be perfect and flawless. Their method of dispensation of justice was provided with the usual checks and counterchecks in the form of appeals, the power of life and death being in the hands of the Amirs themselves, not in those of the petty chiefs. The fact that the Amirs were averse to extreme punishment constituted another check on the possible misuse of powers on human life. Postans had to admit—in an air of reluctance—that 'with due regard to the rude and uncivilized state of society we should not judge the Amirs too harshly and not condemn them.'<sup>82</sup>

### *Charge of cruelty and inefficiency*

At another place, Postans observes that "the Talpurs were certainly free from the charge of cruelty, and in this they deserve great

credit considering their uncivilized position and absolute power over the lives of their subjects.....It is only astonishing.....that crime was comparatively so little rife in Sind.....and taking the extent of territory generally, the security for life and property was generally very great.”<sup>83</sup> It is true that in parts of the country coming within the range of unsettled and completely predatory tribes the inhabitants of Sind were exposed to constant trouble and insecurity, but this was confined to localities and was not the general rule.

Dr. J. F. Heddle in the course of his illuminating report to the Government strongly defends the government of the Amirs against charges of barbarism and inefficiency heaped on them with unsparing hands. He was definitely of opinion that the depressed state of commerce in Sind was not at all attributable to the Amirs, but were due to general causes which have been attended with similar effects in other countries. As regards the people of Sind he deplores that the critics should have so indiscriminately condemned the whole population. “The large masses of the population,” he says; “are particularly industrious.....the merchants of Sind are active and intelligent, well protected, though heavily taxed, by the Government but not so much as to prevent foreign traders to leave their native country and reside under the rule of the Amirs of Sind. Compared to any State between the Indus and the Euphrates Sind it may be pronounced as a country considerably advanced in civilization; the Government though severe is vigilant and well-ordered; too sensible of its own interests to ruin either the commerce or agriculture of the country. The people are orderly and obedient and the laws are respected.”<sup>84</sup> Major Outram was of opinion that ‘the Amirs of Sind were as men singularly free from the vices which prevail in Mohammadan communities (sic), more intellectual than their compeers in other eastern countries—temperate and strongly averse to

83 Postans, 252.

84 Memoir on the river Indus by Dr. J. F. Heddle, dated May, 1836.

bloodshed, affectionate, kind and gentle almost to effminacy. As sovereigns they were mild and little oppressive in their sway and ruled with an unity of design.”<sup>85</sup> It is difficult to reconcile with these views the observations of Burnes that the Government of Sind was “a great misfortune of the people.”

The civil administration of the country was thus as efficient and satisfactory as could be expected under the conditions then obtaining in Sind, and the Amirs cannot justifiably be subject to the charge of cruelty and misgovernment. But unfortunately there is much to be said against the defence policy of the Amirs.

### *Defence Policy*

The otherwise well-ordered and efficient administration of the Amirs was marred by their extremely inadequate military resources which rendered them incapable to defend their country. Their military control very much resembled the feudal system which prevailed in England in early times. They had no regular army except personal guards consisting of not more than 150 half-drilled men drawn from every quarter of the East. When a war was imminent the Amirs would muster a force through their chieftains who used to supply a feudal soldiery or mercenaries, being bound to bring into the field, when required, a specified number of men in consideration and under pain of forfeiture of the *jagirs* granted to them. As is inherent in such a system the hold of the Amirs on the soldiery was not direct, nor were the chieftains quite amenable to the control of the Amirs, because the real sanction of force was actually at the com-

85 *History of Sind* vol. II, p. 286 (translated from Persian by Fredunbeg).

*Note.*—In spite of his impartial outlook in the affairs of Sind, Major Outram, like many other European writers, is unduly unfair in criticising rulers of Islam and identifying all human vices with them. Thereby they do more harm to their own reputation as writers of history than to the annals of the Islamic rule.

mand of the former. The political power was thus practically balanced on each side and the chieftains would naturally exercise not a little influence on the conduct of affairs of the State. Peace or war was more a question for the discretion of the chieftains than that of the Amirs. If the Amirs were actually not puppets in the hands of their chieftains, it was only because of a certain amount of sanctity attached to the office of the Amirs, for the Sindhis had great respect for the tenets of Islam which enjoins explicit loyalty to the "head of the State from amongst you," provided he does not transgress the principles of good government enjoined by Islam and which condition the Amirs entirely fulfilled.

The chieftains held direct control over their retainers who could be brought into the field at any moment. These men were in peace times employed in agriculture and other peaceful occupations. When they were brought into the field they were paid nominal pay ranging from Rs. 3/8 p.m. (for a foot soldier) to Rs. 30/- p.m. for a horseman.<sup>86</sup>

The Amirs were averse to maintaining a standing army through a false sense of economy, even to the extent that they would be anxious speedily to disband forces assembled for special occasions and would thus deny their 'soldiers' even those brief opportunities to be imbibed with military training and discipline. That is why that when those soldiers were actually put to the hard test of a battlefield, they betrayed themselves as hopelessly undrilled and uninitiated into the regular methods of warfare. It is a sad commentary on the greatness of the Amirs and on their sense of foresight that even the unambiguous attitude of their political opponents who coveted their riches and their country did not inspire them with a sense of danger and the realisation of the need of adequate measures of defence. The too frequent threats of invasions by the Sikhs and the Afghans and the

86 Burton, 242.

actual invasions of Shah Shuja had on the other hand the natural effect of demoralising the Beluchis and degenerating whatever militarism they had instinctively inherited. If only this brave nation of born soldiers—the Beluchis—were wedded into a regular military organisation and their martial qualities turned to useful channels suited to their temperaments and their habits they would have served the right purpose for which providence had evidently meant them. But the Amirs misadjusted their resources of men and money and got their inevitable reward—the loss of their kingdom!

MOHAMMAD YASIN



## The North-West Frontier of the Sultanate during the 13th century

The physical features of India are such that the problem of defence is much minimised, it was more so during the early ages when scientific inventions had not provided mankind with so many instruments of destruction. The chain of continuous mountains in the north provided a natural boundary with a resistance which no human effort could subdue. Nevertheless the few passes in the north-west through which all the Indian races came, remained one source of constant danger. And thus the protection of the north-west became a problem to the emperors. That this problem of the frontier was one from the very beginning of Indian history cannot be denied. But it remains a surprising question that the Hindu kings, politically well versed as they were, totally failed to conceive the idea of the frontier defence in spite of repeated attacks from the same quarters. It remains to the credit of the Muslim sultans that they first of all realised the seriousness of the problem of frontier defence. However we do not find any attempt on the part of the Delhi sultans towards establishment of a scientific frontier as was done later on by the Mughal emperors.<sup>1</sup> By the term scientific frontier is meant the Kabul-Ghazni-Qundhar line flanked by the Hindukush mountains the strategic importance of which cannot be questioned; and the wide belt of land composed of the mountainous region extending from the north Kashmere to the sea coast inhabited by the ever-turbulent hill tribes and through which all the principal passes run. A strong and aggressive power like the Mongols established on the immediate frontier not only constituted a danger of supreme importance but also threatened the alien conquerors of

Delhi even if they were not attacked, with a far greater danger of being overwhelmed by the vast number of Indian population with the loss of all possibilities of retreat. Thus the problem of the frontier defence under the sultans was defensive actuated by the sense of self preservation and was different from that of the Mughals.

The question of the frontier really came into being when the kingdom of Ghor was broken up into fragments after the death of Muhammad bin Sam and India became an independent kingdom, while Khwarizmi empire annexed Ghazni and pushed its frontier upto the Indus.<sup>2</sup> Peshawar was the eastern frontier outpost of Jalaluddin Khwarizmi Shah<sup>3</sup> when Chingiz Khan routed him in 1221 A.D. The ascendancy of Chingiz Khan changed the whole situation in Central Asia; Mongol out-posts were created at Ghazni in the Peshwar valley and other places in Afghanistan, and Indus no longer remained the political boundary. The frontier of the Delhi kingdom receded far into the interior of the modern Punjab.<sup>4</sup> The tract known as the Salt Range formed a part of the unregulated land inhabited by the hill tribes known as Khokhars, Awands and Janjuhas,<sup>5</sup> who were as lawless and turbulent like the frontier tribes of the present day.

During the early years of conquests Lahore and Multan were the westernmost provinces of Delhi. But Yaldūz occupied Lahore on several occasions,<sup>6</sup> and for some time Lahore was equally claimed by Yaldūz, Qubacha and Iltutmish.<sup>7</sup> Lahore occupied the strategic position and could easily destroy the flanks of army marching towards Multan, and at the same time it formed a suitable base for any expedition in the unregulated tract of the Salt Range.

2 Raverty, *Tab.-i-Nasiri*, p. 267.

3 *Ibid.*, pp. 285-93.

4 *Vide* Raverty, p. 239, note 5.

5 *Shahpur Settlement Report 1866*, pp. 27, 28.

6 Raverty, *Tab.-i-Nasiri*, pp. 526-530. Also Raverty, p. 526, note 8.

7 *Ibid.*, pp. 530-31.

At this point a brief survey of the situation outside the borders of the kingdom of Iluttmish will be useful in explaining the condition and its effect. Jalal-ud-din not daring to encounter the hostile forces of Chingiz Khan fled towards Indian frontier, though overtaken and defeated, he managed to cross the Indus and entered Sind Sagar Doab. Chingiz Khan remained on the other side of the river and engaged himself in reducing the Ighraki sect of the Khiljis who were the allies of Jalal-ud-din and inhabited the northern regions of the river Kabul. It is also known how Iluttmish evaded the request of Jalal-ud-din for shelter at his court. Jalal-ud-din then turned towards Makhialah hills and from there he sent his general with a scanty force that he had gathered round him to raid into the territories of the Khokhar chief. The chief Rai Sangin submitted to him and gave his daughter in marriage and sent his son with a force to assist him.<sup>8</sup> After thus buttressing his position Jalal-ud-din turned his attention towards the territories of Qubacha, which were in the west of the Delhi kingdom. Jalal-ud-din's general Uzbek Pai with seven thousand horse attacked Kubacha's camp in the night and routed him.<sup>9</sup> Qubacha fled to Multan and readily complied with the demands of Jalal-ud-din which he made after reaching Uch.<sup>10</sup> The stay of Jalal-ud-din was not long. Uzbek Pai was left in charge of the Indian possessions and Hassan Qurlugh over his belongings of Ghazni while he left lower Sindh by way of Mekran in H. 620 (= 1223 A.D.).<sup>11</sup> The effects of Jalal-ud-din's occupation and activities in the western Punjab were two-fold. First, it weakened Qubacha so as to be readily reduced by Iluttmish and secondly it exposed the boundry of Delhi to a heavy pressure of foreign raids.

8 Juwayni, *Tarikh-i-Jahan Gusha*, vol. II, p. 145; *IA.*, 1907, p. 3 also gives the traditional account of the marriage.

9 Juwayni, II, p. 146.

10 Juwayni, II, p. 147.

11 Ferishta, *Per. Text*, p. 315.

At this period and some time after, the frontier of Delhi kingdom extended to the Makhialah hills or Salt Range.<sup>12</sup> It seems that Nandnah<sup>13</sup> must have been the fortress commanding the frontier. Along with Nandanah Kujah<sup>14</sup> was another fortress in the Salt Range forming the frontier while Lahore was within the territory of Iltutmish. After the conquest of Lahore, Kujah and Nandanah had been placed under the charge of Malik Aitgin. The last expedition of Iltutmish in 1235 A.D. (=633H.) towards Baniyan<sup>15</sup> occupied by the Qurlugh chief Saiful-din-Hassan, and the activities against the hill tribes of the Salt Range, indicates his policy of establishing a frontier.

At the time of Iltutmish's death the condition of the western frontier was no better than what it was when he ascended the throne. The annexation of the dominions of Qubacha brought the kingdom of Delhi directly in touch with the Mongol forces who were in occupation of the country west of the Indus. The situation became all the more precarious because of the weak successors of Iltutmish and general disturbance at the centre i.e. Delhi.

During the reign of Firoz in 1236 A.D. (=634 H.) Hassan Qurlugh made his first attempt on the Lower Sindh and attacked Uch,<sup>16</sup> but he was repulsed and had to retract his steps across the Indus. Soon Hassan Qurlugh had to leave his original place again and come to India taking shelter in the Punjab, because in 1238 (=636 H.) the Mongols captured Karmān Ghazni and Baniyan.<sup>17</sup> Upto the year 1239 A.D. the river Chenab seems to have been the

12 Raverty, *Tab.-i-Nasiri*, p. 609 and note 3.

13 *Imp. Gaztr. of Ind.*, vol. XVIII, p. 349: Raverty, p. 534 note 1.

14 Raverty, *Tab.-i-Nasiri*, p. 629.

15 See Raverty, *Tab.-i-Nasiri*, p. 536, note; p. 541, note; p. 523, note, also notes on Afghanistan pp. 281-82: *Tab.-i-Akb.* (De.) p. 59 writes it Multan. But Baniyan undoubtedly lay west of Salt Range on the high road between Ghazni and Punjab. Baniyan and not Multan was the place, and rightly pointed out by De, *Tab.-i-Akb.*, p. 69, notes.

16 *Tab.-i-Nasiri*, (Per Text) p. 237. 17 *Ibid.*, p. 392. Raverty, p. 1129.

boundary line of the Delhi kingdom, as Malik Kabir Khan had to return from the river Chenab and submit to Sultana Raziya.<sup>18</sup> This evidently shows that the land beyond the Chenab was not under them and Malik Kabir Khan had no other alternative but to submit to the queen, lest he should be overcome by the hostile Mongols.

In the year 1241 A.D. (=639 H.) Bahadur Tair the commander of the Mongols of Herat, Ghor, Ghazni and Turkistan appeared before Lahore.<sup>19</sup> Malik Qaraqash Khan, the Governor of the town finding himself unable to withstand the Mongol onslaught, left the city and fell back towards Delhi. The city was completely destroyed and remained so till restored by Balban. The Mongols soon after evacuated the city leaving it exposed to the plunders of the Khokars. However Qaraqash Khan succeeded in driving out the Khokars from the province but we are not sure if he recovered the city. The frontier tract, because of the Mongol invasions, was in a state of utmost political confusion. In the north the hill tribes were practically independent and used to take advantage of the defeat of either party. The Khokars, Awands and Janjuhas occupied the northern portion of the Sindh-Sagar-Doab, and the Khokars even seem to have spread further east beyond the Beas, because we find them as forming a part of Raziya's army.<sup>20</sup>

The province of Lahore with its dependency was later on during the reign of Masaud Shah reorganized and placed under Malik Uzbek-i-Tughril Khan.<sup>21</sup> Henceforth it formed the frontier of the Delhi kingdom because we find that the army that at last set out from Delhi was despatched towards Lahore "to guard the frontier."<sup>22</sup> Thus the boundary line of the Delhi sultanate had receded and the river Ravi roughly formed the inner line of the frontier province.

18 *Tab-i-Nasiri*. Per. Text., p. 235.

19 *Ibid.*, pp. 392, 393. Raverty. pp. 1129-32.

20 See Raverty, *Tab-i-Nasiri*, p. 647, note: 9.

21 *Tab-i-Nasiri*, Per. Text., p. 262.

22 *Ibid.*, p. 195.

The boundary line had receded in Sindh as well. Malik Kabir Khan the Muquti of Multan asserted his independence immediately after the departure of the Mongols and seized Lower Sindh, in the year 639 H. After his death his son Taj-ud-din Abu Bikt became the ruler and repulsed several times the attacks of Hassan Qarlugh.<sup>23</sup> Uch was held by the general of Malik Kabir Khan.<sup>24</sup> But Malik Kabir Khan's dynasty soon came to an end after the death of his son. In the year 643 H. (= 1245 A.D.) the Mongols under Mangutah invested Uch, and the citizens had to send a deputation to Delhi for help. The royal forces under Ulugh Khan speedily marched to their assistance. The Mongols, finding themselves weak, withdrew from Uch. Ulugh Khan then proceeded to chastise the hill tribes of Jud, but had to return after he had reached the Chenab because of the disturbance and deposition of Masaud Shah. It seems that the aim of Ulugh Khan was to recover Nandanah in the Salt Range because raids and plunders were carried on in the neighbourhood during the expedition. But the tract beyond Ravi could not be reconquered and for the time being remained in a condition that might be termed as Mongol sphere of influence.

During the invasion of Sali (about the year 1246-47) the Governor of Lahore had to purchase his safety<sup>25</sup> and it seems that he accepted the Mongol suzerainty and payment of a tribute, and went out of the authority of Delhi sultanate because *Minhaj-us-Siraj* remains silent about Lahore till the year 1254. Shortly after in 1249 Hassan Qarlugh appeared before the walls of Multan then held by Malik Kashlu Khan, who hastened from Uch for its defence. Though Hassan Qarlugh was killed in action Malik Kashlu Khan had to evacuate the city.<sup>26</sup> After a short time Sher

<sup>23</sup> *Tab-i-Nasiri*, Per Text. p. 399.

<sup>24</sup> *Ibid.*, p. 287.

<sup>25</sup> *Ibid.*, p. 277. See also Raverty, p. 677 note 6.

<sup>26</sup> *Ibid.*, p. 270.

Khan,<sup>27</sup> the Muquti of Bhatinda recovered the city and placed it under his naib Malik Kurez.<sup>28</sup> Sher Khan also snatched away Uch from Malik Kashlu Khan<sup>29</sup> in 1250 A.D. (=648 H.). But on account of the Hindu reaction,<sup>30</sup> in the centre headed by Imad-ud-din Riyhan, his possessions in Sindh were transferred to Arslan Khan<sup>31</sup> in the year 1253 A.D. (=651 H.), and Sher Khan retired to Turkistan and went to the court of Mangu Khan.<sup>32</sup>

Jalal-ud-din, brother of Mahmud, who was appointed Muquti of Sambhal and Badaun in 1248 A.D. (=646 H.)<sup>33</sup> suddenly left for the Sirmur hills.<sup>34</sup> Lahore at that time was outside the empire and Ulugh Khan's expedition towards the "upper provinces and banks of Beas"<sup>35</sup> could not have been without any connection with the flight of prince Jalal-ud-din. Jalal-ud-din fled to the court of Mangu Khan in 1253 A.D. (=651 H.) and sought his help, and returned with Sali Bahadur and others.<sup>36</sup> Jalal-ud-din seems to have held Lahore under Mongol protection, and he joined the Balbanites against the Riyhanis and appeared from the side of Lahore and joined the camp at Bhatinda.<sup>37</sup> Later on some reconciliation was effected between Jalal-ud-din and the sultan Nasiruddin,<sup>38</sup> but this did not mean addition of Lahore to the Delhi kingdom.

It should be noted at this stage that the boundary of Delhi empire by this time had much receded from the Ravi and shortly

27 See Ferishta (Lucknow Text), p. 125.

28 *Tab.-i-Nasiri*, Per. Text, p. 277.

29 *Ibid.*, pp. 214, 271.

30 By Hindu reaction I mean the attempt of the converted Muslims to ascertain their position which was organized under the leadership of Imad-ud-din Riyhan.

31 *Tab.-i-Nasiri*, Per Text, pp. 217-218.

32 *Tab.-i-Nasiri*, Per. Text, pp. 217, 277; Raverty, notes p. 792: *Tab.-i-Akbari*, p. 75. Badauni, vol. I, p. 91. Raverty, p. 1225, mentions the fact, that the arrival of Sher Khan at the Mongol court in 1254 is mentioned by the Christian missionary Rubruquis.

33 *Tab.-i-Nasiri*, Per. Text, p. 212.

34 See Raverty, *Tab.-i-Nasiri*, p. 684.

35 *Tab.-i-Nasiri*, Per. Text, p. 292.

36 Wassaf.—Elliot, vol. III, pp. 37, 38.

37 *Tab.-i-Nasiri*, Per. Text, p. 300. Raverty, p. 830. Notes 4 & 5.

38 *Tab.-i-Nasiri*, Per Text, p. 219. Raverty, p. 700.

after, river Beas<sup>39</sup> is mentioned as the frontier. The province of Bhatinda which had been conferred again on Sher Khan, and the river now decidedly formed the north-west frontier boundary of the Delhi empire. Moreover we see that the Mewati trouble could not be subdued in 658 H. owing to the Mongols having appeared on the frontier of Delhi who continued to harass the frontier tracts of the dominions of Islam namely the territory of Sindh, Lahore and river Beas.<sup>40</sup> Lahore and Sindh both at the time were not within the jurisdiction of Delhi kingdom. At this time Sind was held by Kashlu Khan as a protégé of the Mongols,<sup>41</sup> and Delhi Sultan at this period being not prepared to incur the displeasure of the Mongols had to transfer Sher Khan—because of his hostile attitude to Kashlu Khan—from Bhatinda to Kol Gwalior and other provinces in 1258 A.D. (=657 H.) in order to avoid strife on the frontier,<sup>42</sup> and Malik Nasarat Khan was placed in charge of Bhatinda, Sunam, Samana and Lakhawal and the frontiers as far as the ferries over the river Beas.<sup>43</sup>

By the time Balban came to the throne he had improved a great deal the condition of the north-west frontier. Malik Sher Khan had again been given the charge of Sunam, Bhatinda, Lahore and Dipalpur. He built the fortress of Bhatner and effectively resisted the Mongols. He maintained a well-equipped army of several thousand horsemen and not only effectively resisted the Mongols but thoroughly suppressed the Jats, Khokars, Mandahirs along with the Bhatīs living in those unregulated tracts.<sup>44</sup> Early in his reign Balban led expeditions into the Salt Range and two years later proceeded to Lahore, rebuilt and repopulated it and

39 Beas flowing in its own bed before the Sutlej joined it from the east. *Vide IA.*, 1932, pp. 168-69 "River courses of the Punjab and Sind" by R. B. Whitehead, *IASB.*, 1886, pp. 322-343. "On probable changes in the geography of the Punjab and its rivers" by R. D. Oldham.

40 Raverty, *Tab-i-Nasiri*, pp. 850-51.

41 *Tab-i-Nasiri*, Per. Text, pp. 273, 310, 322.

43 *Ibid.*, p. 274. See Raverty, p. 788 notes.

42 *Ibid.*, p. 278.

44 *Zia.*, p. 65.



appointed new officers for its administration.<sup>45</sup> But it seems Lahore was once more lost because it is not mentioned any more; and when Balban arranged the frontier and distributed the outposts Lahore is omitted. Sindh must have been recovered by Balban because a few years after his accession, he placed Sind with Uch and Multan as a outpost under Prince Muhammad, and who effectively resisted the Mongols.<sup>46</sup> Amir Khusru mentions Afghan garrison on the outlying fortress of the province where the Prince, with whom the poet lived, used to spend some time during his yearly campaigns against the Mongols. After Sher Khan's death in 1271 A.D. the frontier province was divided and several officers were appointed, but they were no match for the Mongols and they never attained the same degree of success as was achieved by Sher Khan<sup>47</sup> and Punjab remained quiet in a disturbed territory. The frontier line in the Punjab again receded, because we find that Bughra Khan was appointed to the province of Sunam and Samana<sup>48</sup> and was instructed to increase the number of soldiers and to keep them in readiness, beyond this the accounts do not refer to any land. Thus Sunam and Samana seems to have been the frontier provinces. Against the Mongols who came beyond the Beas, Balban sent the martyr Prince from Multan, Bughra Khan from Samana and Malik Barbak Bektars from Delhi. They marched to the Biah (Beas) driving back the Mongols and obtaining many victories over them so that the enemies were unable to advance beyond the Biah.<sup>49</sup> Thus it is clear from the above that the real hold of the Delhi sultanate was up to the river Beas and any attempt of further encroachment or advance on the part of the Mongols was effectively checked. Safely therefore we can conclude that Beas roughly formed the boundary in the Punjab.<sup>50</sup>

45 Zia., pp. 60, 70.

47 *Ibid.*, pp. 65-66.

49 Zia, p. 81. Elliot, III, p. 112

46 *Ibid.*, pp. 66-69.

48 Elliot, III, p. 111.

50 Beas at that time had a different bed from that of to-day. The name wherever it occurs in this paper refers to the old bed; see note 37.

The Mongols continued to disturb the frontier and in the year 1285 A.D. (=684 H.) Samar Khan<sup>51</sup> came with a force of the Mongols and in the battle Prince Muhammad was slain and Amir Khusru was taken prisoner. After the death of the martyr Prince Balban gave charge of Multan and the province of Sind to Kai Khusru.<sup>52</sup> Balban in this appointment showed his weakness for his relatives, because the prince was young and certainly not a match for the task entrusted to him. But Kai Khusru continued at Multan till he fell to the conspiracies of Nizami-ud-din and was murdered in the town of Rohtak.<sup>53</sup> During the weak reign of Kaikubad the frontiers seem to have been neglected. Sind remained in a disturbed state. The intention of Kai-ku-bad to send Nizam-ud-din to Multan to check the disorder prevailing there—after his return from the interview with his father—was baffled as the latter declined from going there.<sup>54</sup>

Jalal-ud-din Khilji was in charge of the Punjab frontier during the latter portion of the reign of Kai-ku-bad but he does not seem to have recovered any more ground because when he is mentioned to have come to Delhi, he was governor of Samana.<sup>55</sup> Thus Samana and Sunam remained as the frontier provinces with the western boundary roughly corresponding with the river Beas and Dipalpur on the bank of the Beas must have been the outpost. Amir Khusru in *Qiranus Sadain* mentions that when Tamar Khan led the Mongols and overran the bank of Ravi extending from Lahore to Multan,<sup>56</sup> Malik Bektars was sent with a force of three thousand and routed the Mongols on the bank of the Ravi and made a large number of prisoners.<sup>57</sup> But this passage evidently refers to the early period of the short reign of Kai-ku-bad. Because later on Jalal-ud-din

51 *Zia.*, p. 110.

52 *IASB.*, 1871, pp. 189-90.

53 *IASB.*, 1871, p. 215.

57 *Ibid.*, p. 50; *Tarikh-i-Mubarakshahi*, p. 54.

52 *Ibid.*

54 *Ibid.*, p. 214.

56 *Qiranus Sadain*, p. 49.

Khilji was in charge of the frontier where he showed his mettle as a soldier.

Thus the north-west frontier—except for a brief period of Iltutmish's reign—throughout the so-called Slave dynasty remained between the river Ravi and Beas; and the water parting line of the two rivers roughly formed the boundary line of the empire, with the utmost expansion upto the left bank of the Ravi in certain periods. While the river Beas was within their territory the river Ravi was not, because as is evident from the various incidents quoted in this paper, whenever the Mongols crossed the Beas or attempted to cross, the Imperial army or the Governor in charge pursued them crossing the river but they hardly ever crossed the river Ravi in the pursuit of the enemy; and Lahore on the left bank of the Ravi must have occupied an important position along with Multan. Samana, Sunam, Dipalpur, Lahore, etc. were then frontier provinces and none of them are situated beyond the Ravi. Thus it is certainly erroneous to assert Peshawar as the frontier boundary of the Delhi empire in the 13th century. Peshawar was quite outside the jurisdiction of the Slave kings.

The so-called Slave rulers were never able to achieve a natural frontier from where they could ward off the foreign invaders i.e. the Mongols. The western Punjab was either in a no man's land or was within the Mongol sphere of influence. Then western Punjab being outside the pale of the Indian Empire, the Slave rulers with all their precautions could not prevent the Mongols from entering in their land and becoming a menace to them; and therein lies the chief clue for the repeated attacks of the Mongols and their march at times right up to Delhi in spite of the fact that they were never strong enough either to defeat the sultan or to stay in India.

U. N. DAY



## Somatism of Vedic Psychology

*Manas* is the human faculty which is usually associated in the Veda with a variety of psychological activities. The consideration of the genesis of the Vedic conception of *manas* brings forth a number of unique characteristics of that human faculty. Let us approach the question of the origin of the conception of *manas* from the philological point of view. It is believed by some scholars that the words, *manas*, *manus*, *manyu*, *mensch*, *mann* etc. are derived from the Indogermanic root °*men*—which has the sense of ‘thinking’, ‘mental activity’ etc. The possibility is hereby suggested of the notion of man as a ‘thinking being’, being prevalent in such a remote period. The anthropological investigations have however led to a doubt as to whether the proposed etymology is correct. The idea of man as a ‘thinking being’, as against beasts and other creatures, who are supposed to have been denied the faculty of thinking, cannot possibly have prevailed in that age. The primitives usually do not believe in any kind of essential differentiation among the several aspects of creation, whose existence was, according to them, wholly dependent upon a universal all-penetrating fluid like *Ānanda* or the Vedic *asu*<sup>1</sup>. It was the amount of such occult fluid, and not the possession or non-possession of any special mental or physical faculties, that determined the gradation among all beings in the universe.

There is another fact to be noted in this connection. A fair knowledge of human anatomy on the part of the Indogermanic people has given rise to a large number of words denoting several parts of the human body, which are to be found in many Indogermanic languages and which are linguistically connected with one another. It may be further observed that the words, in several In-

1 Vide Dandekar: *Der vedische Mensch* (Heidelberg), p. 28.

dogermanic languages, denoting 'sensations', 'emotions' and other such non-physical (or psychological) phenomena are connected with the names of bodily organs. In Homeric language, for instance, *ζρηθ*, *ζρητες*, *πρηπιδες* (connected with diaphragm) denote almost all the faculties of will, thought, understanding etc. Further it is not unlikely that the words *χολος* (anger), and *χερδους* (advice) and *χερδουσση* (cunning) are connected with *καρδια* (heart). In later Greek, the entrails seem to be regarded as the seat of feelings and sensations (cf. *δπλακρυσιζοιμαι*). The Latin words, *vecors* (wrong-sensed), *recordari* (remember) etc. indicate that those faculties were again connected with *cor*, *cordis* (heart). In the Slavonic languages, particularly in Russian, anger and excitement are associated with liver. These linguistic facts show that many words denoting non-physical or psychological phenomena were derived in most Indogermanic languages from the names of different bodily organs. They were not at all connected with *manas* or its linguistic counterparts in other languages. The association of *manas* with human psychology is therefore clearly an afterthought.

How then are the words *manas*, *manus*, etc. to be derived? It has been suggested by Güntert<sup>2</sup> that these words may be regarded to have been originally Indogermanic loan-words; they are the Indo-germanic counterparts of the primitive word *mana*, which denotes the universally permeating fluid which, according to primitive notions, makes all beings what they are. This fluid *mana* was further supposed to be capable of bestowing upon beings some kind of occult power which made them 'men'. It may therefore be assumed that the words *manas*, *manus*, *man*, *mensch* etc., in the individual Indogermanic languages, have come into existence as the result of the influence of primitive thought upon those peoples. Those words did not originally denote exclusively psychological or

2 Vide Dandekar. *Der vedische Mensch* (Heidelberg), p. 42.

non-physical notions. *Manas*, for instance, did not originally denote what we today call 'mind'—that was a later modification of the original conception—but it denoted a comprehensive all-penetrating fluid or occult power like *mana* of the primitives. *Manas* was therefore regarded to be as much 'material' in nature as *mana*. This original notion about *manas*, as a form of 'matter', has been preserved, to a considerable extent, in the Vedic literature, even after *manas* came to denote human mind. It is this phenomenon in Vedic psychology which I have called 'Somatism of Vedic Psychology'.

In a hymn (*RV.* II, 12, 1), the God Indra is called *manasvān*. This epithet does not indicate, in this context, the possession on the part of Indra of any special 'mental' power. The poet merely wants to bring about the contrast between *manasvān* Indra—Indra who possesses large quantity of '*manas*-substance'—and *asura* Varuṇa—Varuṇa who possesses large quantity of '*asu*-substance'. The words *manasyu* (*RV.* X, 171, 3) (one desirous of '*manas*-substance'), and *manasaspati* (*AV.* VII, 97, 8) (one who commands any amount of '*manas*-substance') are also to be explained as belonging to the original '*mana-manas*-conception'. Other significant passages, in this connection, are the funeral hymns (*RV.* X, 57, 3; X, 57, 5. *AV.* VIII, 1, 7; VIII, 1, 15; VIII, 2, 3). In all these passages, *manas* denotes a dualism with the physical body, not in the sense of '*cogitatio*' and '*extensio*', but in the sense of a 'potence-bestowing substance' and its 'substratum'. The loss of *manas* (not evidently in the sense of 'mind', but in its original sense of *mana*-potence) results in virtual death. It is in its original sense, again, that the Vedic poet speaks of the bestowal of *manas* on beings (*RV.* V, 57, 3-5). A critical comparison of such references to *manas* in *R̥gveda* (particularly X, 57 and X, 58) with the references to *manas*—in its modified form—in the *Vājasaneyi Samhitā* (XXXIV) clearly brings about the distinction between the two notions denoted by the word *manas* in the Vedic literature. In the former we have the original '*mana*-

*manas*-connection', while the latter passage is one of the finest descriptions of the faculties of the human 'mind'.<sup>3</sup>

The fact that *manas* originally represented some form of 'material substance' is further amply corroborated by the Vedic descriptions of the several activities of *manas*. *Manas* is often represented as being capable of such physical modifications as are usually associated with 'matter'. *Manas* is, for instance, considered to be capable of movement in space. It is always said to be moving from place to place. No function of *manas* is possible without some movement on its part. There are prayers in *R̥gveda* for *manas* to move in a particular direction and come nearer to the poet: *devāścid manasā sam hi jagmuḥ* (III, 1, 13), *prācinena manasā barhaṇāvata* (I, 54, 5), *arvacinam su te mano grāvā kṛnotu vagnunā* (I, 84, 3). The 'motion' or 'movement' implied in the functioning of *manas* can also be realised from such passages as *mano dānāya codayan* (VIII, 99, 4), *bhadram no api vātaya manah* (X, 20, 1), *parā hi me vimanyavaḥ patanti vasya iṣṭaye* (I, 25, 4). This notion of *manas* leaving its substratum, viz., the physical body, and going forth to the object of comprehension has been developed into a remarkable feature of the later Indian epistemology. Modern science holds that the external objects, in the form of light-rays etc. issuing from them, go up to the human senses. Indian theories of knowledge, on the other hand, maintain that *manas* and *indriyas* went forth to the objects of perception and conception. This doctrine is known as *indriyānām prāpyakāritā*.

A similar feature of *manas* is indicated when the poet speaks of 'turning' the *manas* of the divinity: *nū indra rāye varivaskṛūhi naḥ ā te mano vaurtyāma maghāya* (VII, 27, 5). There are further

3 How the conception of *manas* as 'mind' evolved from the primitive '*mana-manas* conception' is an interesting problem of Vedic psychology. It is however beyond the scope of this paper.

references to the 'placing' of *manas*: *tve pito mahānām devānām manah bitam* (I, 187, 6), *mano yatrā vitad dadbuh* (VIII, 13, 20). There are also references to the 'yoking' or 'binding down' of *manas*: *yuñjate mano dānāya* (I, 48, 4), *manasah na prayuktiṣu* (I, 151, 8), *apo acchā manaso na prayuktiḥ* (X, 30, 1). A more intensive form of this function of *manas*, which is clearly indicative of its 'material' nature, is suggested by the 'grasping' of and by *manas*: *sveneṇa dhīro manasā yadagrabbīt* (I, 145, 2). Further *manas* is described as being 'controlled', 'bound down', 'driven from afar' etc. (VIII, 11, 7).

The Vedic poets further speak of the 'tension' of *manas*—another feature which indicates that *manas* was regarded as a 'material substance.' It could be "loosened": *vi mṛṣikāya te manah rathir āsvam na sanditam, gīrbhir varuṇa śimahi* (I, 25, 3). *Manas* becomes 'hard' and can be 'softened': *pañścid vi mradā manah* (VI, 53, 3). In such passages, there is a clear indication of the Vedic conception of *manas* being capable of 'thickening' or 'solidification.' *Manas* 'binds' down others (I, 164, 37) and can itself be bound down by external forces (I, 138, 1). *Manas* is said to 'shake' through fear (X, 121, 6). There is further a reference to the 'churning' of *manas*: *evā mathnāmi te manah* (AV. II, 30, 1), as well as to 'controlling' or 'disciplining' it (VIII, 33, 17). The functions and the activities of *manas* are so described in the Veda as if *manas* were actually a 'material substance' and its activities actual modifications in the nature and position of that substance. The word *pāka* usually employed in connection with *manas* (X. 28. 5; X. 114. 4; VII. 104. 8; X. 2. 5) also brings forth prominently the 'somatic' nature of *manas*. *Manas* was a kind of 'matter' which was subject to being 'ripened' or 'cooked.' Such descriptions may not be explained away as mere imaginative or poetical representations of the activities of *manas*. They clearly betray the original 'somatic' nature of *manas*. *Manas* must have been regarded as a kind of



'matter' and its activities were therefore necessarily described as mechanical and dynamic modifications of that 'soul-matter.'

This feature of Vedic psychology was continued even in later philosophical systems. The *Cbāndogyopaniṣad* declares that *manas* was, for its formation, dependent upon alimentation. The *manas* is said to be manufactured out of the food that we eat: *annamayam hi somya manah* (C.U., VI, 5, 4; VI. 6, 1-2). Though all later Indian systems of philosophy, with the exception of the Cārvākas, who believe that 'consciousness' originates as the result of the gross material elements coming together, regard *citta* or *viññāna* as something peculiarly psychical, it must be remembered that the nature and the activities of *citta* are represented by them in a manner as if it were a material substance. Even later, Indian psychology is thus primarily 'somatic' in character. Such is the case particularly of Buddhist and Yoga psychological teachings. In *Abhidhamma*, for example, all elements are graded according to their grossness—from the grossest earth to the subtlest soul-matter. The Buddhist psychologists speak of six *dhātus* and five *skandhas*, which terms again betray their 'somatic' nature. All consciousness-phenomena, like feelings, emotions, perception and conception, knowledge etc., are regarded in Yoga merely as disturbances in or modifications of the psychical substance. According to Yoga-psychology, *manas* is *pariṇāmi*, that is to say, it is constantly suffering a thousand modifications. The terms *vṛtti* and *pravṛtti* are clearly indicative of this feature. *Vṛtti* means the activity of an object; *pravṛtti* means the going forward of the *citta* towards its object. *Dhāraṇā* means literally the binding of *citta* to the desired object; *dhyāna* is explained as the homogeneity of the stream of consciousness. The stream of consciousness is not a metaphorical imagery but it is a real flow of the waves of *citta*. The first type of 'disturbances' in the psychical matter is, from the 'somatic' standpoint, that of 'movement, vibration or oscillation'. The second type is that of 'solidification or thicken-

ing,' which is indicated by the gradation made by the Buddhists—*yathaudārikam*—of the four psychological *skandhas*, namely *viññāna*, *samskāra*, *vedanā*, and *saṃjñā*. The third type of 'disturbances' in the soul-matter is that of 'defilement or affliction.' This is indicated by the notions of *kleśa*, *āsrava*, and *prasāda*. According to the bhāṣya on *Yogasūtra* II. 11, the *citta*, when defiled and afflicted through *kleśa*, is to be treated in the same manner as a dirty cloth. The *Yogācāra* school of Buddhism, represented by Maitreya Aśaṅga, believes in the divisibility of *citta*. All these conceptions in later Indian psychology clearly remind one of the descriptions of *manas* and its activities in the early Vedic literature.

It will thus be seen that the 'somatism' of later Indian psychology may be traced back to the conception of *manas* in the Vedic literature. *Manas* in Veda, like *citta* of Yoga and Buddhism, was regarded as a form of material substance, which underwent mechanical and dynamic modifications thus causing several so-called psychical phenomena.

R. N. DANDEKAR

## Defence of Patna against the apprehended Pindari Incursion of 1812

In my paper entitled the *Defence of the Frontier of Bihar and Orissa against Maratha and Pindari Incursions (1800-19)*,\* I gave a brief account of the precaution taken to defend the city of Patna, based on some unpublished letters from the records of the Judge-Magistrate of Patna now preserved in the library of the Bihar and Orissa Research Society.

On the 13th March, 1812, J. Richardson, Agent to the Governor-General in Bundelkhand communicated to the acting Magistrate of Mirzapore the news of the approach of a large body of predatory horse (the Pindaris), towards Mirzapore. This was soon communicated to W. A. Brooke, Agent, Governor-General, Benares, Major-General Wood, Commissioner of Chunar, William Cowell, Magistrate of Shahabad, Henry Douglas, Magistrate of Patna, Major-General Watson, Commanding Dinapore, Major Roughsedge, Commanding the Ramgarh Battalion, and W. Fleming, Magistrate, Ramgarh for taking the necessary defensive measures. It was reported that the Pindaris had advanced towards Sassaram and Daudnagar, that the villages in the vicinity of Daudnagar and along the banks of the Sone had been in flames, and that they had been making for Patna. The force at Dinapore was inadequate for the protection of the city of Patna, not to mention of the district. Major-General Watson kept ready the whole of the cavalry volunteers under Captain O'Brien and he hoped that with these, the disposable force at Dinapore and the help of Roughsedge who held a central position on the bank of the Sone any attempt on the city or the districts in the vicinity would be beaten off. But it was necessary to enlist the zealous co-operation of the civil authorities

\* Read at the 16th Session of the Indian Historical Records Commission, 1939.

and to adopt every measure to ensure defence and to avoid panic in the public mind. He also suggested the expediency of clearing and deepening the ditch and repairing the walls of the city. The letters on the subject are annexed hereto.

KALIPADA MITRA

### LETTERS

(From the Records of Judge and Magistrate, Patna, now preserved in the office of the Bihar and Orissa Research Society, Patna)

To

HENRY DOUGLAS, ESQUIRE, Magistrate of the City of Patna.

SIR,

I beg leave to acquaint you that a body of Pendarries, estimated at ten or twelve thousand, have entered the District of Mirzapore and have plundered and destroyed many of the villages.

As it is not ascertained what Direction they may take I have deemed it my Duty to give you this information.

Benares

14th March, 1812.

I have etc.

(Sd.) W. A. BROOKE, A.G.G.

(A copy of a letter written to Lieut. Col. Toone received by Wm. Cowell, Magistrate, Zila Shahabad, 17th March, 1812 and sent to H. Douglas, Magistrate of the City of Patna).

To

LIEUT. COL. TOONE, Commanding at Buxar.

SIR,

In the temporary absence of Major-General Wood I deem it desirable to inform you that a body of Predatory Horse said to amount to between 10 or 11000 are burning and plundering within the neighbourhood of Mirzapore and may probably extend their depredations along the banks of the Sone.

The only disposable force at Benares consisting of 3 companies and Two Guns have received orders to cross the river at Ramnagar this day in hopes of checking their progress.

Benares,

14th March, 1812.

I have etc.

(Sd.) H. O. DONNELLY, LT. COL.  
Commanding at Sicrole.

*A true copy*

(Sd.) W. TOONE, LT. COL.

*A true copy*

WM. COWELL, Magistrate, (Zila Shahabad).

To

W. COWELL, ESQUIRE, Magistrate of Zillah Shahabad.

SIR,

I beg to enclose copy of a letter from the Governor-General's Agent in Bundelcund, in addition to which, I have the honour to inform you that these Pindarees having plundered different parts of this district, and after having crossed the Soone River are now said to have proceeded towards Sasaram and Daoodnagar. I trust this information will be of use in enabling you to take immediate steps for the preservation of your district.

*Defence of Patna against the Pindari Incursion of 1812* 79

I have the pleasure to enclose you copies of letters addressed to me by Mr. Brooke, the Governor-General's Agent at Benares which will show you the measures which have been adopted in this district.

Zillah Mirzapore,  
*The 11th March, 1812*

I am etc.  
(Sd.) WM. LOCK,  
a: Mag.

To

THE ACTING MAGISTRATE OF ZILLAH, MIRZAPORE.

SIR,

I have the honour to enclose for your information the copy of a Persian Paper containing intelligence transmitted to me by the Rajah of Rewah—that you may adopt such measures as you may deem expedient to guard against the probable depredations of the Horsemen in question should they attempt to molest the British dominions under your charge.

I have further to add that intelligence of a body of 6,000 Pindarrahs, having passed rapidly through the Territories of Doorjun Sing of Mahere, above the Ghauts, and situated to the westward of the Rewah Dominions was conveyed by Doorjun Sing to Captain Whitehead the officer Commanding on the day before the date of the present intelligence.

I have no further intelligence of these Horsemen, they may be part of the considerable Pindarrahs force of Kunteem, and another Pindarrahs chief, whose name I do not recollect. This Pindarrahs force, lately suffered a severe defeat and were dispersed by one of Scindia's Commanders, the party of (*Sic*) which this intelligence alludes may either be in search of plunder, or possibly called to the aid of Dulgurnjun Sing.

Banda,  
*The 13th March, 1812.*

I have the honour to be etc.  
(Sd.) J. RICHARDSON, A.G.G.

*A true copy*

To

HENRY DOUGLAS, ESQ., Magistrate, Patna.

SIR,

The accompanying papers have just been received and I am directed by Major General Watson to request that you will return them after persual.

As far as the progress of the predatory Horse can be traced the Major General thinks it beyond a doubt that they are, at the moment, on the side of the Soane, and as our present force is altogether inadequate for the protection of the District, it becomes an object of the first importance to protect the city of Patna with the few disposable troops we have at command. One company and two six pounders are in readiness to attend your requisition.

Wm. Cowell's request it will be impossible under present circumstances to comply with unless you are already of opinion that the city of Patna is in no danger.

Dinapore,  
*18th March, 1812.*

I have etc.  
(Sd.) A. BROWN  
*illegible.*

To

HENRY DOUGLAS, ESQ., Judge and Magistrate, Patna.

SIR,

I am directed by Major General Commanding Dinapore to acquaint you that a Hircarrahs came in here about an hour and a half ago and reported that the villages on the side of Doudnagar and all along the banks of the Soane were in flames and that a body of Horse were marching in this direction with great rapidity.

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Altho' there are only about 300 men in Cantonments the Major General is under no apprehension of their effecting any serious injury here, but the inadequate force for the complete protection of the city of Patna must be apparent to every one.

From the general character of the predatory horse the Major General does not think it probable that they will be daring enough to attempt plundering the city and he does not believe the account of the Hircarrah to be altogether correct and most probably much exaggerated.

Dinapore,  
19th 12 noon.  
To

I have etc.  
(Sd.) A. BROWN

H. DOUGLAS, ESQ., Magistrate, Patna.

SIR,

I beg leave to enclose, for your information, copy of an Urzi from Tuab Ali to the Magistrate of Gyah just received. The intelligence it contains agreeing with every other account from the same quarter cannot be doubted.

As one successful irruption to the British Territory will naturally encourage more numerous and formidable Invaders, and as the present unprotected state of the country from want of troops in every quarter, exposes the whole of South Behar to the depredations of the Pindarries, I have deemed it necessary, on the present emergency to detain at this station the whole of the Cavalry Volunteers under Captain O'Brien, amounting to about 300 men. Every possible exertion will be made to mount them as expeditious as possible; and I am in hopes, that should the predatory horse continue their progress Northward, the central position of Captn. Roughsedge on the bank of the Soane, with the cavalry volunteers, and disposable force here, will preclude any attempt on the city of Patna or the Districts in the vicinity.

I rely much on the cordial co-operation and zeal of the civil authorities, on whom during the present scarcity of troops, so much depends; and as the country to the north of the Ganges is in the greatest security, I would beg leave to suggest, in the event of the Pindarries continuing to advance in this direction, that all the detached Guards on the North of the River, furnished from the Provincial Battalion, be withdrawn and replaced by Burkundoses, and that all the public money be conveyed to Patna Treasury, which ought to be secured as far as possible. As soon as the cavalry can be put into a state of servicable efficiency, we shall be able with the aid of the Infantry Detachment and Guns, to expel the invaders from Bihar, should they have the temerity to advance into the centre of the Province, but in the meantime every measure of defence which prudence can suggest consistent with the means at our disposal, ought to be immediately adopted; at the same time using every suitable precaution that circumstances may require for avoiding whatever may tend unnecessarily to excite alarm in the minds of the people or to magnify the real danger beyond its proper extent:

Dinapore,  
30th March, 1812.

I have etc.  
(Sd) SAM. WATSON, Major General.

(*Urzi in Persian*).

To

H. DOUGLAS, ESQ., Magistrate, Patna.

SIR,

I enclose the accompanying copy of a letter from the Rajah of Tickarry's Agent at Chittra for your information. The number of the horse is much exaggerated but it is evident they are increasing daily, and that they will do invaluable mischief in the present state of the country.

Dinapore,  
5th April, 1812.

SAM. D. WATSON, Major General.

To

HENRY DOUGLAS, ESQ., Magistrate, Patna.

SIR,

I beg leave to enclose the accompanying copy of letter to the Magistrate of Gyah from the Darogah of Moujeah, a Town about 7 kos from Rotas, which arrived last night.

Altho' I entertain not the smallest apprehension of any attack upon the city, yet, as a measure of precaution, permit me to suggest the expediency of clearing and deepening the Ditch, and repairing the walls as far as practicable. This may be done at a very trifling expense with the assistance of the Prisoners; and, in the Event of any sudden irruption of predatory horse, or armed Banditti of any kind, will afford ample security to the persons and property of the native Inhabitants.

The immense extent of the city and suburbs preclude the possibility of defending the whole successfully against a large body of Horse with the handful of men which can be spared for its Defence, a circumstance which renders every measure of precaution imperiously necessary.

Dinapore,  
7th April, 1812.

I have etc.  
(Sd.) SAM. WATSON, Major General.

Copy of a letter written to Mr. T. Syson, the late acting Magistrate of Behar.  
To

MR. T. SYSON.

*Judicial Dept.*

SIR,

I am directed by the Right Hon'ble the Governor-General in Council to acknowledge the Receipt of a letter from you dated the 22nd Inst.

The Governor-General in Council does not deem it necessary to suspend his orders regarding the publication, to which your letter refers, until further enquiries can be made for the purpose of ascertaining the precise number of Pindarries, who are computed in it to have invaded the British Territories—It is sufficient to remark on that point that whether the estimated number was 10,000, 12,000, or 15,000 it was in either case, vastly exaggerated.

The Governor-General in Council doubts not that you were actuated by the properest motives in issuing the publication in question. His Lordship in Council is at the same time of opinion that the terms of it instead of being calculated to infuse among the people a confidence in their own strength and Exertions, and to excite a spirit of Resistance to the Plunderers agreeable to your laudable intention in issuing it, had on the contrary a tendency to create only discouragement and alarm.

It is intimated in your Letter, that none of the Zemindars would have ventured to have entertained armed men for the purpose of repelling the Pindarees without the authority of the Magistrate. But supposing such authority to have been requisite and the circumstances of the moment to have rendered it advisable to grant it, the Governor-General in Council would have supposed that you could have experienced little difficulty in furnishing them with the required authority, in a form and in terms free from the objections to which the publication in question (as already noticed) is subject.

Re. Propriety of great caution and Reserve in addressing publications of a general nature to the inhabitants of the Province.

(Sd.) G. DODWESWELL.

Council Chamber,  
25th April, 1812.

## Guṇapataka

(An unknown Sanskrit work and its date—before A.D. 1200)

No work of the name *Guṇapatākā* has been recorded by Aufrecht in his *Catalogus Catalogorum*. In the list of Plays recorded by Prof. D. R. Man'kad in his *Types of Sanskrit Drama*<sup>1</sup> he records a work called "*Guṇamālā*" mentioned by Abhinavagupta in his commentary on the *Nāṭyaśāstra* but its connection with गुणपताका remains doubtful at present. I propose, therefore, to record in this paper some references to a work called गुणपताका and indicate as far as possible the chronology of these references which may prove the existence of this work for a period of at least 500 years, if not more.

Nārāyaṇa Dikṣita<sup>2</sup> in his commentary on the *Vāsavadattā* of Subandhu, which is later than about 1250 A.D. mentions and quotes from the गुणपताका as follows:—

1 Published by Urmi Prakashan Mandir, Karachi, 1936, Appendix, p. 172—"*गुणमाला* Abh. 177". On p. 177 of the G.O.S. Edition of the *Nāṭyaśāstra*, vol. I (1926) we find the following quotation from the गुणमाला in the अभिनव-भारती commentary:—

"गुणमालायां 'जामि हरार्धतुं गियपुगणं चिसमी'त्यादौ, तत्र सा नृत्यतो डोम्बिका etc." I cannot say if गुणमाला mentioned by Abhinavagupta is identical with गुणपताका or otherwise. Prof. Kane also makes no remark against गुणमाला in his *Gleanings from Abhinavabhārati* [K. B. Pathak Comm. Vol. (B.O.R. Institute, Poona, 1934), p. 389]: In the indices to the *Sanskrit Drama* by Keith no work of the name गुणमाला or गुणपताका is recorded. In the same manner no reference to these works is found in the Index of Titles given by Prof. M. Dillon, on pp. 145-6 of his edition of the *Nāṭakalakṣaṇaratnakośa*, Oxford, 1937. Krishnamachariar (*Classical Sans. Literature*, 1937, p. 548) mentions डोम्बिका as an उपनाटक of which गुणमाला and चूडामणि are examples. See also p. 820 where he calls गुणमाला and चूडामणि as "lyrical plays", Keith and Winternitz record no work of the name गुणमाला or गुणपताका

2 Vide my paper on *Nārāyaṇa Dikṣita and other commentators of the Vāsavadattā* (*Annals of B.O.R. Institute*, vol. XXI, pp. 128-144).



Folio 21 of Ms. No. 567 of 1891-95 (B.O.R. Institute).

—“बाला स्यात्षोडशाब्दा तदुपरि तरुणी विशतं या तदूर्ध्वं  
प्रौढा स्यात्पंचपंचाशदवधिपरतो वृद्धतामेति नारी ।

उक्तं च गुणपताकायाम्—

वा(बा)ला ताम्बूल वा(भा)ला फलरसमुरसाहारसम्मानहार्या  
मुक्तालंकारहारप्रमुखवितरणौ रज्यते योवनस्था ।  
सङ्गावारण्यगढोद्भूटरतमुखिता मध्यमा रागलुब्धा  
मृदु(द्वा)लापैः प्रहृष्टा भवति गत(भ?)या गौरवेणातिदूरम् ॥

एवंभूतानां मालतीनां युवतीनां माला अनधिगतपरिमालापि अनास्वादितरतोपमर्दविक-  
सद्देहरागादिसौरभापि दर्शं द्वारं विकारत्वाद्वरति ।”

As a result of my inquiry with some of my friends I have succeeded  
in locating some more references to गुणपताका. They are as follows:

Śeṣa Kṛṣṇa in his work called the प्राकृतचन्द्रिका mentions गुणपताका  
and quotes a Prākṛit verse<sup>3</sup> from it as follows:—

Ms.<sup>1</sup> No. 243 of 1895-98 (B.O.R. Institute, Poona) Folio 4b—

“गुणपताकायामपि

संसारो कामात्रो कामो सिव्वहद युवद्वरअणाआ  
जं तम्मि तेण सारं भणिअं बहुजागुराण कुडं ॥”<sup>4</sup>

Unlike the Sanskrit quotation from गुणपताका recorded above  
from Nārāyaṇa Dikṣita's commentary on the *Vāsavadattā* we have  
in the above extract a Prākṛit verse from गुणपताका .

It remains to be seen if the work गुणपताका was a “lyrical  
play” of the type of गुणमाला referred to by Abhinavagupta  
(A.D. 990-1020).<sup>5</sup> If the quotation from the गुणपताका from  
Śeṣa Kṛṣṇa's *Prākṛta-candrikā* is genuine, it may enable us to infer

3 Supplied by Prof. R. D. Laddu of the S. P. College, Poona.

4 There is another MS. of the *Prākṛta-Candrikā* at the B.O.R. Institute  
(No. 255 of 1884-86). This MS. is a late copy made at Bombay by Gaṇeśa  
Parashuram Godbole in Śaka 1807 (=A.D. 1885.) The third MS. of the work is  
found in the India Office Library (MS. 945, p. 267 of *I.O. Cata.*, II, 1889). Dr.  
Eggeling describes this MS. as “fairly written in Devanāgarī, about A.D. 1550.”  
If this description is correct the MS. appears to be a contemporary copy and hence  
extremely valuable for a critical edition of this text.

5 P. V. Kane: *Sibityadarpaṇa*, 1923, Index of authors, p. clx.

that Śeṣa Kṛṣṇa who flourished towards the end of the 16th century<sup>6</sup> had before him a Ms. of the गुणपताका or that he had taken this quotation from some other Sanskrit or Prākṛit work as an illustration borrowed secondhand. Even if we suppose that the quotation does not form part of the *Prākṛta-candrikā*, it must retain its value as we know of no other quotation from गुणपताका in Prākṛit recorded in a Ms. References to the गुणपताका by Nārāyaṇa Dikṣita and by Śeṣa Kṛṣṇa being somewhat of a later date do not give us any idea about the antiquity of this work. It is, therefore, necessary to see if there is any evidence to suggest or warrant an inference that this work, whatever be its exact nature or contents, is earlier than A.D. 1200. Such evidence is fortunately forthcoming<sup>7</sup> from a commentator on the *Mālatīmādhava* of Bhavabhūti, who is no other than Harihara who composed his commentary during the reign of

6 Aufrecht: CC., I. 117. Śeṣa Kṛṣṇa flourished during the reign of Emperor Akbar.

7 While commenting on “नववधूविश्रम्भगोपायज्ञानारं” (*Mālatīmādhava*, Act VII, p. 192 of Bhandarkar's edition) Harihara says (p. 82):—

“नववधूविश्रम्भगोपायस्तु । बाला ताम्बूलमाला फलरससुरसाहारसंमानहार्यल्यादि लौकिकः कन्यावर्जनोपायः”

Jagaddhara (p. 292 of Bhandarkar's edn.) who has at times borrowed verbatim says:—

“नववधूविश्रम्भगोपायस्ताम्बूलादिदानम् । यदाह । बाला ताम्बूलमालाफलरससुरसाहारसंमानहार्यल्यादिकः सुप्रसिद्ध एव ।”

It will be seen from Harihara's quotation given above that he is quoting the stanza “बाला ताम्बूलमाला etc.” which Nārāyaṇa Dikṣita quotes as from a work called गुणपताका. How the name गुणपताका came to be applied to the work under reference may perhaps be explained by the following reference to गुणपताका made by Harihara in commenting on the *Mālatīmādhava* verse “असारे संसारे (Act V of Bhand. edn. p. 232). Harihara says:—

“त्वया च मालत्यामसमञ्जसं प्रकममाणेन संसार एवासारः कर्तुं प्रकान्तः । संसारे किं सारमिति गुणपताकया पृष्ठो मूलदेवः सारं निहितपदेति”—(p. 65 of transcript of Harihara's commentary on *Mālatīmādhava*). I am indebted to Prof. N. A. Gore for the above references.

Arimalladeva, the founder of the Malla dynasty of Nepal. In fact Harihara records the date of composition of his commentary which corresponds to A.D. 1216.<sup>8</sup> Harihara appears to have flourished between A.D. 1150 and 1225.

The suggestion made by me in the foregoing lines to the effect that *Guṇapatākā* was a definite work of that title gets further strengthened by the mention of the work by Prthvidhara, the commentator of the *Mr̥cchakaṭika*,<sup>9</sup> who quotes from it in his commentary on Act IV while explaining the term “गणिकादारिका:”—

[“गणिकादारिका: वेद्याविशेषा” इति गुणपताकायामुक्तम् ]

The approximate chronology of the references to *Guṇapatākā* recorded so far is as follows:—

A.D.

- |                             |   |
|-----------------------------|---|
| 1216                        | —Harihara in his commentary on the <i>Mālatīmādhava</i> quotes a verse which is quoted by Nārāyaṇa Dikṣita as from a work called <i>Guṇapatākā</i> . Harihara also refers to a female character of the name <i>Guṇapatākā</i> at one place in his commentary. |
| Between<br>1250 and<br>1550 | —Nārāyaṇa Dikṣita mentions and quotes from a work called <i>Guṇapatākā</i> in his commentary on the <i>Vāsavadattā</i> .  |
| Between<br>1300 and<br>1500 | —Jagaddihara, copying Harihara, quotes the verse which is already quoted by Harihara as mentioned above.  |

8 Vide *Descriptive Cata. of Kāvya MSS.*, vol. VII (1934), pp. 242-243. The date of composition as recorded in MS. No. 5209 is Newari Samvat 336 = A.D. 1216, which I take to be the date of composition. Even if this is the date of the copy the date of Harihara lies between A.D. 1150 and 1225 as he quotes from Mammata's *Kāvyaprakāśa* (about A.D. 1100).

9 Vide p. 103 of *Mr̥cchakaṭika*, ed. H. M. Sarma, N. S. Press, Bombay, 1910. *Vidūṣaka*—“गणिकादारिका: नर्त्यन्ते...” Prthvidhara appears to belong to the end of the 15th century A.D. I propose to deal with his date in a separate paper.

- c. 1500 —Prthivīdhara in his commentary on the *Mṛcchakatika* mentions and quotes from the *Gṇapatākā*.
- c. 1600 —Śeṣa Kṛṣṇa mentions and quotes from the *Gṇapatākā* (a Prākṛta verse in his *Prākṛta-candrikā*).

It will be seen from the above table that a work of the name *Gṇapatākā* known to Sanskrit writers from say A.D. 1200 to 1600 i.e. a period of 400 years has apparently been lost and consequently not even its name is recorded by Aufrecht in his *Catalogus Catalogorum* or by other compilers of Catalogues. I shall feel thankful if any close students of Sanskrit literature throw more light on this work viz. the *Gṇapatākā* by recording any references to it found by them during the course of their studies.

## MISCELLANY

### The Māluta Jātaka in Folk-lore

In Fausböll's collection of the *Pāli Jātakas*, volume I, p. 164, occurs the story entitled the *Māluta Jātaka* [No. 17], in which the futility of petty, baseless quarrels is illustrated by a short but pointed parable. Like the Big-endians and the Little-endians of Swift, the two monks named Kāla Thero and Juṇha Thero entered into a futile controversy, each questioning the other as to the time when the cold appeared. Now one day Juṇha said to Kāla, "Sir, at what time does what is called cold (*sīta*) appear?" "It appears in the dark half of the month." And one day Kāla said to Juṇha, "Sir, at what time does what is called cold appear." "It appears in the light half of the month." Not being able to solve the question between them, they went to the Buddha and with due salutation asked, saying, "Sir, at what time does what is called cold appear?"

After the master had heard what they had to say, he recounted a story from the past saying that even then they had engaged themselves into unfruitful squabbles of a similar nature. The story runs thus:

'Once on a time at the foot of a certain mountain there were living together in one and the same cave two friends, a lion and a tiger. The Bodhisattva too was living at the foot of the same hill as a hermit.

Now one day a dispute arose between the two friends about the cold. The tiger said it was cold in the dark half of the month, whilst the lion maintained that it was cold in the light half. As the two of them together could not settle the question, they put it to the Bodhisattva. He repeated this stanza:—

काले वा यदि वा जुगहे यदा वायति माद्धतो ।

वातजानि हि सीतानि उभोत्थमपराजिता ति ॥

'In light or dark half, whensoe'er the wind

Doth blow, 'tis cold. For cold is caused by wind

And, therefore, I decide you both are right."<sup>1</sup>

The stanza being the kernel of the story has been preserved in several

<sup>1</sup> Eng. Translation of the *Jātakas*, vol. I by Robert Chalmers, p. 51.

languages of north India. In Panjābī the present saying is a virtual translation of the Pāli verse, preserving the beautiful setting of the parable:

सुनो सिंह सरदार, सुनो अखे राव जी ।  
पाला पोह न पाला माघ, पाला बावजी ॥

The lion is addressed as *Sardar*, and the tiger is referred to as *Raoji*. In place of the light and dark halves of the month as the alternative periods of *sīta* the versions in several dialects invariably substitute the names of the two months, *Pauṣa* and *Māgha*. The Panjābī form of *Pauṣa* is *Poh*, and for *sīta* the popular word *pālā* is used.

There is a variant version of the couplet in Panjābī:

पाला पोहन माह सुनो सिंह हरि राय जी ।  
पाला ओदों जानिये, जदों बग्गे बाय जी ॥

'Listen please, O Lion, and Rao ji (Tiger), cold is peculiar neither to *Poh*, nor to *Māh*. Take that to be the time of cold when the wind blows.'

In the dialect of Meerut, near the Kuru country, the saying is separated from its setting in the old story, and has assumed the character of a general statement:

माह न जाडा, पूस न जाडा । ब्याल, चलै तब जाडा इ जाडा ॥  
( ब्याल, is बयार or बात, wind ).

In the dialect round about Bareilly, the country of the north Pañcāla, the saying is preserved in the following form:

माघइ जाड न पूसइ जाड । जबइ बयारिया तबइ जाड ॥

In the dialect round about Benares (*Kāśī* Janapada), the form is as follows:

माघै जाड न पूसै जाड । जबै बतास तबै जाड ॥

For wind, बात, the more emphatic word बतास is used in the above, the rest of the sentence is practically identical with the one in other dialects.

According to the Jātaka preamble the dispute between the two monks arose when they were living in a forest-dwelling in the Kosala country (*Kosala janapada ekasmiṃ araṇṇavāse*). It is somewhat surprising that the tradition in the Panjābī language is nearer to the original story than the one current nearer home in the *janapadas* of *Kāśī*, Pañcāla or Kuru.

I also believe that the saying corresponding to the verse in the Jātaka story must have been preserved in other dialects also, and it would be well if other scholars also made a search for it and published it in the Journal.

## A Linguistic Note on the Muṇḍaka Upaniṣad

The *Muṇḍaka* is regarded as one of the principal Upaniṣads. As regards its language, it presents some peculiarities which are not to be found in other *Upaniṣads*. The language used in this Upaniṣad is much influenced by Prakritism and the Buddhist or the mixed Sanskrit as found in such Buddhist Sanskrit works as the *Mahāvastu*, etc. Let us give some examples :

There is the use of the word *atharvan* (I. 1. 2), but we have also *atharva* ending in *a*; e.g., *atharvāya* (I. 1. 1). Cf. *atharvī* 'female priest.'

In I. 1. 6 we come across *adreśya* for *adrśya*, here *ṛ* being changed to *re*, as from *gr̥ha* (<\**gr̥bha*) through \**grebe* we have *geba* which, strictly speaking, is not a Skt. but a Pkt. word, though it is found in the *Vājasaneyi-saṃhitā* (XXX, 9) and even in the grammar of Pāṇini (III. 1. 144).

In Skt. both Vedic and Classic, the ending in the imperative mood, second person, plural, is *-ta*, but in the *Muṇḍaka* in many cases we have *-tha*; e.g., *ācaratha* (I. 2. 1) for *ācarata*; *jānatha* (II. 2. 1) for *jānīta*; *vimuñcatha* (I. 2. 5) for *vimuñcata*; *dhyāyatha* (I. 2. 6) for *dhyāyata*.

Such forms are well-known in Buddhist Skt., e.g. *prativedayatha* (*Mahāvastu* III, p. 1) for *prativedayata*; *ānetha* (p. 8) for *ānayata*; *karotha* (p. 24) for *kuruta*. We have it also in Pāli and Pkt.; e.g. in Pāli *ābaratha* (*Jātaka* I, 266<sup>a</sup>) for *āharata*, *anurakkhatha* (*Dhammapada*, 327) for *anurakṣata*; *gaṇhatha* (*Jātaka*, III, 126<sup>25</sup>) for *gr̥hṇīta*; in Pkt. this *-tha* changes to *-ha* in *Māhārāṣṭrī* and *Ardhamāgadhī*, *-hu* in *Apabhraṃśa*, and *-dha* in *Māgadhī* and *Śaurasenī*; in *Cūlikāpaiśācī* it remains unchanged (see Pischel, §471); e.g. for Skt. *namata* *Māhārāṣṭrī* *ṇamaba*, *Apabhraṃśa* *ṇamabu*, *Cūlikāpaiśācī* *namatha*; for *kuruta* *Māgadhī* *kaledha*; for *apanayata* *Śaurasenī* *avanedha*.

This *-tha* *-ta* is from Indicative, present, second person plural *-tha*.

In I. 1.7 there is *gr̥hṇate* (present, third person, singular) for *gr̥hṇāti*. Cf. here *gr̥hṇa-* with *gaṇha-* (as in *gaṇha-ti*, Skt. *gr̥hṇā-ti*) of Pāli and *giṇha-* (as in *giṇha-ha*, Skt., *gr̥hṇī-ta*) of Pkt. This can, however be traced back even to the Vedic language. See Whitney's *Sanskrit Grammar*, 3rd ed., 1896, 731.

For *vidhya* (imperative, second person, singular) from *√vyadh* 'to pierce' there is *viḍdhi* (II. 2-2. 3). Here *√vyadh* and *√vid* 'to know' are confounded.

There is a word *sandhayīta* 'one should fix' (II. 2.3) for *sandadhīta* from *saṃ* +  $\sqrt{dhā}$ . This form is on the analogy of *kāmayīta* in the *Aitareya Brāhmaṇa* for *kāmayeta*, and *abhiṣādayīta* (*Āpastamba-dharmasūtra*, 1. 5.12, 16; 14. 16. 22) for *abhiṣādayeta*, *prasārayīta* (*Op. cit.*, 1.6.3; 1.31.8) for *prasārayeta*, etc. in the *Sūtras* and the *Mahābhārata*, see Whitney, 1043, c, and the Introduction (p. 87) to my *Pāliprakāśa*.

For classical *anubhūya* there is *anubhūtvā* (I. 2.10). But such gerunds in *-tvā* from compounded roots are met with in considerable number from the *Atharvaveda* downwards. See Whitney, 990, a. As regards this suffix of gerund there is no difference between compounded and non-compounded roots in Pali and Pkt.

The most peculiar form in this Upaniṣad (1.2.5) is *ādadāyan* from *ā* -  $\sqrt{dā}$ . No doubt, it is a present participle. The commentator construes it with *ābutayaḥ* writing: *ādadāyann ādadānā ābutayaḥ*. But I think it is to be taken with *yaḥ*. In this case *ābutayaḥ* is to be explained somehow or other in the sense of accusative plural. Let the passage be quoted here:

eteṣu yaś carata bhrājamāneṣu  
yathākālāṃ cāhutayo hy ādadāyan/  
taṃ nayanty etāḥ sūryasya raśmayo  
yatra devānāṃ patir ekavāsaḥ//

In this connection the word *bahvīḥ* (II. 1.5) evidently for *bahvyaḥ* (*bahvīḥ prajāḥ puruṣāt saṃprasūtāḥ*) deserves to be noted.

The use of *pravadeta* (I. 1.2) for *prāvadat* or *avadat* as explained by the commentator is also peculiar.

The employment of *saṃ* - *vi* -  $\sqrt{bhā}$  as in *saṃvibhāti* (III. 1.10) in the sense of 'to imagine' (commentator: *saṅkalpayati*) is found nowhere excepting the present case. In meaning, as shown above, *saṃvibhāti* is *saṃvibhā (vaya)ti*. And so it appears that the former is used for the latter on the metrical grounds.

In III. 2.2 we have *kāmabhiḥ* for *kāmebhiḥ* in Vedic and *kāmaiḥ* in classical Skt. Clearly it is on the analogy of *nāmabhiḥ*, etc. Such uses are often found in Buddhist Skt.

In II. 1.5 for *yoṣit* 'female' used in Vedic and Classical texts we have *yoṣitā* as *saritā* for *sarit* in Buddhist Skt. (*Mahāvastu*, III, 388.10), and *sariā* in Pkt. (Hemacandra, I. 15).



It will be found in the examples given below that it is only in order to avoid hiatus that the particle *hi* is inserted in them. And this fact shows a much later stage of the language that is used in the Upaniṣad. Here are the examples referred to above :

1. yadā lelāyate hy arcīḥ, I. 2. 2.
2. āhutayo hy ādadāyan, I. 2.5.
3. playā hy ete, I. 2. 7. Here *hi* has some special meaning.
4. ye hy upavasanty arāṇye, I. 2. 11.
5. puruṣo hy avyayātmā, I. 2.11.
6. divyo hy amūrtaḥ puruṣaḥ  
sabāhyābhyaṅtaro hy ajaḥ/  
aprāṇo hy amanāḥ śubhro  
hy akṣarāt parataḥ paraḥ//
7. padbhyāṇi pṛthivī hy eṣa sarvabhūtāntarātmā, II. 1.4.
8. tiṣṭhate hy antarātmā, II. 1.9.
9. śaro hy ātmā, II. 2.4.
10. brahmapure hy ātmā, II. 2.7.
11. prāṇo hy eṣa yaḥ, III. 1.4.
12. tapasā hy eṣa ātmā, III. 1.5.
13. ṛṣayo hy ātmakāmāḥ, III. 1.6.
14. ātmajñāṇi hy arcayet, III. 1.10.
15. ye hy akāmāḥ, III. 2.1.

VIDHUSHEKHARA BHATTACHARYA

## The Muslim Conquest of Bengal

(under Ikhtiyaruddin Muhammad bin Bakhtiyār).

In spite of the progress of historical research in recent years, the episode of the conquest of Bengal has remained obscure. After the late R. D. Banerjee had written the history of Bengal and called into question the authenticity of the account of *Ṭabaqāt-i-Nāṣirī*, the subject became more clouded by a heated controversy. A sketch of the account, may, therefore, be again presented in these pages.

It is well-known that the earliest narrative of this event is preserved in *Ṭabaqāt-i-Nāṣirī* by Abu Omar Minhājuddīn Uṣmān who visited Lakhnauti in 1241 A.D. and travelled as far as Devkot in modern Dinajpur district. He became acquainted with persons who participated in the raid on Bihar<sup>1</sup> and in the expedition against Tibet but as his account contains certain absurdities, it has been discredited as being utterly untrustworthy.

The curious portions of *Ṭabaqāt-i-Nāṣirī*'s account consist of the date of Lakṣmaṇasena's birth and of Muhammad bin Bakhtiyār's personal features. About these two statements, Uṣmān says that "reliable persons have stated that when the father of Rai Lakhmaniya died, he was in his mother's womb. The crown was placed on the belly of the mother and all engaged themselves heart and soul in their ministrations. When the birth of Lakhmaniya drew near and the signs of his mother's delivery became visible, she assembled the astrologers and the brahmins, in order that they might observe the auspicious hour.<sup>2</sup> They said unanimously that if the child was born at this moment, it would be extremely inauspicious and would not attain sovereignty, and if it was born two hours after this (moment), it would reign for eighty-two years. When she heard this forecast of the astrologers, she ordered (them) to bind her two legs and keep her suspended with the head down-

1 *Ṭabaqāt*, B.I. 147, 153.

Abu Omar Minhājuddīn Uṣmān, son of Sirājuddīn-Al-Jurjānī, never states to have heard the account of the capture of Nadiya from Samsamuddīn. He heard the account of the raid of Bihar from the latter and the account of Tibet expedition from Mutamuddulah. This paper was read in Bengali in the Bai-giya Sāhitya Sammilan, Comilla Session.

2 "Ṭālī' waqt" has been translated by Raverty, p. 555 as horoscope but it is better to translate it as "auspicious hour." The astrologers were asked to tell the time by calculating the exact position of the stars etc.

wards. The astrologers were kept seated in order that they might watch for the (auspicious) hour. When it came, they said with one accord that the hour of birth had arrived. She ordered to take her down and immediately Lakhmaniya was born (but) as soon as she was brought down on the ground she died from the severe pain of this forced restraint of delivery. Rai Lakhmaniya was then placed on the throne.

Regarding the peculiarity in the physical features of Bakhtiyār, Uṣmān says that when the news of the conquest of Bihar by Muhammad bin Bakhtiyār reached the people, "a number of astrologers, brahmins and paṇḍits of the kingdom came to him" (Lakṣmaṇasena) and prayed saying

Your Majesty, it has been narrated in our books by the ancient brāhmaṇas that the kingdom will fall into the hands of the Turks and that the appointed time has drawn near." The Turks have subjugated Bihar and they will certainly appear next year in this kingdom; it is (therefore) advisable that the Rai should agree to the evacuation of all people from this country.....The Rai replied, "Is there no sign recorded in your books for the identification of the man who is to subjugate our country." The brahmins rejoined "the sign of him is this that when he stands upright on his two feet and lets down his hands, they will reach beyond the knee-joint touching the calves with fingers." The Rai said, "it is desirable to send trustworthy persons in order that they might properly investigate the marks. According to Rai's directions they sent reliable persons who made the inquiry and found those marks on Muhammad bin Bakhtiyār.

"When they became assured of these signs, the majority of the brahmins and *sābhās*<sup>3</sup> of the place went to Sankanat, Bang and Kamrup but to quit the country was not agreeable to the Rai and in the following year this Muhammad bin Bakhtiyār made an army ready, set (it) in motion from Bihar and all on a sudden appeared before the gate of the city of Nadiya in such a way that not more than eighteen horsemen could come up with him and rest of the troops followed (mut'aqib). When Muhammad bin Bakhtiyār entered the city, he did not injure anybody (and) moved so slowly

3 Hukāmā does not mean councillors (here) as Raverty has translated; it refers to the Paṇḍits versed in the śāstras. (Eng. trans. vol. I, 556).

4 The translation of the word *Saq* into calf is more desirable. [Raverty].

5 The translation of *Sabas* into inhabitants is equally objectionable. [Raverty]. (Eng. trans. vol. I, p. 557).

and sedately that nobody suspected that he was Muhammad bin Bakhtiyār and the majority of the people thought that they were traders and had brought horses for sale. In this way they reached the gate of the palace of Rai Lakhmaniya, when they drew out swords and commenced a slaughter of the unbelievers. At this time the Rai sat at his meal and gold and silver vessels filled with viands were placed before him according to the accustomed practice. A wail and lamentation arose from the gate of the palace and the interior of the city. When he had ascertained what it was, Muhammad bin Bakhtiyār pushed his way into the seraglio and had put (many) people to the sword. The Rai fled barefoot by the back-door of the palace and the whole of his treasures, wives, servants, officers and ladies fell into his hands, (they) captured a large number of elephants and such a large amount of booty was seized as the Muslims failed to describe; when the entire army arrived, the whole city came under his possession; he fixed his quarters here and Rai Lakhmaniya fled in the direction of Sankanat and Bang.”<sup>6</sup>

This is a full and exact translation of the account given by Abu Omar Minhajuddīn Uṣmān from which it would be clear that Nadiya was not conquered by eighteen horsemen. In the guise of traders, Bakhtiyār advanced as far as the gateway of the royal palace at the opportune midday hour, and then flung themselves upon the guards. They were overpowered and Bakhtiyār forced his way into the palace. Meanwhile, the army, which had been following him, came up and brought the city under their control by dispersing the royal force. Thus by a combination of stratagem, military skill and adroitness, Bakhtiyār conquered Nadiya and unfurled the banner of Islam.

This account is at substantial variance with the narration of R. D. Banerji which has gained currency, after the publication of the *History of Bengal*. He mistranslated Raverty’s translation and then used various arguments to refute it. In his opinion the fact that Nadiya was the capital of

6 *Ṭabaqāt-i-Nāṣirī*, B.I., p. 150.

7 At this hour when the people retire for bath or meals, the guards were probably lax in their vigilance. Sir Jadunath has pointed out in another connection how the “Indians are overcome by lassitude after one o’clock in the after-noon.” The third battle of Panipat and Tipu’s fate were decided about this hour (Jadunath Sarkar, *Fall of the Mughal Empire*, vol. II, pp. 336-337).

8 R. D. Banerji, *History of Bengal*, vol. I, 356-357, 9.

Lakṣmaṇasena is not supported by any reliable authority; secondly Jharkund route was impassable for a handful of men; thirdly, Nadiya was conquered by Mughisuddin Yuzbek in 653 A.H. It may be pointed out that these arguments are not at all strong. The nature of the description of Lakṣmaṇasena's capital, contained in Dhoyi's *Pavanadūtam* makes its identification with Navadvīp very likely.<sup>9</sup> That Navadvīp was once a populous and prosperous city is attested by *Śrī Caitanya Bhāgavata* and *Ain-i-Akbari*.<sup>10</sup> It has been shown already that Muhammad bin Bakhtiyār came with an army and not eighteen horsemen. Thirdly, taking the conquest of Nadiya in 653 A.H. for granted, though it is not warranted by the inscription on the coin, it does not preclude the fact of an earlier conquest of Bengal by Muhammad bin Bakhtiyār. The inscription on the coin "Min Kharāj arz badan wa Nadiya" means the land-tax of Badan and Nadiya and should be better interpreted as an evidence of the assumption of the regular administration of this tract by the Muslims from the vassal Hindu chieftains. There is, therefore, hardly any justification for setting aside the account of the capture of Nadiya given by Uṣman, however fantastic the story of Lakṣmaṇasena's birth might be.

A Persian manuscript has, however, recently been published which presents a different account of Lakṣmaṇasena's character and conduct. According to this account Muhammad bin Bakhtiyār came in the guise of a trader with rarities and when king Lakṣmaṇasena came accompanied by his retinue to look at these fine things, he was assailed, according to a pre-concerted plan, by Muhammad bin Bakhtiyār's men from all sides. There was a sharp clash of arms between the two parties; the Rājā's force was however defeated and he himself was taken prisoner. As the extract is very short, an English translation of this piece may be given here.<sup>12</sup>

I heard that (Muhammad bin Bakhtiyār) travelled like a trader from one end of the world to another.

9 Chintaharan Chakraborty, *Pavanadūtam*, 24-27.

10 (1) Brindaban Das Thakur, *Caitanya 'Bhāgavata*, (Bāghbazar edition), p. 9 says that one lac of men bathed in its ghāt and none can describe its wealth.

(2) Abul Fazl says during the time of Lakṣmaṇasena, Nadiya was the capital of Bengal, when it abounded with wisdom but now it is thinly inhabited, although it is still conspicuous for learning."

11 *Catalogue of Coins in the Indian Museum*, II, p. 146.

12 *Futuh-us-salāṭīn*, (ed. by Dr. M. Hussain), pp. 95-96.

Muhammad came to this country and the news was carried to Lakhmaniya that a trader had come from Sistan and brought many valuable articles.

Many Tartar horses, much China silk and exquisite things from all countries.

Immediately Lakhmaniya who was the ruler of the whole of this country rode from his palace in order that he might purchase<sup>13</sup> some articles of each country.

He did not know that this treacherous world had kept another thought concealed in its head.

In short, the Rai came out of the palace and started towards the company of merchants.

I heard that when he reached them, Muhammad laid out before him the exquisite things.

Previously one of them had drawn up the men and accordingly he made a sign at his companions to rush in from all directions so that they could make the Hindus a centre of converging attack.

When the Turks fell upon the Hindus, the latter were scattered.

The large body of men who encompassed the Rai, became engaged (in a fight) with the fierce Turks.

They fought with the enemy for some time and the battle lingered on.

At length the valiants of the Khaljis made a charge like the whirlwind.

When they slew the few Hindu horsemen, the Rai was led captive into the presence of Bakhtiyār.

Muhammad became bādshāh over this kingdom the capital of his kingdom became separate from that of Delhi.

This account differs strikingly from that of *Ṭabaqāt-i-Nāṣirī* in respect of the conduct of Rājā Lakṣmaṇasena when he was assailed by Muhammad bin Bakhtiyār's men. The brave stand made by the Rājā is also of a piece with his war-like character but Isami, the author of *Futuh-us-salāṭīn* wrote his book in 1350 A.D. about a century after the composition of *Ṭabaqāt-i-Nāṣirī*. Hence his account may not be given precedence over *Ṭabaqāt-i-Nāṣirī*, so long as it is not corroborated by any other authority.

N. B. Roy

13 The word 'Kharu' in the Persian text should be 'khard'. *F.S.* p. 95.

## Kṛṣṇa Deva Rāya's economic Policy\*

It is a well-known fact that the Vijayanagara empire was at the height of its glory during the time of Kṛṣṇa Deva Rāya. His exploits and achievements on the battle-field and on the arena of public administration have been carefully studied and authoritative works on the subject have been produced by professors like Dr. S. Krishnaswami Aiyangar. The recent work of Dr. Saletore on the social and political life of the Vijayanagara empire is a mine of information on the subject. Though economic life is not included in the title of the book, much that comes under that category is also detailed there in the several chapters. In this short paper an attempt is made to outline the economic policy of Kṛṣṇa Deva Rāya as gathered from two main sources (i) *Rāyavācakaṃ*, an almost contemporary evidence of his economic policy and the state of finances in his time, and (ii) *Āmuktamālyada*, a work containing autobiographical glimpses into his economic policy.

Kṛṣṇa Deva Rāya was a Hindu emperor of the Middle Ages. Hindu polity and economics did not change considerably from ancient to mediaeval times. The long rule of Moslems all over India introduced many changes in the social, political and economic conditions of the people. As a Hindu ruler, Kṛṣṇa Deva Rāya received training in *Rāja-nīti*. By the time he ascended the throne he became acquainted with the various schools of political and economic teaching of *Saṅjaya-nīti*, *Vidura-nīti*, *Cāṇakya-nīti* and *Śukra-nīti*. Apart from this academic training, he was also influenced by the policy of Muhammadan rulers who had reigned before him. The abolition of taxes when they became very heavy was a part of the benevolent taxation-policy of Kṛṣṇa Deva Rāya. Several inscriptions refer to the abolition of many burdensome taxes that obstructed the growth of commerce. One of the inscriptions records the remission of Jodi and Arasuperu and other taxes by the king in favour of certain Śiva and Viṣṇu temples.<sup>1</sup> The revenue thus remitted amounted to 10,000 varāhas.

The chief source from which we get a clear enunciation of the economic policy of Kṛṣṇa Deva Rāya is the 4th canto of *Āmuktamālyada*, in which Yāmunaprabhu instructs his son in matters of policy and public

\* Paper read at the 9th Session of the All-India Oriental Conference, Trivandrum.

1 *SII.*, 462.

finance. The policy outlined by Yāmunaprabhu was evidently what Kṛṣṇa Deva Rāya himself followed in his reign, as was corroborated by the evidence of his personal experience, though it was greatly in accordance with the law-books of ancient India. Part of the credit goes to the famous minister Timmarasu who adorned his court and moulded his policy like the great Richelieu in the time of Louis XIV.

#### *General features of financial administration*

In Kṛṣṇa Deva Rāya's public finance, greater importance was given to public expenditure. There were certain canons of expenditure. He laid down that the king should divide his income into four parts of which one part should be utilised for his personal expenditure and public charity; two quarters should be spent over the defence; and the remaining one-fourth should go to the treasury as surplus.<sup>2</sup> Evidently, ancient kings always planned surplus budgets; because they had to make provision for any unexpected expenditure for instance when a war would be waged. Again when there was great distress or a nation-wide scarcity on account of famine or any other havoc, something was spent out of the hoarded treasury to alleviate the distress of the people. The narrative of Paes says: "the king's treasuries maintained by the king were not opened except when the kings have great need and thus the kingdom had great supplies to meet its needs. This king made his treasury different from those of the previous kings, and he put in it every year 10 millions of pardaos without taking from them one pardao more than for the expenses of his house." (The pardao is a gold coin only struck in Vijayanagara, and it costs 360 reies).<sup>3</sup> The rest was kept for him over and above these expenses and for the expenses in the houses of his wives. Again, the construction of big temples and the lavish sums bestowed on the gods for their festivities indicate how liberally Kṛṣṇa Deva Rāya spent for purposes of charity. In those days, as in ancient India, charity was limited to the Brahmins and donations were mainly for the temples. There are many inscriptions of Kṛṣṇa Deva Rāya which speak of the donations he made to the temples both in cash and by way of remission of taxes on temple-owned lands. Whenever he visited a shrine he would make a liberal donation.

<sup>2</sup> *Āmuktamālyada*, Canto IV, verse 238.

<sup>3</sup> Sewell, *A Forgotten Empire*, p. 282.



He realised that the amount of revenue depended on the extent of domain and that irrigation should be the prime concern of his government. He deprecated a policy of exploitation of the ryot by the ruler. "When a cultivator was not able to continue cultivation on account of heavy losses, the officer who, instead of recalling, would sell away the cattle and grains left by him in distress and would gloat that their houses would serve well as fuel, would be no better than the fox awaiting the corpse in the graveyard. A king with such officers would have no contentment even if he would become the lord of the seven lands."<sup>4</sup> This clearly indicates how he favoured a policy of state-assistance to cultivators in times of distress. An inscription in Bellary speaks of the construction of an anicut at Vallabhapuram.<sup>5</sup> Another speaks of a stone anicut built across the Tuṅgabhadra.<sup>6</sup> Almost all the Vijayanagara kings took keen interest in providing irrigation facilities for their people. And specially Kṛṣṇa Deva Rāya constructed many anicuts and caused the digging of tanks and wells.

While Kṛṣṇa Deva Rāya tried to augment his income by the imposition of many taxes and dues, yet it must be said to his credit that he abolished many unjust taxes. In his taxation-policy he gave considerable weight to the canon of ability to pay and showed some consideration to the poor. He laid down that the poor should be shown consideration and concession in the matter of taxes of both in kind and coin (*Ari* and *Koru*).<sup>7</sup>

### Revenue

The land-revenue and tributes formed the major part of his income. Apart from this, he wanted to increase the income of the state by such other means as the utilisation of natural resources like exploitation of mines, cultivation of waste lands and launching other kinds of state enterprise.

In the chapter of *Āmuktamālyada* already referred to, Yāmunaprabhu says that the ruler should encourage commerce and endeavour to see that elephants, precious stones and money were continuously attracted towards the ports of his country. He was also in favour of immigration, as indicated by his teaching that the king should protect and win over peoples of other

4 *Āmuktamālyada*, Canto IV, verse 237.

5 *Ins. Ced. Dist.*, No. 150.

6 *Ins. Ced. Dist.*, No. 159.

7 *Āmuktamālyada*, Canto IV, verse 236.

rulers when they wandered without food owing to scarcity of rains or to pestilence. In the same verse he explains that the king should distribute waste-lands among his people and bring them under cultivation and that mines should be explored and exploited and that their income should be added to the state. He was very particular about foreign trade. He always wished that his country should always have a favourable balance of trade and provided good facilities for the residence of foreign traders in his empire. He was particular that those traders who would export good horses from Sindhu should be generously treated and that all facilities should be given to encourage their trade and that there should be friendly relations with them. The merchants that would come from distant places, he says, should be provided with comfortable residence, given free access to the courts, and paid good prices for their articles, so that they would become friendly and would not go away to lands of enemies. In a beautiful verse he describes what the king ought to do to keep up the existence of the physical body and the body politic. "Dhātu (mineral products; pulse) should be secured. Excessive vigour (of the enemy: of the body) should be suppressed. Friendly feelings should be fostered; the improper conduct of the Naras (people; nerves) and varṇa (caste: colour) should be checked: parts requiring replenishment should be replenished (places needing population should be populated) and portions that should be made thin should be rendered so."<sup>8</sup> Thus his policy of immigration and emigration was allied to that of population and colonisation.

He realised the importance of frontier policy, specially that of hill-borders. His idea was that the tracts along forest-borders should be thickly populated so that they might serve as buffer-states between the plains and the hills and free the country from the trouble of foreign invaders.

The main sources of income were land revenue, income from royal domain and tributes. But besides land tax, there was a number of imposts on land itself and all these are elaborately enumerated by Dr. Salatore in his voluminous work *The social and political conditions of the Vijayanagara empire*. In spite of the numerous taxes, what is of interest is the fact that the people did not seem to have felt overburdened because of the rich conditions in which they lived. Land taxes were paid in cash and

kind and the two kinds were called *ari* and *koru*, as mentioned in *Āmukta-mālyada*. As part of the land revenue policy must be mentioned how Kṛṣṇa Rāya caused the construction of many irrigation works. An inscription of this period in Salem records that villages had to pay three fanams each for irrigation facilities.<sup>9</sup> Inscriptions in Bellary mention how anicuts were constructed at Vallabhapuram and across the Tuṅgabhadra by Kṛṣṇa Rāya.<sup>10</sup>

The other important taxes were excise and customs duties. Many kinds of duties covering all articles of common use fares, cloth-weaving, oils etc. are frequently mentioned in the inscription of the times, e.g., an inscription in Salem refers to a tax of three fanams on each loom and three on each plough but the weavers and cultivators were exempted from all other obligations and assessments like *Ēka-choru* Varsoru, *Alamañji* etc.<sup>11</sup>

Another inscription of the same place speaks of market tolls,<sup>12</sup> while that in Bellary of a tax on boats in the Tuṅgabhadra river.<sup>13</sup>

Besides these there were fees; state enterprise in mining etc. contributed to the sources of state income and forced labour was largely utilised in the construction of major public works and buildings.

### *Expenditure*

Among the items of expenditure, defence formed the biggest. The amount spent on the army can be imagined from the following account given in *Rāya Vācakamu* about the daily expenditure on the several units of the army: 24 lakhs of *varābas* were spent a day on cavalry at the rate of 100 *ghats* for a horse; 12 lakhs on elephants at the rate of 1000 *ghats* a day for each elephant; 4 lakhs on infantry at the rate of 2 *varābas* for each foot-soldier.<sup>14</sup> These figures indicate what a large amount had to be spent for defence. Army and public services were paid by grants of land or salaries.

Irrigation and public works were other main items of expenditure. The labour employed in these works was paid by grant of land. Cuddapah

9 *South Indian Inscriptions*, 409 of 1913.

10 *Ins. Ced. Dist.*, 150, 259.

11 *South Indian Inscriptions*, 409 of 1913.

13 *Ins. Ced. Dists.*, 340.

12 *SH*, 561 of 1905.

14 *Rāya Vācakamu*, p. 34

inscriptions mention the grant of five tūms of land for well-diggers in Bondalakunta.<sup>15</sup>

Personal expenditure of the king and the royal court was also large. That the canon of Yāmunaprabhu that the king should spend large sums for personal enjoyment and charity (one to keep himself in full vigour and the other to make himself popular and beloved of the people) was put in practice by Kṛṣṇa Rāya is borne out by the descriptions of the splendour of the Vijayanagara Court by foreigners like Nuniz and Paes. The charity and endowments of Kṛṣṇa Deva Rāya became proverbial and every inscription in his name in any temple invariably makes mention of some items. His patronage of architecture and literature is too well known to be detailed here at length.

The treasury was in a very sound condition when Kṛṣṇa Deva Rāya succeeded to the throne. There was a sum of 118,66 lakhs cash in the treasury, of which 99,66 lakhs belonged to the money set apart by Vidyāranya as the capital "Nidhi" when the capital city was founded and the remaining amount of 19 crores was the surplus saved in the time of Kṛṣṇa Deva Rāya's predecessors. Besides these, there were jewels worth 4 crores and precious stones worth 6 crores.<sup>16</sup> This shows the sound financial condition of the Vijayanagara empire at that time. Large sums of money were kept to meet emergencies like war, famine or pestilence.

#### *Economic conditions of the empire*

The economic condition of the people was good. The rich and luxurious dress, food and living of the people described by Nuniz and Paes and the high standard they maintained are familiar facts to every student of Vijayanagara history. Production was carried on and controlled by the organisation of guilds. Arts and crafts existed as individual concerns also. Agriculture and industries flourished on an equal scale. Foreign trade was carried on an extensive scale. The Bazaars were in a good condition. The market of the city of Vijayanagara was almost an international market which traders from the East and West visited frequently to carry on trade. The Italian and Portuguese travellers bear ample testimony to the flourishing trade carried on along the west coast of penin-

<sup>15</sup> *Ins. Ced. Dists.*, 132-5.

<sup>16</sup> *Rāya Vācakamu*, p. 34.

sular India. In matters of exchange there was the system of sale and contract. Some kinds of sales were recorded and registered. An inscription of north Arcot mentions the registration of the right of cultivation of temple land.<sup>17</sup> The *varāha* might be taken as the money of account in those days. The coins of Vijayanagara were of various denominations and were of both gold and silver as detailed by Dr. Saletore. Different systems of land tenure existed and relics of some of those systems have lingered on to the present day in southern India. Interest was a recognised source of income. Wages were paid either in kind or by grants of land.

There are three important features in Kṛṣṇa Deva Rāya's economic policy which are of great interest. Remission of taxes when the taxes became burdensome was a healthy feature of his financial administration. In one of the inscriptions at Bellary we find that he gave remission of the marriage tax throughout the empire. Secondly his frontier policy was of great economic interest. Thirdly, his financial administration was marked by a proper balance of public income and expenditure.

Kṛṣṇa Deva Rāya was not merely a great statesman, emperor and patron of fine arts but also a great economist in the right sense of the word. Brought up in the school of ancient Hindu *Vārtā* and placed in the conditions existing in India after the advent of the Moslems, he adapted himself in such a way and shaped his policy in such form as was best conducive to the welfare of his people and to the sound condition of his treasury. His was a policy of well-blended "*tyāgam* (charity) and *bhōgam* (enjoyment). standing him and his empire in good stead.

Y. VENKATARAMANA

## Epithets of an Arhat in the Divyāvadāna

*Traidhātukavītarāgaḥ samaloṣṭakāñcana ākāśapāñitalasamacitto vāścīdanakalpo vidyāvidārītāṇḍakośo vidyābbijñāḥ pratisamvutprāpto...* This is part of a list of epithets of one who has just become an arhat (*arhan samvṛttah*). It occurs at least nine times, four times in the *Divyāvadāna* and five times in the *Avadānaśataka*. In *Divy.* it is found twice in the singular (180, 282), once in the dual (551), and once in the plural (97). The above form is where it occurs for the first time in the singular. Yet in spite of these repetitions the editors have not made up their minds as to what readings to adopt, and do not seem to have decided on the meaning.

It will be necessary to show first how the editors waver about the text. The spelling *vāścīdanakalpo*, as given above (*Divy.* 180), is only a conjecture of the editors. The Mss. have *vāśī-* and *vālī-*. In all the other instances the editors leave *vāśī-* in the text, but in the index they give both spellings, showing that they leave the meaning undecided. Speyer is still worse. In *Av. Śat.* I. 96, 7 his Ms. reads *vāśī-*, but he emended it to *vāsi*. Then in his index he goes back to *vāśī*, but does not say why, and in I. 104. 7 he prints *vāsi* as a separate word. He ignores the conjecture *vāśī*. Yet when the editors of *Divy.* suggested *vāśī-* one would suppose that they thought it to give a better meaning, and that when Speyer rejected it he had a reason for going back to the Ms. reading.

The index of *Divy.* gives *aṇḍakośa* as 'cocoon of ignorance' with a query. One meaning of *aṇḍakośa*, however, is 'egg-shell' (instances in Pāli), and the whole word is *vidyā-vidārītāṇḍakośo*, 'with knowledge-broken egg-shell,' which might mean 'whose egg-shell is broken by knowledge.' But there is nothing to show that *aṇḍakośa* means ignorance, except that this meaning seems to fit. However, in *Divy.* 551, 19 the reading is *avidyā-*. This would be a possibility in all the other passages, but then they should be printed '*vidyā-*, or there should be some explanation of the solitary *avidyā-* in 551, 19. It seems clear that the editors were not decided about either the reading or the meaning.

*Vidyābbijñāḥ*. Here too they are not decided. In *Divy.* 97, 26 they read *vijñāḥ* (plur.) with *vidyā* joined to the previous word. But a word merely meaning knowing or intelligent is not a significant epithet in a list

of an arhat's qualities. Still, the fact that it is given once in the text shows how far the editors were from making up their minds. Two possible readings remain, one which makes *vidyābbijñāḥ* a separate word, and the other which combines it with the next, *vidyābbijñā-pratisamvit-prāpto*. But here are two different words. *Abbijñāḥ*, occurring in *vidyābbijñāḥ*, would mean 'thoroughly understanding (the knowledge),' but in the second case we have not an adjective but the noun *abbijñā*, 'higher knowledge,' of which there are six possessed by an arhat. Here again the reading is left undecided.

It may be said in favour of the editors that whatever readings are chosen some of them yield no intelligible sense. My suggestion is that the words have been wrongly divided. In that case it will have to be held that the scribes themselves did not always know the meaning. This seems probable, as the words are full of figures of speech, and may have been taken from some stotra.

It will at least be a step forward if it can be shown that intelligible meanings can be found, and that little more is needed for this than a different division of words. In *vasī-candana-kalpo* there is no reason for *vasī-*, unless it can be shown that *vasī-candana* is a particular kind of sandal. *Candana-kalpa* is 'like, or behaving like, sandal.' Sandal is well-known as a refrigerant, and is mentioned as such in *Divy.* 508, 28, where in a verse passage it is said to have the quality of coolness, *śaṭyaguṇo hi candanaraso*. However, it is not the arhat himself who has cooling qualities. The coolness is produced by the state of knowledge, when the arhat becomes *traiḍhātuka-vītarāga*, free from passion for the three worlds. If *vidyā* from the next word is joined on we get an intelligible epithet of an arhat, *candanakalpa-vidyo*, 'whose knowledge acts like sandal.' *Vasī* can be disposed of by adding it to the previous word, *ākāśapāṇitalasamacitta*. This, taken by itself, means, 'whose mind is the same towards space and the palm of the hand,' and practically no difference results from adding *vasī*, for *samacitta-vāsī* is 'dwelling with an even mind.'

This leaves the next word without the initial *vidyā-*, and what remains is *vidāritāṇḍakośo*, 180.20, or *vidāritāṇḍakośāvidyā* (plur.) 97.26. The latter combination is only what struck the fancy of the editors, but it may be a preservation of the real division. In that case we get for the singular *vidāritāṇḍakośāvidyo*, and then the last element of the compound is *avidyā*. The

result is an at least permissible description of an arhat, 'in whom ignorance is a broken egg-shell.'

We are thus freed in the next word from the weak epithet *vidyābbijñāḥ*, and *abbijñāḥ*, which is left, is found only once (and in a corrupt form as *vijñāḥ*). It may be discarded for the much better attested *abbijñāpratisamvitprāpto*. This is in fact the only reading found in *Av.Śat*. It gives a clear, technical description of the arhat 'who has attained the (six) higher knowledges and the (four) analytical knowledges.'

The highly figurative nature of some of these terms gives them a poetical aspect, but it is unlikely that the passage is intended to be wholly metrical, as it occurs in the singular, dual, and plural. Some of it almost fits into an āryā scheme, and this may be due to dependence on phrases from some stotra. It would not be surprising that the scribes should have divided suffixes in the wrong places.

In the first word *traidhātuka-* looks like a poetical adaptation of *traidhātuloka*. The second, *samaloṣṭakāñcana* is almost paralleled by *samaloṣṭāśmakāñcana* of the *Gītā*, VI, 18, and *samacitta* is paralleled in the *Gītā* by *samabuddhi*, VI, 19 and *samadarśin*, V, 18. *Vidāritāṇḍakośāvidyo* is another figurative expression, about the division of which the scribes were uncertain, and without more knowledge of its source it cannot be treated as final. The egg-simile occurs several times in Pāli (*A.* iv, 126 etc.), where the hatching of chickens from eggs is made a simile of the disciple winning release. Just as the hen thinks, 'would that my chickens with claw or beak may break through the egg-shell,' so the monk intent on discipline thinks, 'would that my mind free from clinging may be released from the āsavas.' Here the point of comparison is not the egg-shell but the striving of the chickens. The egg-shell simile also occurs in an Udāna (*Divy.* 203), where Buddha decides to live only three months longer, and shakes off his aggregate of rebirth. 'So he broke it as the bird (the egg-creature) breaks its shell,' *abhinat koṣam ivāṇḍasambhavaḥ*. Here there is no breaking of the shell of ignorance but of the *bhavasamśkāra*, which if it had not been broken would have kept him in existence for the rest of the kalpa. This Udāna occurs in the *Mahāparinibbāna-sutta* (*D.* ii. 107) and in several other parts of the Pāli Nikāyas, but there the shell is replaced by a coat of mail (*kavaca*). Which reading was the original does not concern us, as it is practically certain that the form mentioning the egg-shell was that known to the



authors of the Avadānas. The Pāli commentaries always explain it without any reference to the egg-simile, but it is curious that in the *Nettipakaraṇa* under the category *Paññatti* (p. 61) the words *abbida kavacaṃ* are explained as aversion of mind, grasping at omniscience and breaking of the egg-shells of ignorance, *padālanā avijjāṇḍakosānam*. These examples however show that *andakośa* without any qualification has no doctrinal significance, and does not in itself refer to ignorance. They thus favour the emendation of *vidyāvidārītāṇḍakośo* (where *andakośa* is left undefined) into the form suggested above.

E. J. THOMAS

### Date of the earliest Sanskrit Inscription of Campā

In a note in *JGIS.*, VI, p. 57 f., the date "2nd or 3rd century A.D., to which the Vo-cañh inscription is assigned by scholars on palaeographic grounds, was considered by me to be too early. The record is composed in a developed Kāvya style and in the ornate Sanskrit metre Vasantatilakā. As I have elsewhere tried to show,<sup>1</sup> Sanskrit was originally a priestly language and was not popular at Indian courts before the Gupta epoch. Its origin may be traced in North-west India, whence it gradually came down towards the east, its popularity having been due to foreigners. The evidence of the Junāgaḍh inscription of Śaka Rudradāman (150 A.D.), the Ayodhyā inscription of Dhanadeva (not much earlier than the 1st century A.D.), etc. shows that Sanskrit was sometimes, though very rarely, used in inscriptions during the early centuries of the Christian era in the North-western quarter of India upto Ayodhyā in the east and Avanti in the south; but Prakrit was predominantly the court language even in this part of the country till about the beginning of the fourth century A.D. Prakrit was the language of the royal records of that period in all other parts of India; it was supplanted by Sanskrit in South India only about the middle of the fourth century.<sup>2</sup> An ornate metre, the *Śārdūlavikrīḍita*, is found in the Junāgaḍh inscription of Śaka Jivadāman (279 A.D.); but the language of

1 *IHQ.*, XV, p. 38 ff.

2 Sircar, *The Successors of the Śātavāhanas*, Calcutta, 1939, p. 166 ff.

the record is much influenced by Prakrit.<sup>3</sup> That Sanskrit was not popular even at the Śaka courts is proved by the fact that the inscriptions and coin-legends of Rudradāman and his successors are largely in Prakrit.<sup>4</sup> If the Vo-cañh inscription is assigned to the "2nd or 3rd century A.D.," we fail to understand why classical Sanskrit and the ornate metre, which were only rarely used in a particular portion of India, became the predominant epigraphic language and style in the Far Eastern countries. The Vo-cañh record thus appeared to me to be not earlier than the fourth century A.D.

In a note in *IHQ.*, XVI, p. 484 ff., Dr. G. Cœdès has criticised my views and has drawn our attention to the following facts:—

(1) the "box-headed" alphabet of the 5th century was diffused to the Far Eastern countries with astonishing rapidity;

(2) Lüders has published a Mathurā Brāhmī inscription of the time of Śoḍāsa, which is in classical Sanskrit and in the ornate metre Bhujāṅgaviṣṭambhīta.<sup>5</sup> This record together with the Junāgaḍh inscription would mark in Indian epigraphy the victory of Sanskrit over Prakrit;

(3) Śrī-Māra at whose order the Vo-cañh inscription was composed<sup>6</sup> is to be identified with Fan-She-man of the Chinese annals, who was king of Fou-nan in the end of the 2nd or the beginning of the 3rd century A.D., and not with K'iu Lien (from A.D. 192) as proposed by M. G. Maspero and supported by M. S. Sugimoto. In that case, the Vo-cañh record cannot be later than 230 A.D.

As regards the first argument, it may be pointed out that the "box-headed" alphabet cannot be called a 5th century script. Its great popularity during the 4th century in Central India is proved by such records as the Eran pillar inscription of Samudragupta and the Basim copper plate grant of Vākātaka Vindhyāsakti II. Central Indian epigraphs of the 3rd century are rare; but the fourth century finds prove that the diffusion of the

3 *I.C.*, VI, p. 110 ff. Later I have noticed a Mathurā Sanskrit record of the 1st century A.D. written in the Śārdūlavikrīḍita metre (*E.I.*, II, p. 200, no. 7).

4 Cf. Rapson, *Catalogue*, p. 72 ff.

5 *Seven Brāhmī Inscriptions from Mathurā and its Vicinity*, (1), 1938, p. 194 ff.

6 The passages however appear to indicate that the record belongs to one of the family of Śrīmāra who is therefore earlier than the record. The person responsible for the Vo-cañh record is called an ornament of the Śrī-Mārājakula and a delighter of the family of king Śrī-Māra.

"box-headed" script in the Far East was not so rapid as supposed by Dr. Coëdès.

As to the inscription of Śaka Śoḍāsa who ruled in 15 A.D., we are referred to more than a century earlier than the time of Rudradāman; but this record certainly does not prove the popularity of Sanskrit or the victory of Sanskrit over Prakrit in Indian epigraphy during the 1st century A.D., as other records and coin-legends of Śoḍāsa himself are in Prakrit.<sup>7</sup> It only proves that classical Sanskrit and the ornate metre were rarely used in some parts of India during the 1st century A.D.; but this was suggested by other epigraphs. Of course, if it can be proved that the Hindu civilisation of the Far Eastern countries was due to the priestly class especially of the Mathurā region, the evidence of Śoḍāsa's inscription may offer an argument, though not a very strong one, in favour of an early date of the Vo-cañh inscription. In my opinion, however, the popularity in the Far Eastern countries of the 'box-headed' alphabet, the 'Śaka' era and names ending in 'varman', and the *Aśvatthāman* tradition in the back ground of the cultural history of both Campā and Kambuja speak against any such idea.

With reference to the identification of Śrī-Māra with Fañ-She-man, Dr. Coëdès says, "As regards *Fan*, it is wellknown that it is an equivalent of the termination of royal names with *varman*, interpreted by the Chinese as the name of family." The learned scholar thus believes in the existence of a Varman dynasty (i.e. a line of kings with names ending in *varman*) in Campā in the 2nd and 3rd centuries A.D. This, however, is not only a conjecture, but appears to go against evidence. The popularity of names ending in *varman* was rather late in India, where there was no important royal dynasty of Varmans as late as the early centuries of the Christian era. There is no noteworthy epic hero whose name ends in *varman*, and such names are rarely found in the older sections of the epics and the Purāṇas. Epigraphs of the early centuries of the Christian era do not speak of any important Varman dynasty, with the exception of a viceregal line represented by Indravarman, Aspavarman and Sasa.<sup>8</sup> Names with *varman* are found popular in India from the 4th century A.D. It is interesting to note that the Smṛti injunction regarding distinctive names for the different Varnas has

7 Cf. Smith, *Catalogue*, p. 195 ff.

8 Raychaudhuri, *Political History of Ancient India*, 1938, p. 370. Note however that the last name is not Sasavarman.

its germ in the *Manusamhitā* (not earlier than the 3rd or 4th century), which has been expanded by the later *Nibandhakāras*." The popularity of Varman names in Far Eastern countries could have been borrowed from India, probably from South India, after the 3rd century A.D.<sup>10</sup>

In these circumstances we are not convinced that the date of the Vo-cañh inscription is earlier than the 4th century A.D. With reference to the palaeographical difficulty, it may be pointed out that even in India the Mathurā inscription of Candragupta II dated in 380 A.D. is written in the Kuṣāṇa script of the 2nd century A.D.<sup>11</sup>

DINES CHANDRA SIRCAR

### **The Vatsagulma Copper-plate Grant of King Vindhyaśakti II**

In my note<sup>1</sup> on the Vatsagulma grant of the Vākāṭaka king Vindhyaśakti, son of Sarvasena and grandson of Pravarasena, I referred to a paper on the same grant read by Mr. Y. K. Deshpande before the Third Session of the Indian History Congress, Calcutta, 1939. That paper by Messrs. Y. K. Deshpande and D. B. Mahajan has now been published in the *Proceedings* of the Session, p. 449 ff., with plates. The text and translation of the record as published by the authors do not appear to be convincing in all places. I am therefore inclined to publish my own reading and translation, though the plates published in the *Proceedings* are not quite satisfactory for the purpose.

In this connection, readers may be referred to my previous paper on the subject, wherein I have tried to prove:

- (1) that Pravarasena, grandfather of the king who issued the Vatsagulma grant, should be identified with Pravarasena I (son of Vindhyaśakti I, founder of the Vākāṭaka dynasty);

9 *IHQ.*, XV, p. 636; *op. cit.*, p. 228. It must be noted that Brahmanic names ending in *śarmaṇ* are also not found in early inscriptions and in the older sections of the epics. Stray Brāhmaṇa names with *śarmaṇ* and Kṣatriya names with *varman* in early Indian literature again would not prove either the popularity of such names or the existence of Varman dynasties.

10 For some early Varman kings of South India, see Sircar, *op. cit.*, p. 390 ff.

11 *E.I.*, XXI, p. 1 ff.

1 *IHQ.*, XVI, p. 182 ff.

- (2) that Vindhyaśakti II who issued the charter was the great-grand-son of Vindhyaśakti I; and
- (3) that Sarvasena and Vindhyaśakti II either ruled side by side with the kings of the main line represented by Rudrasena I or they both ruled over the Vākāṭaka kingdom between Pravarasena I and Rudrasena I.

With reference to the third point, it was remarked,<sup>2</sup> "Of course the Puranic tradition regarding the four sons of Pravīra (= Pravarasena I) may indicate a division of the kingdom after Pravarasena I. But the tradition has not yet been corroborated...Gautamīputra however does not appear to have ruled. It is therefore tempting to suggest that Sarvavarman and Vindhyaśakti II ruled the Vākāṭaka kingdom after Pravarasena I and before Rudrasena I." Further consideration however suggests that the Puranic tradition may have some basis of truth. It is interesting to note in this connection that some of the provinces of the Vākāṭaka kingdom were designated by the term *rājya*.<sup>3</sup> This fact may indicate that the kingdom was previously divided into several *rājyas*. It may also be noted that in the Riddhapur grant,<sup>4</sup> line 10, Prabhāvatīguptā has been called वाकाटकानाम्महाराज-श्रीदामोदरसेन-प्रवरसेन-जननी, which may be translated "mother of Dāmodarasena and Pravarasena (who are) illustrious (and are) Mahārājas belonging to (the family of) the Vākāṭakas." The non-mention of Prabhāvatī's other son, Yuvarāja Divākarasena,<sup>5</sup> who might have died before the date of the Riddhapur grant, appears to suggest that both Dāmodarasena and Pravarasena II were living at this time and were ruling in different parts of the Vākāṭaka country as Mahārājas. In other words, the passage quoted from the Riddhapur grant may indicate that the kingdom of Rudrasena II had been divided between his two sons. If this suggestion be accepted, the Puranic statement<sup>6</sup> that the four sons of Pravīra (= Pravarasena I) became kings may not be altogether baseless.

<sup>2</sup> *Loc. cit.*, p. 186.

<sup>3</sup> Bhojakāṭa-rājya in the Chamnak grant, line 18, *CH.*, III, p. 237; Ālāmmi-rājya in the Dudia grant, line 13, *EL*, III, p. 261. I am indebted for the suggestion to Prof. H. C. Raychaudhuri.

<sup>4</sup> *JPASB.*, N.S., XX, p. 58.      <sup>5</sup> Cf. the Poona grant, *EL.*, XV, p. 41.

<sup>6</sup> तस्य पुत्राश्च चत्वारो भविष्यन्ति नराधिपाः । वायुपुराण । ६६।३७१

As regards my remarks<sup>7</sup> about the draft of the genealogical portion of the Vākātaka grants,<sup>8</sup> I now find that it resembles the draft of the Gupta records.<sup>9</sup> Cf.

*Gupta*:— श्रीघटोत्कचपौत्रस्य—श्रीचन्द्रगुप्तपुत्रस्य—

श्रीसमुद्रगुप्तस्य पुत्रः—श्रीचन्द्रगुप्तः तस्य पुत्रः—श्रीकुमारगुप्तः तस्य...

*Vākātaka*:—प्रवरसेनस्य सूनोः सूनोः ( =पौत्रस्य )—गौतमीपुत्रस्य पुत्रस्य—

श्रीरुद्रसेनस्य सूनोः—श्रीपृथिवीपेणस्य सूनोः—श्रीरुद्रसेनस्य...

The similarity of the position of Samudragupta to that of Rudrasena I in the drafts is noticeable.

### TEXT<sup>10</sup>

#### 1ST PLATE

[ ६४म् ]<sup>11</sup>

सिद्धम्<sup>12</sup>

- १ वत्सगुल्माद्धर्ममहाराजस्य[१]मिश्रोम[१]मोय्याम-वाजपेय-ज्यो[१]ति-
- २ [१]म-बृहस्पतिसव-सायस्क-चतुरश्वमेध-याजिनस्सम्राज[१]\* वृ-
- ३ षिण्वृद्ध<sup>13</sup>-सगोलस्य हारिती<sup>14</sup>-पुत्रस्य श्री[१]-प्रवरसेन[स्य\*] पौत्रस्य
- ४ धर्ममहारा[१]\*जस्य श्री-सर्वसेन[स्य\*] पुत्रस्य धर्म्ममह[१]राजस्य
- ५ वाकाटकाना[१]मि-<sup>15</sup>विन्ध्यशक्तेर्वचनात्<sup>16</sup> नान्दीकडस उत्तर-<sup>17</sup>म[गो]

#### 2ND PLATE: 1ST SIDE

2<sup>18</sup>

- ६ भाकालक्खोप्पकाब्भासे आकासपद्दे सु अ[म्ह]-सन्तका साव्वा[द्धक्ख\*]-नि\*योग-नि-
- ७ युत्ता आणत्ति-भडा सेसाय-साखरन्त-रलपुत्ता<sup>19</sup> भाणित्वा [१\*] आम्हेहि
- ८ दाणि आपुणो विजय-वेजयिके आयु-बल-वद्धणिके [ख]स्ति-

7 *IHQ.*, XVI, p. 185.

8 *CII.*, III, p. 245.

9 *Ibid.*, p. 53

10 From the photo-prints published in the *Proceedings of the Indian History Congress, Calcutta*, 1939.

11 In the left margin in the level of line 1.

12 In the left margin in the level of line 3.

13 Other Vākātaka records read विष्णुवृद्ध

14 Better read हारिती

15 Read श्री

16 From here the rest of the record is in Prakrit.

17 उ has been engraved on the *akṣara* दा which was originally engraved.

18 In the left margin a little above the level of line 8.

19 Read कुलपुत्ता ; cf. आज्ञासञ्चारिकुलपुत्ता: of other Vākātaka records. त्ता looks like न्ता on the plate.

- ६ शान्ति<sup>२०</sup>-वाचने इहामुत्तिके<sup>२१</sup> धाम्मत्वाणे एत्थत्तामे आधिब्वणिक-चर-  
१० एत्स आद्दक ।<sup>२२</sup> भालन्दायण सगोत्तेसि<sup>२३</sup> [सि]तुज्जेसि कापिज्जल-

2ND PLATE: 2ND SIDE

- ११ सगोत्तेसि । रुद्धज्जेसि । आविघ्मायण-सगोत्तेसि । भाट्टिदेवज्जेसि  
१२ कोसि[क]सगोत्तेसि ।<sup>२४</sup> देसुज्जेसि । कोसिक-सगोत्तेसि । वेणहुज्जेसि ।  
१३ कोसीक-सगोत्तेसि । विधिज्जेसि । पैप्पलादि-सगोत्तेसि पितु-  
१४ जेसि भालन्दायण-सगोत्तेसि चान्दजेसि कोसिक-सगोत्तेसि जेद्धे-  
१५ सि । पडेहि दोहि भालन्दायण-सगोत्तेसि बुद्धजेसि कोसिक-सगोत्तेसि

3RD PLATE: 1ST SIDE

3<sup>२५</sup>

- १६ भाहिलज्जेसि । कोसिक-सगोत्तेसि । सिवज्जेसि । कोसिक-सगोत्तेसि  
१७ हरिणज्जेसि एताण बाम्भणाण भागा ति[*f*]एण ३ कोसिक-सगोत्ते[*f*]स  
१८ रेवतिज्जेसि । भागो । चउत्थोत्ति आचन्दादिच्च-कालको अपुव्व-द-  
१९ तिय दत्तो । [1\*]पूव्व-रायाणुमते यसे चातुव्वेज्ज-ग्गाम-मज्जात[*f*]-परिहारे वित-  
२० राम[1\*] तज्जथा अरद्र-संविणेयिक । अ-लवण-[*क्ल*]एण-खातक । अहिरण-  
धा[एण]-

3RD PLATE: 2ND SIDE

- २१ प्पणय प्पदेय । अ-पुप्फ-क्खीर-ग्गहणि<sup>२६</sup> । अ-पारम्पर-गो-बलिवद्  
२२ अ-वार-सिद्धिक । अ-चम्मज्जालक । अ-भड-प्पावेस । अ-खट्टा-चोखक-वेणो-  
२३ सिक । अ-करद । अ-वह । स-निधि । सोपनिधि । स-कुतुप्पान्त ।  
२४ स-मच्च-महाकरण । साव्व-जाति-परिहार-परिहितच्च [1\*] जतो उपरि-लि-  
२५ खित । शासण-वादम्पमाण करेत्ता रक्खध रक्खापेधय परिहरध

20 न्ति looks like त्ति on the plate. 21 त्ति looks like न्ति on the plate.

22 These half-stops are sometimes superfluous. They look more or less like crescents generally put just below the level of the line.

23 Locative terminations appear to have been used in these cases for dative.

24 Traces of an erased *f* sign are noticed above स.

25 In the left margin in the level of line .8.

26 Possibly शृं was intended.

## 4TH PLATE

4<sup>27</sup>

- २६ परिहरापेधय [१\*] जोडु<sup>२८</sup> [आ]बाधं करेज्ज कतव्व [अ]नुवरण[ति] (?)  
 २७ तिस्स [ए]तेहि । उपरिलिखितेहि । बाम्हणेहि । परिजपिते स-दण्ड-  
 २८ निग्रह करेज्जामेति [१\*] साव्वच्छरं ३०[+\*] ५ हेमन्त-पक्खं पढम  
 २९ दिवस ५[१\*] स-मुहाणत्थि<sup>२९</sup> [१\*] लीखितमिमं शासनं सेनापतिना  
 ३० वणहुना<sup>३०</sup> इति ॥ सिद्धिरस्तु ॥ [A four-petalled lotus symbol]

## TRANSLATION

Seen.<sup>31</sup>

Success.

*Lines 1-5.* From VATSAGULMA,<sup>32</sup> by order of the illustrious VINDHYAŚAKTI; the *Dharma-mahārāja*<sup>33</sup> belonging to (the family of) the Vākātakas; son of the *Dharma-mahārāja*, the illustrious SARVASENA; grandson of the *Dharmamahārāja*, the illustrious PRAVARASENA, son of Hārīti, belonging to the Viṣṇuvṛddha gotra, the Emperor, performer of the *Agniṣṭoma*, *Āptoryyāma*, *Vājapeya*, *Iyotiṣṭoma*, *Brhaspatisava*, *Sādyaskra* and four *Āśvamedhas*;

*Lines 5-7.* (the officers) belonging to Us<sup>34</sup> and employed in the offices (of all superintendents), the soldiers at our command, the spies<sup>35</sup> and nobles under

27 In the left margin a little below the level of line 28.

28 Possibly वा or तु was intended.

29 The reading is not beyond doubt; but the expression seems to be the same as Sanskrit स्वमुखाह्म ; cf. *CII.*, I, 1, p. 100, note 3.

30 Read वेणहु० as in line 12.

31 See Sircar, *Successors of the Sātavāhanas*, Calcutta University, 1939, pp. 188-89.

32 Basim in the Akola district, Berar. The Vātsagulmakas (people of Vatsagulma) are mentioned in Vātsyāyana's *Kāmasūtra*, V, 6, 35 and also in some other works. For Vākātaka Devasena's grant issued from Vatsagulma, see *NIA.*, 1939, p. 256 ff., *ibid.*, 1940.

33 See Sircar, *op. cit.*, p. 171, note 1.

34 सन्तक is a Pāli word meaning "belonging to."

35 See Sircar, *op. cit.*, p. 192.



orders (?), (assembled) in (the localities called) Ākāśapadra in the vicinity of Bhākālakkhoppaka<sup>36</sup> (and) on the northern road of Nāndikata,<sup>37</sup> should be informed:—

*Lines 7-18.* the half share (of Ākāśapadra),<sup>38</sup> (allotted to persons belonging to) the *Ātharvānīka-carana* in this village, is granted at the *Dharmasthāna* as a grant not previously made, to last as long as the moon and sun endure, for our own victory and gain, for the increase of our longevity and strength, for good wishes and blessings, for the sake of our welfare in this world and the next, (in the following order):—

To Situ-ārya of the Bhālandāyana *gotra*, Rudrārya of the Kāpiñjala *gotra*, Bhartṛdevārya of the Śrāviṣṭhāyana *gotra*, Desu-ārya of the Kausika *gotra*, Viṣṇvārya of the Kausika *gotra*, Vidhyārya of the Kausika *gotra*, Pitrārya of the Paippalādi *gotra*, Candrārya of the Bhālandāyana *gotra*, Jyeṣṭhārya of the Kausika *gotra*, by two paṭas<sup>39</sup> (each); to Buddhārya of the Bhālandāyana *gotra*, Bhadrilārya of the Kausika *gotra*, Sivārya of the Kausika *gotra*, Hariṇṇ-ārya (Hiraṇyārya?) of the Kausika *gotra*—to these Brāhmaṇas three—3—shares; to Revatyārya of the Kausika *gotra* the fourth (of a) share.

*Lines 19-20.* We grant for this (land) exemptions which are in accordance with customs<sup>40</sup> followed (in granting) villages to (Brāhmaṇas) versed in the four Vedas, (and) which have been approved of by former kings.

*Lines 20-24.* They are—no interference by the district police (?);<sup>41</sup> no digging out of salt and (other) moist substances; no benevolence<sup>42</sup> in (the shape of) gold or corn to be paid (to the royal treasury); no flower and milk to be taken (by the royal officers);<sup>43</sup> no cows and bullocks in succession;<sup>44</sup> no (obligation regarding) the completion (of duty) in turn; no (obligation regarding the supply of) hide and charcoal; no entry for soldiers; no (obligation regarding supply of) cots,

36 The expression seem to indicate more than one locality.

37 Identified with Nānded in the Nizam's dominions.

38 Cf. *CII.*, III, p. 131, text line 8.

39 Possibly the same as *paṭi* or *pātaka* of many inscriptions.

40 Cf. ब्रह्मदेय-मर्यादा ; Sircar, *op. cit.*, pp. 200, 210, 293.

41 *Ibid.*, p. 186.

42 For *praṇaya*, see Kauṭilya's *Arthaśāstra*, V, 2.

43 Sircar, *op. cit.*, pp. 192-93.

44 *Ibid.*, pp. 186-87.

## 116 *The Vatsagulma Copper-plate Grant of King Vindhyāsakti II*

cooking pots and fuel (?);<sup>45</sup> no rent to be paid (to the king); no (obligation regarding) carrying (loads free of charge); with (the right of enjoying) hidden treasures and deposits, together with fields covered with *kuśa* grass (?) (and) with big fields having elevated shades; (the grant) is exempted with all kinds of exemptions.

*Lines 24-28.* Therefore, having accepted the words of the above charter as authoritative, you should observe them and prompt (others) to observe; you should exempt (the grant) and prompt (others) to exempt (it); whoever would cause disturbance (to the donees) (or) praise (that as) duty, him we shall restrain by punishment, if informed by these Brāhmaṇas mentioned above.

*Lines 28-30.* The (regnal) year 37, the first fortnight of winter, the (fifth) day 5. Order from (the king's) own mouth (?). This charter is written by the *Senāpati*<sup>46</sup> Viṣṇu.

Let there be success.

DINES CHANDRA SIRCAR

<sup>45</sup> *Ibid.*, p. 187.

<sup>46</sup> Literally "head of army", "commander", "general"; but the *senāpatīs* of the Vākāṭaka kings were generally Provincial Governors or High Commissioners. *Senāpati* Namidāsa e.g., was probably Governor of the Ārammi-rājya under Pravarasena II (Cf. Dudiā grant, lines 13, 28-29), while *Senāpati* Citravarmān may have been the king's High Commissioner for the Bhojakaṭarājya under the feudatory Satrugṇarāja or Koṇḍarāja.

## Date of the Kalacuri Kokkala I

No record issued by the first three Kalacuri rulers of Tripuri has come to light so far, therefore the history of their reign is constructed mainly with the help of the records left by the later kings of the dynasty. References to Kokkala I's achievements are made only by three inscriptions of the family. The first, namely the Bilhari Stone inscription of the Śaiva ascetics of the Mattamayūra sect states: "Having conquered the whole earth he (Kokkala I) set up two unprecedented columns of his fame in the quarter of the pitcher-born (Agastya, = South) that well known Kṛṣṇarāja and in the quarter of Kuvera (North) Bhojadeva, a store of fortune."<sup>1</sup> The second i.e. the Benares Copper plates of the Cedi Karnaḍadeva, lays down "The hand of Kokkala (I) granted freedom from fear to Bhoja, Vallabharāja, the illustrious Harṣa, the lord of Citrakūṭa and king Śaṅkaragaṇa."<sup>2</sup> Both these inscriptions were edited by Prof. Kielhorn who identified Kṛṣṇarāja or Vallabharāja with the Rāṣṭrakūṭa Kṛṣṇa II (Akālavarṣa c. 878 to 912 A.D.), Bhoja with the Pratihāra Bhoja I, the Citrakūṭa Bhūpāla Harṣa with the Candella Harṣa (c. 915-940 A.D.) and Śaṅkaragaṇa with his own son of that name.

Late Mr. R. D. Banerji while writing on the Kalacuris of Tripuri accepted<sup>3</sup> all identifications except the second, viz., that of Bhoja with Mihira Bhoja. His objection was that a prince who was a contemporary of Candella Harṣa consequently a contemporary of the Pratihāra Bhoja II and Mahipāla, necessarily cannot defeat or assist their grand-father, Mihira Bhoja. Therefore he should be identified with the Pratihāra Bhoja II. This view is also supported by Dr. H. C. Ray<sup>4</sup> and Dr. R. S. Tripathi.<sup>5</sup> They think that Kokkala I who was a petty upstart possibly could not have measured his sword against a mighty emperor like Mihira Bhoja (c. 836 to 885 A.D.).

After a critical study of the above mentioned two inscriptions in the light of the lately published Amoda plates of the Haihaya king Prthvīdeva I,

<sup>1</sup> जित्वा कृत्वां येन पृथ्वीमपूर्वकीर्तिस्तम्भद्वन्द्वमारोप्यते स्म । कुम्भोद्भव्यान्दिश्यसौ कृष्णराजः कोवेर्याश्च श्रीनिधिभोजदेवः ॥ v. 17, *El.*, vol. I, p. 256.

<sup>2</sup> भोजे वल्लभराजे धीहर्षे चिवकूटभूपाले । शङ्करगणे च राजनि यस्यासीदभयदः पाणिः ॥ v. 7, *Ibid.*, vol. II, p. 306.

<sup>3</sup> *MAI.*, No. 23, p. 4.

<sup>5</sup> *History of Kanauja*, p. 251.

<sup>4</sup> *DHNI.*, vol. II, p. 754.



wherein it is narrated that "That king (Kokkala I) erected the pillar of victory after having wrested the treasures, horses and elephants of the Karṇāṭa, Vaṅga, Gurjjara, Koṅkaṇa, Śākambharī kings and also of those born of the Turuṣka and Raghu families."<sup>6</sup> Dr. D. C. Ganguli<sup>7</sup> has recently published an article on the 'Early Cedis,' in which by a scientific calculation based on the genealogies supplied by the Rāṣṭrakūṭa records<sup>8</sup> he has proved that Kokkala I might have ascended the throne before about 840 A.D. and was a mighty king whose campaign covered a vast area. According to him it is most unlikely that Kokkala I who was born some time before 816 A.D. was a contemporary of Bhoja II who flourished between A.D. 909 and 914. Thus he has established that it was the Pratihāra Bhoja I whom Kokkala I granted freedom from fear and the illustrious Harṣa was a Guhila prince not the Candella Harṣa who is said to have raised his Pratihāra overlord to the throne of Kanauj.

But Dr. Ganguli has failed to notice one more decisive evidence in support of the theory formerly established by Prof. Kielhorn. It is furnished by the drama (*nāṭikā*) *Viddhaśālibhañjikā*<sup>9</sup> by Rājaśekhara, the poet laureate in the Pratihāra court. The plot can be summarized as follows:—King Candravarmā of Lāṭa having no male issue sends his daughter Mṛgāṅkavatī in disguise of a son named Mṛgāṅkavarmā to the queen consort of Vidyādhara Malla. The prime minister of the Vidyādhara king discovers the secret and allows love to grow between them. Afterwards they are married and Vidyādhara Malla becomes king.

This *nāṭikā* was written to amuse Yuvarājadeva seated in the assembly because the author says in his prologue 'I do not know today the orders of the assembly of Yuvarājadeva.' Next he says 'Therefore I suppose that the assembly of Śrī Yuvarājadeva sanctions the representation of that (drama i.e. *Viddhaśālibhañjikā*).'<sup>10</sup> Formerly this Yuvarājadeva was identified with the Pratihāra Mahīpāla because Rājaśekhara has mentioned his father as his

6 कर्णाटवत्तपतिगूर्जरकोङ्कणेशशाकम्भरीपतितुरुष्करधृद्भवानां । आदाय कोशहरि-दन्ति चयंहटेन स्वम्भो जयस्य विहितो भुवि येन राज्ञा ॥ v. 5, *El.*, vol. XIX, p. 78.

7 *IHQ.*, vol. XIII, pp. 482-87.

8 *El.*, vol. IV, p. 256 and *Ibid.*, vol. VII, p. 44.

9 First edited by Vidyasagar next by Atreya & Godbole from Poona.

10 "न जाने कः पुनरयं श्रीयुवराजपरिषदादेशः" । ".....तन्मन्ये तदभिनये श्रीयुवराज देवस्य परिषदादेशः ।" *Viddhaśālibhañjikā*, pp. 5, 8.

patron, but reference to the head of the Karaculi<sup>11</sup> (Kalacuri) whom it calls a monarch, militates against it. It also proves that Yuvarājadeva was the Kalacuri Yuvarājadeva I, in whose court the drama was staged to celebrate his victory over a confederacy of southern kings led by some Vallabha.<sup>12</sup> The reference to 'Karpūravaraṣa',<sup>13</sup> which is nothing but a derivation from 'Keyūravaraṣa',<sup>14</sup> an epithet of king Yuvarājadeva I, clearly proves that the Yuvarājadeva referred to was the Kalacuri prince, the second son of Mugdhatuṅga who came to power after his elder brother Bālaharṣa.

In face of these evidences the question arises how Rājasekhara went to the Kalacuri court? But when a side glance is thrown on Billhaṇa who migrated from Kashmir and reached the Cālukya court then, it appears most likely that occasionally Rājasekhara might have visited the Kalacuri court. Now if Bhoja is identified with Bhoja II then Yuvarājadeva I who was the 4th in lineal descent from Kokkala I, certainly cannot be a contemporary of either Mahendrapāla or Mahipāla. Consequently Rājasekhara could not have visited the court of any Kalacuri Yuvarājadeva. On the other hand if the 'Śrīnidhiḥ'—which cannot be an adjective of Bhoja II whose reign was most uneventful—'Bhojadevaḥ' is taken to be the Mihira Bhoja then the solution of the above discrepancies can be illustrated by the following genealogical tables:—

*Pratihāra*  
Bhoja I  
|  
Mahendrapāla  
|  
Bhoja II  
|  
Mahipāla

*Kalacuri*  
Kokkala I  
|  
Mugdhatuṅga  
|  
Bālaharṣa  
|  
Yuvarājadeva I<sup>15</sup>

The history of the period, during which Bhoja I ruled, also brings to light that the Rāṣṭrakūṭa Kṛṣṇa II displayed great courage and heroism against the roaring Gurjaras in a sanguinary war.<sup>16</sup> The Bagumra plates

11 "करचुलितिलकस्य पार्थिवस्य" । क्षीराम्भोषेरुदधिः करचुलितिलको वर्त्तते चक्रवर्ती ।

*Ibid.*, pp. 129-30.

12 कण्णाटो...नरपतयः सन्निताः सङ्गृह्णन्ति । प्रेयान्मे...वल्लभो मे विपक्षः । *Ibid.*, p. 131.

13 देवं कर्पूरवर्षं विनयित शिराः । *Ibid.*, p. 128.

14 *El.*, vol. I, p. 257.

15 One collateral succession is common to both. 16 *Id.*, vol. XIII, p. 60.

inform us that Dhurva II alone "easily put to flight the very strong army of the Gurjaras that was eager (for the fray) and reinforced by his kinsman."<sup>17</sup> According to Dr. Tripathi<sup>18</sup> in all likelihood Dhurva II was assisted by his Mānyakheta kinsman and overlord. In the above circumstances it is quite possible that Kokkala I, who was a near relation, either might have helped the Rāṣṭrakūṭas in their Āryāvarta campaign or mediated between the two contestants and thus delivered Bhoja I from fear.

To these may be added Dr. Mazumdar's identification<sup>19</sup> of 'Śaṅkara-gaṇa rājā' with the Kalacuri prince of the same name whose existence is proved by the Kalha grant.<sup>20</sup> According to Keilhorn 'the founder of this new branch of the Kalacuris...cannot be placed later than the beginning of the 9th century A.D.' In my opinion that is the latest possible date of the commencement of the Kalha family. In all likelihood it began much earlier because the known date of the 13th king Soḍhadeva is 1031 A.D. As Śaṅkaragaṇa was the 3rd in lineal descent so his accession cannot be placed later than c. 840 A.D.

The only controversial point left now is the 'Śrī Harṣa, Citrakūṭa-bhūpāla', whom we can easily identify with the Guhila Harṣa, who was not only a contemporary of Mihira Bhoja but won a few battles for him. This view is further supported by the silence of the Amoda plates about the Candellas. On the contrary Citrakūṭa is often used as a synonym for the modern Chittor in literature and epigraphic records.<sup>21</sup> Therefore the term 'Śrī Harṣa Citrakūṭabhūpāla' either taken as a whole or separately should not disprove the above identification.

Thus it is quite evident that Kokkala I who was a contemporary of the Rāṣṭrakūṭa Kṛṣṇa II (878-912 A.D.) and the Pratihāra Bhoja I (836-885), ruled between c. 840 and 885 A.D.

KHUSHAL CHANDRA VATSALYA JAIN

17 *Ibid.*, vol. XII, pp. 184-9.

18 *History of Kanauja*, p. 243.

19 *IL.*, p. 53 fn. 1, p. 8, fn. 2.

20 *El.*, vol. VII, pp. 85-93.

21 *Vividha Tirtha Kalpa* p. 89, *Prabandha Kośa* p. 24 ff.

## The Sūtrasamuccaya<sup>1</sup>

This work still remains a book of doubtful authorship, some attributing to Śāntideva (7th century A.D.), the author of the noted works, *Sikṣāsāmauccaya* and *Bodhicaryāvatāra*, others to Nāgārjuna, the famous exponent of the Mādhyamika school of philosophy. Its Sanskrit original is lost but it is preserved in the Tibetan translation,<sup>2</sup> in 26 sections, covering about 79 folios. It opens with the usual salutation to the Buddhas and Bodhisattvas, and the invocation that the appearance of the Buddha in this world is an extremely rare event. Each and every statement that the author has made in this text has been corroborated by appropriate quotations from other works. The titles of works from which quotations appear in the text are as follows:—

Tibetan titles	Sanskrit titles
དམ་པའི་ཆོས་བདུ་དྭགས་པོའི་མདོ།	सद्धर्मपुण्डरीकसूत्र ।
ཀུལ་པོའི་མདོ།	राजसूत्र । (?)*
བྱང་ཆུབ་སེམས་དཔའི་སྒྲེ་སྒྲེད།	बोधिसत्त्वपिटक ।
བཅོས་ལྷན་འདས་ཀྱི་ཡེ་ཤེས་ཤིན་ཏུ་ ཀུས་པའི་མདོ།	भगवज्ज्ञानवैपुल्यसूत्र ।
ཟླ་བའི་སྒྲིང་པོའི་ལེའུ།	चन्द्रगर्भपरिवर्त ।
འབགས་པ་ཟ་མ་དོག་བཀོད་པའི་མདོ།	आर्यकारण्डव्यूह ।
བསྐལ་པ་བཟང་པོའི་མདོ།	भद्रकल्पिकसूत्र ।
ཡང་དག་པར་ལྷན་པའི་ལུང་།	संयुक्तागम ।
དེ་ཉིད།	तत्त्व । (?)

\* Queries (?) indicate that the Sanskrit titles are restored by me.

1 The Tibetan title is མདོ་ཀྱན་ལས་བདུས་པ།

2 *Tanjur, MDO.*, vol. a, folios 165b-244a of the *Snarthang* edition.

Tibetan titles	Sanskrit titles
དེ་བཞིན་གཤེགས་པའི་གསང་བའི་མདོ།	तथागतगुह्यसूत्र ।
དག་པར་འཛུམས་པའི་མདོ།	सुध्वंससूत्र । (?)
དང་པའི་སྟོབས་བསྐྱེད་པའི་མདོ།	श्रद्धाबलाधानसूत्र ।
ཁྲུའི་རྒྱལ་པོ་རྒྱ་མཚོས་ཞུས་པ།	सागरनागराजपरिपृच्छा ।
དེ་བཞིན་གཤེགས་པའི་ཡོན་ཏན་ དང་ ཡེ་ཤེས་བསམ་གྱིས་སི་བྱབ་པ་མི་ ཡུལ་ལ་འཇུག་པ་བཟུན་པའི་མདོ།	‘तथागतगुणज्ञानचिन्त्यविषयावतार- निर्देशसूत्र ।
རབ་དྲུ་ཞི་བ་རྣམ་པར་ངེས་པའི་ཚོ་འབྲུལ་ གྱེ་མདོ།	प्रशान्तविनिश्चयप्रातिहार्यसूत्र ।
འཕགས་པ་མ་སྐྱེས་དགའི་ལེུ།	आर्याजातशत्रुपरिवर्त ।
རིན་པོ་ཆེ་པར་བའི་མདོ།	रत्नराशिसूत्र ।
འོད་སྤངས་ཀྱི་ལེུ།	काश्यपपरिवर्त ।
ཡབ་སྐུས་མཇལ་བའི་མདོ།	पितापुत्रसमागमसूत्र ।
ཚོས་ཡང་དག་པར་སྤྱད་པའི་མདོ།	धर्मसंगीतिसूत्र ।
འཕགས་པ་རྫོང་གོས་མི་ཟད་པས་བཟུན་ པའི་མདོ།	आर्याज्ञयमतिदेशनासूत्र ।
བྲབས་ལ་མཁས་པའི་མདོ།	उपायकौशल्यसूत्र ।
ཁྱིམ་བདག་དཔས་བྱིན་གྱིས་ཞུས་པ།	वीरदत्तगृहपतिपरिपृच्छा ।
འཕགས་པ་དཀོན་མཆོག་སྤྱིན་གྱི་མདོ།	आर्यरत्नमेघसूत्र ।
འཕགས་པ་བྱམས་པའི་སེང་གའི་སྤྱའི་མདོ།	आर्यमैत्रेयसिंहनादसूत्र ।





## Tibetan titles

བསྟན་པའི་སྒྲིང་པོའི་ཡེ་འུ་ །  
 འཕགས་པ་སའི་སྒྲིང་པོའི་མདོ་ །  
 འཕགས་པ་རྒྱ་འོད་ཀྱི་ཡེ་འུ་ །  
 ལྷག་པའི་བསམ་པ་སྐུལ་བའི་མདོ་ །  
 དམ་པའི་ཆོས་རྟེན་པ་ཉེ་བར་གཞག་  
 པའི་མདོ་ །  
 འཕགས་པ་ཚངས་པས་ཞུས་པའི་མདོ་ །  
 མེ་དོག་བཞེགས་པའི་མདོ་ །  
 སྒྲིང་རྩེ་ཆེན་པོའི་མདོ་ །  
 དེ་བཞིན་གཤེགས་པའི་གཟུགས་ཀྱི་ཡེ་འུ་ །  
 མཐར་གྱིས་ཡང་དག་པར་འཕགས་པའི་མདོ་ །  
 བུམས་པ་སང་གའི་སྒྲུའི་མདོ་ །  
 འཛིག་རྟེན་ལས་འདས་པའི་ཡེ་འུ་ །  
 ཡང་ཀར་གཤེགས་པའི་མདོ་ །  
 འདུས་པ་ཆེན་པོའི་ཡེ་འུ་ །  
 འཕགས་པ་གཟུངས་ཀྱི་དབང་སྤྱུག་  
 སྐུལ་པོས་ཞུས་པའི་མདོ་ །  
 སྤྱིར་མི་ལྟོག་པའི་འཁོར་ལའི་མདོ་ །  
 འཕགས་པ་ དབལ་གྱི་སྤྱིང་བ་སང་  
 གའི་སྒྲུའི་མདོ་ །

## Sanskrit titles

आकाशगर्भपरिवर्त ।  
 आर्यक्षितिगर्भसूत्र ।  
 आर्यचन्द्रप्रभपरिवर्त ।  
 अध्याशयसंचोदनसूत्र ।  
 सद्धर्मस्तुपस्थानसूत्र ।  
 आर्यब्रह्मपरिपृच्छासूत्र ।  
 पुष्पकूटसूत्र ।  
 महाकरुणासूत्र ।  
 तथागतबिम्बपरिवर्त ।  
 आर्यक्रमविशुद्धसूत्र । (?)  
 ( lit. क्रमविशुद्धार्थसूत्र )  
 मैत्रेयसिंहनादसूत्र ।  
 लोकोत्तरपरिवर्त ।  
 लङ्कावतारसूत्र ।  
 महासमयपरिवर्त  
 आर्यधारणोराजेश्वरपरिपृच्छासूत्र ।  
 अवैवर्तचक्रसूत्र ।  
 आर्यश्रीमालासिंहनादसूत्र ।

Tibetan titles	Sanskrit titles
མདོ་རི་ཉིད་ཀྱི་སྒྲིན་གྱི་ཚུལ་གྱི་ལཱ་ཡོད།	सूत्रतत्त्वादिशोलपरिवर्त । (?)
སྐུ་མ་མཁན་བཟང་པོའི་འདོ།	भद्रमायाकरसूत्र ।
ཆངས་པ་བྱུང་པར་སེམས་ཀྱིས་ཞུས་ པའི་མདོ།	ब्रह्मविशेषचित्तिपरिपृच्छासूत्र ।
རིན་པོ་ཆེ་བསགས་པ་བསྟན་པའི་མདོ།	रत्नसमुच्चयदेशनासूत्र ।
ཆེ་བ་སྒྲིན་མའི་མདོའི་ཆོགས་བཅད་པ།	चन्द्रप्रदीपसूत्रगाथा ।
བྱེད་རིན་པོ་ཆེས་བྱིན་པའི་མདོ།	दारकरत्नदानसूत्र । (?)
དེ་བཞིན་གཤེགས་པའི་མཛོད་ཀྱི་མདོ།	तथागतकोषसूत्र । (?)
བདུད་འདུལ་བའི་མདོ།	मारविनयसूत्र । (?)
བྱང་ཆུབ་སེམས་དབང་ཀྱན་ཏུ་བཟང་པོ།	बोधिसत्त्वसमन्तभद्र । (?)
བྱང་ཆུབ་སེམས་དབང་ཆེ་བོ་ཉིད་ཀྱི་ ཆོན་པོ་མདོ།	बोधिसत्त्वविस्तीर्णमाहात्म्यसूत्र । (?)
འཕགས་པ་སངས་རྒྱས་པལ་པོ་ཆའི་མདོ།	आर्यबुद्धावतंसकसूत्र ।
དད་པའི་སྟོབས་སྦྱིད་པ་ལ་འཇུག་པའི་ ཕྱག་རྒྱའི་མདོ།	श्रद्धाबलाधानावतारमुद्रासूत्र ।

Though this work appears to be a prototype of the *Sikṣāsamuccaya*, it seems to be a composition of Nāgārjuna. In the Tibetan translation<sup>3</sup> its authorship is ascribed to Nāgārjuna, and the title given is *Sūtrasamuccaya-mahāyānaratnaparikathā*.<sup>4</sup> Judging from its contents, we mean its highly

3 P. Cordier, *Catalogue*, pt. II, p. 323; *MDO.*, XXX, 29.

4 མདོ་སྡེ་སྐྱོ་ཆོགས་ལས་བདས་པ། ཐེག་པ་ཆེན་པོ་རིན་པོ་ཆའི་གདས།  
ཨ་ཁུ་ན་གཞུ་ནས་མཛོད་པ་རྒྱུགས།

philosophical discussions and occasional references to the doctrine of Sūnyatā, the presumption goes in favour of the authorship of Nāgārjuna.<sup>5</sup> Our strongest ground for upholding this view is that in the *Bodhicaryāvatāra*<sup>6</sup> Śāntideva in recommending the detailed study of the *Sūtrasamuccaya* says:—

शिक्षासमुच्चयोऽवश्यं द्रष्टव्यश्च पुनः पुनः ।  
विस्तरेण सदान्तारो यस्मात्तत्र प्रदर्शितः ॥  
संक्षेपेणाथ वा तावत्प्रश्येत् सूत्रसमुच्चयम् ।  
आर्यनागार्जुनाबद्धं द्वितीयं च प्रयत्नतः ॥

[*Śikṣāsamuccaya* should be consulted again and again, wherein are detailed the rules of conduct. *Sūtrasamuccaya* is a concise statement of the same but the second work of this name by Ārya Nāgārjuna should be studied with great care].

Prajñākaramati, the commentator of the *Bodhicaryāvatāra*, explains that the word *dvītiya* mentioned in the verse cited above refers to two texts, the *Śikṣāsamuccaya* and the *Sūtrasamuccaya* of Nāgārjuna. In other words, he ascribes the authorship of both the texts to Nāgārjuna. There is no evidence to show that Nāgārjuna was the author of *Śikṣāsamuccaya*. Prof. Louis de la Vallée Poussin says that the word *dvītiya* refers to *Sūtrasamuccaya*. Tāranātha ascribes the three works *Śikṣāsamuccaya*, *Sūtrasamuccaya* and *Bodhicaryāvatāra* to Śāntideva.<sup>7</sup> The biography of Śāntideva which Mm. Prof. Haraprasad Sāstri found in a Nepalese manuscript corroborates the statement of Tāranātha. It also speaks of the three works of Śāntideva<sup>8</sup> but in the *History of Buddhism* by Bu-ston translated from Tibetan into English<sup>9</sup> by Dr. E. Obermiller we find that *Sūtrasamuccaya* is included in the list of both the teachers, Nāgārjuna as well as Śāntideva. Bu-ston mentions that *Sūtrasamuccaya* of Śāntideva is very abridged.

From these evidences, it is clear that there were two texts of *Sūtrasamuccaya*—one by Śāntideva and the other by Nāgārjuna, and that Śāntideva regarded the work of Nāgārjuna as of great importance and recommended its more careful study than that of his own.

ANUKULCHANDRA BANERJEE

5 Cf. Tib. text, sections 25 ff.

6 *Bodhicaryāvatāra*, V, 105f.

7 Schiefner, *Geschichte des Buddhismus*, pp. 162 ff.; cf. also C. Bendall, *Śikṣāsamuccaya*, Introd., pp. iv, ff.

8 *Ind. Ant.*, 1913, pp. 49-52.

9 Pt. II, pp. 125, 163.

## **The Fourth Session of the Indian History Congress, Lahore, 1940**

The fourth Session of the Congress was held at the historic city of Lahore on the 16th, 17th and 18th December, 1940. A large number of delegates representing almost all Indian Universities and several learned bodies, as well as the Archaeological Departments of the Government of India and the Indian States, attended the Session. Most of the delegates were accommodated in the University premises up till the morning of the 18th December; but those who had to stay on for the proposed excursion had to make their own arrangements.

On Monday, the 16th December, at 10-30 A.M., the Session of the Indian History Congress was opened by the Hon'ble Mr. Manohar Lal. Dewan Bahadur Dr. S. Krishnaswami Aiyangar of Madras was elected the General President of the Session. After the learned address delivered by the President, the proceedings of the Calcutta Session were formally presented to the Congress by Prof. H. C. Raychaudhuri of the Calcutta University. The sectional meetings then commenced with the undermentioned scholars in the chair:

- Section I (Archaeology)—Mr. Ghulam Yazdani, Director of Archaeology, Hyderabad State.
- Section II (Early India)—Dr. R. K. Mukerji, Professor of History, Lucknow University.
- Section III (Medieval India)—Khan Bahadur Maulvi Zafar Hasan, Superintendent, Archaeological Survey of India, Northern Circle, Agra.
- Section IV (Mughal India)—Prof. M. Habib, Aligarh University.
- Section V (Modern India)—Dr. S. N. Sen, Keeper of Records, Government of India, New Delhi.
- Section VI (Sikh History)—Sir Jogindar Singh.

The addresses delivered by the sectional presidents were all learned and interesting. Mr. Yazdani's address was divided into two parts, the first part making a vigorous defence of the Archaeological Department of the India Government against the criticisms of Sir Leonard Woolley, and the second describing the achievements of the Archaeological Department of His Exalted Highness the Nizam of Hyderabad. The delegates present

appreciated the learned addresses, but they were disappointed in not having a general review of the year's contributions to their respective spheres.

About eighty papers were contributed to the different sections of the Congress, but a large number of them had to be taken as read, as the writers did not attend the Session. The local Reception Committee prepared and printed a list of the papers, received before the beginning of December, for the use of the delegates. This was however against Resolution No. 6 passed by the Calcutta Session of the Congress (vide *Proceedings of the Third Session, 1939*, p. xxiv) and was considered inconvenient by those who wanted to take part in the discussions. From a mere list of the titles of papers one could hardly know whether any paper contained any original contribution, or whether one's own views were going to be criticised. This inconvenience was specially felt when the different sections held their meetings at the same time and at places apart. To avoid such difficulties, the sectional meetings could be held one after another or at least in contiguous rooms and the summaries of at least the more important papers should have been published for the use of the delegates.

In Section I (Archaeology), interesting papers were read by Messers. J. N. Banerjee, P. Acharya and Jagannath, and lively discussions followed on the papers "Many-headed, many-limbed gods" by Dr. C. L. Fabri and "Mithuna on some early Indian coins" by Mr. R. C. Kar. In the paper entitled "Some Early Rājāsāsanas", it was suggested that some of the Nasik cave inscriptions were copies of genuine royal charters of the Kṣaharāta and Sātavāhana rulers, and that, during the process of copying, some of them were distorted and in a few cases more than one charter were presented as a single record.

In Section II (Early India), Prof. V. V. Mirashi, Mr. Gulsan Rai, Dr. A. S. Altekar, Mr. S. Banerji, Dr. M. Rama Rao, Mr. K. R. Chatterji, Mr. G. S. Das and Mr. K. C. Chattopadhyaya read interesting papers. In his learned paper, Prof. Mirashi supported the suggestions (cf. *IHQ.* XVI, p. 182 ff.) that Pravarasena of the Vatsagulma grant is to be identified with Pravarasena I Vākātaka and that Vindhyaśakti (II) of the record should be taken as the great-grandson of Vindhyaśakti (I), founder of the Vākātaka dynasty. He also suggested the emendations सर्वसेन and विन्ध्यसेन (=विन्ध्यशक्ति II) respectively for the conjectural readings रुद्रसेन and पृथिवीवर्षेण in the Ajantā inscription which he ascribed to the Vatsagulma branch of the

Vākāṭaka dynasty. Of outstanding interest was Prof. Altekar's announcement regarding the discovery of a grant of Viṣṇugupta, suggested to be a Later Gupta king of that name. The date portion of the record reads *सम्बत्सरे सप्तदशे, सम्बत् १०५७*. At the President's suggestion, the learned professor agreed to write a paper on this record for the proceedings of the session. Dr. Lakshman Sarup's paper was on a passage mentioning a Vikramāditya of the 7th century A.D., belonging to the Malwa region. He was inclined to emend the text and to identify the king with Yaśodharma of Mandasor (second quarter of the sixth century A.D.), on the ground that there could have been no paramount sovereign in Malwa during the life time of Harṣa-*vardhana* (606-47 A.D.). Dr. R. C. Majumdar however pointed out that there was no evidence to prove the inclusion of Malwa within the empire of Harṣa and to establish that Yaśodharman ever assumed the title of Vikramāditya. Prof. H. C. Raychaudhuri considered unnecessary emendation of texts as unscientific; he also pointed out that the title Vikramāditya was assumed not only by paramount sovereigns but sometimes also by feudatories like the Bāṇas, and that there is no improbability in the existence of a Vikramāditya in Malwa at the time of Harṣa.

The business of Sections III (Medieval India), IV (Mughal India), V (Modern India) and VI (Sikh History) was also successfully conducted by the learned presidents, and many papers were read in those sections. There was a number of important papers written by scholars representing the local institutions. Among the notable papers there were those of Prof. H. K. Sherwani, Pandit B. N. Reu, Prof. C. S. Srinivasachari, Mr. S. N. Banerjee, Mr. S. Bhattacharya, Mr. N. C. Sinha and others. In the Modern India Section, Mr. S. N. Banerjee ably conducted the President's business for some time, when Dr. S. N. Sen, the Sectional President, was absent.

The concluding meeting of the Session was held in the Senate Room (Hailey Hall) on Wednesday, the 18th December, at 2 p.m. The resolution regarding that election of office-bearers and members of the Executive Committee was moved from the Chair and passed. This course disappointed some of the delegates who expected that the Committee members and office-bearers would be elected by delegates who attended at least three sessions of the Congress and that those members and office-bearers who had already served for three annual terms should not be elected for the next three terms.

After the election of the office-bearers, Prof. H. K. Sherwani invited the Indian History Congress on behalf of the Osmania University to hold its next Session at the capital of His Exalted Highness the Nizam of Hyderabad. The invitation was accepted with thanks. Thanks to the local workers and the Reception Committee—whose ungrudging labour was responsible for the success of the Session—were then offered by Dr. R. C. Majumdar and Prof. H. C. Raychaudhuri, and the Fourth Session of the Congress closed with the concluding speech of the President.

A notable feature of the Session was a Historical Exhibition arranged in the Mayo School of Arts. It was opened by the Hon'ble Chief Justice of the Lahore High Court. The paintings of the Junior Roerich and some rare MSS were the chief exhibits of attraction.

The Numismatic Society of India held its annual meeting at Lahore (at the University Chemistry Lecture Theatre) along with the Session of the Indian History Congress on the 17th and 18th December. On the first day, the learned address of the President of the Society was read in the meeting.

A varied programme of entertainment arranged by the Reception Committee consisted of a garden party given by the Punjab University Historical Society on the University lawn; Indian concert in the University Hall organised by the University Music Department; evening party in the Meynard Hall given by the Hon'ble Mr. C. P. Skrine, the Resident, who showed a coloured film entitled "This India", which was much enjoyed by the delegates; tea at the Lahore Fort given by the organisers of the Session; dinner given by the Reception Committee in the Montgomery Hall, Lawrence Gardens, at which His Excellency the Governor of the Punjab was present; and lunch given by the organisers of the Session at the Standard Restaurant, the Mall. One of the notable functions was a garden party in the Government House where His Excellency honoured the delegates by his presence. Local excursions to Shalimar Bag, Lahore Fort and Shah Dara were enjoyed by the delegates. Those who were willing to visit Harappa and Taxila had to make arrangements for themselves.

DINES CHANDRA SIRCAR



## REVIEWS

SOME ASPECTS OF ANCIENT INDIAN CULTURE by Dr. D. R. Bhandarkar, M.A., (Hon'y.) PH.D., F.R.A.S.B., etc., etc.

This is a collection of six lectures delivered by Dr. Bhandarkar at the University of Madras. The lectures belong to the series called "Sir William Meyer Lectures". In these lectures Dr. Bhandarkar discusses various problems of ancient Indian culture particularly of the Vedic period. The problems are well defined and the treatment is as comprehensive as possible within the limited scope.

Dr. Bhandarkar first of all deals with the problem of the Ārya, Dāsa and Sūdra. He next determines the special character of the Aryan culture, and then deals with the question of Aryanisation of India at length. Last of all the questions of Brahmanisation and Indianisation have also been treated at some length. Ārya, according to Dr. Bhandarkar, is a racial term. The Dāsas or Dasyus were originally the Dahae of the Caspian steppes, some of whom seem to have embraced the Aryan religion. But Dr. Bhandarkar also points out that in course of time the word Dāsa had lost its ethnological significance and denoted any foreigners who did not conform to the Aryan practices. The word Sūdra was a tribal name even up to the time of Patañjali. So far as the special character of the Aryan culture is concerned, Dr. Bhandarkar is of opinion that the most important characteristic was *varṇāśrama*, although *varṇa* meant only class in the early period. In regard to the place of the Upanisadic philosophy and Vedic sacerdotalism in the Aryan culture he is of opinion that "if the former appealed to the microscopic minority, the latter must surely have appealed to the macrocosmic majority, of the foreigners and barbarians with whom the Aryans came into contact in India" (p. 25).

In Lectures III and IV Dr. Bhandarkar deals with the problem of Aryanisation of India. He believes that there was an Asura civilisation specially confined to Eastern India which the Aryans supplanted after conquering the Asuras. He has quoted a number of verses from the Vedic texts in which this Asura defeat is indicated. He also believes with many other scholars that the *Atharvaveda* is a repository of non-Aryan culture

which consists of two elements: Asura and Chaldaean. But he says "How many of them were Chaldaean and how many non-Aryan it is difficult to say." He also deals with the problems of the Vrātyas and Vṛṣālas and is of opinion that they represented the non-Aryan element. He believes that the Vrātya cult developed into Śaivism and that it was first introduced in the Indus Valley by the Māgadhas, emigrants from Śākadvīpa who later on went over to the country subsequently known as Magadha. Dr. Bhandarkar next deals with the question of Brahmanisation of the Indian society and points out that conversion was known in Brahmanism in ancient times. The last lecture deals with the problem of Indianisation of foreign cultures.

It must be admitted that the lectures are well planned and that Dr. Bhandarkar deals with the problems with his usual care and thoroughness. Thought-provoking suggestions have been frequently made. But as we are generally used to accept suggestions as established facts we wish some of the suggestions had not been made at all. In regard to the Vedic period so many uncritical theories have been put forward by European and Indian scholars that all serious scholars should refrain from adding to the number of such theories already current. Identifications of Paṇi with Parnian, Dāsa with Dahae, Parśu with Persian etc. are not accepted by many Vedic scholars. Prof. Bhandarkar's identification of Keśin with Kassu or Kassites is equally unacceptable. So far as the Chaldaean element in the *Atharvaveda* is concerned, Tilak's theory is based on certain similarities in the names of divinities. But nothing has been proved by him. To believe that Śaivism was originally a Vrātya cult and that Magadha was colonised by Magi emigrants is to believe in old superstitions.

Although Dr. Bhandarkar has introduced in his lectures a number of theories that have been either discarded or proved untenable, still his lectures are useful for the new materials collected by him and for the freshness in the discussion.

P. C. BAGCHI

SOURCES OF KARNĀṬAKA HISTORY, vol. I, by S. Srikantha Sastri, M.A.; published by the University of Mysore, 1940; pages xlvii + 238.

In the book under review, the learned author has collected and arranged in an approximately chronological order passages relating to the history of the Karnāṭa region from inscriptions and works in Kanarese, Telugu, Tamil, Sanskrit and Marathi. There are also a few passages from translations of works in Greek (the *Periplus*, Ptolemy's *Geography*, the farce in the Oxyrhynchus Papyri, no. 4137), Chinese (Yuan Chwang's *Si-yü-ki*) and Persian (*Ṭabarī*). The extracts in the volume under notice refer to the Śātakarṇis and Kadambas of Kuntala, the Cālukyas of Bādāmi and Kalyāṇī, the Rāṣṭrakūṭas of Mālkheḍ, the Kalacuryas of Kalyāṇī and the Yādavas of Devagiri. The author proposes to deal with the sources of the history of the Hoysaḷas and the kings of Vijayanagara in a separate volume. His short introduction deals with such interesting topics relating to Karnāṭaka as its geography, political history, arts and literature, religious, social and economic conditions and Karnāṭaka culture. The volume contains no less than twenty genealogical tables.

Mr. Srikantha Sastri has worked hard in compiling this book, and his plan is praiseworthy. Such source books will be welcomed by the students of history. The work under notice however suffers from some defects which, we are afraid, would hamper its usefulness considerably. Firstly, the author has omitted a large number of important records such as (1) the Haḷṣi grant of Kākusthavarman, the only early Kadamba inscription bearing a year of some era; (2) Harivarman's Sangoli grant dated in 526 A.D. or 545 A.D.; (3) Devavarman's Devagiri grant referring to Kṛṣṇavarman I as a performer of Aśvamedha; (4) any inscription (Radhanpur, Sanjan or any other) of mighty Rāṣṭrakūṭa kings like Govinda III and Amoghavarṣa I; and so forth. Secondly, a large number of mistakes and misprints (in some cases old readings which have later been given up by scholars) has crept in the extracts quoted from inscriptions and also in the author's notes, and students would necessarily hesitate to rely on the book under review. 'Sātāhanihāra' (p. ix) for 'Sātāhanirātṭha or Sātavāhanihāra'; 'Śrīvallabha, son of Indrarāja' (p. xv) for "Śrīvallabha, son of Kṛṣṇa"; "in the year 102" (p. 11) for "in the year 12"; विण्डुकड्डुड (p. 41) for विण्डुकड्डुड; महपट्टिदेवो (p. 16) for Malapalidevo; निजं तमुनुच राज्यजीवितं चोज्झितस्म

(p. 40) for निजमतनु च राज्यजीवितञ्चोष्मतिस्म; येन चाकरि हर्षः (p. 41) for येन चाकरि हर्षः; ग्रामभाजं (p. 41) for ग्रामभाजां etc., are only a few of the numerous instances. Thirdly there are many statements in the author's introduction and notes which appear to be opposed to evidence. According to the author Kṛṣṇavarman II performed an Aśvamedha (p. ix) and was defeated by Ravi-varman (p. x). The suggestions are not justifiable. Cf. Sircar, *Successors of the Śātavāhanas*, Calcutta, 1939, pp. 272, 299ff. The author refers to the Kôramaṅgā (? Davangere) grant as recording gifts of land "in Vêṭikāṭa" (p. 24). The lands were actually granted at Kôramaṅgā, Asandī and Vêṭikauṭa (Sircar, *op. cit.* p. 403). The Halmiḍi (Palmiḍi) inscription (pp. 20-21) appears to belong to the Bhaṭṭāri rather than to the Kadamba family, and Mṛgeśa of this record may be a Bhaṭṭāri who possibly figures in the Haḷsi grant of Harivarman (Sircar, *op. cit.*, p. 276). There are many other points like the above in different parts of the book, on which we cannot agree with the author.

In spite of such defects the book under review may be recommended to all students of South Indian history for the vast wealth of materials collected by Mr. Sastri. We earnestly hope that the learned author will try to avoid such mistakes in the second volume of his book and in the second edition of the work under notice.

DINES CHANDRA SIRCAR

WARREN HASTINGS AND OUDH by C. Collin Davies, M.A., PH.D. Oxford University Press. London 1939.

This is a monograph on Warren Hastings' relations with Oudh and is based on original manuscript sources at the India Office Library and the British Museum. The book "opens with a discussion of Hastings' diplomatic inheritance and then proceeds to describe his efforts at strengthening by means of a subsidiary alliance the British connection with the important buffer state of Oudh". This involves consideration of such controversial transactions as the Rohilla War, the episode of Chait Singh, and the spoliation of the Begums of Oudh. The author has bestowed a great deal of care and labour on the book and has brought to light much valuable material. He has made an important contribution to the study of the period and every student of British Indian history should be grateful to him

Warren Hastings' foreign policy, particularly his dealings with Oudh and the adjoining States, has evoked severe criticism on the one hand and unstinted praise on the other. Critics in the past have often been misinformed and the violence of their language has defeated its own purpose. In the present day the pendulum has swung in the opposite direction and the tendency now is to shower offerings at his shrine. One can be an admirer of Hastings without upholding every action of his. For there was much in his actions that cannot be justified. It is precisely in this respect that Dr. Davies has belied our expectations to some extent. His defence of the Rohilla War is not convincing. Was there really any justification for an attack on a people who had given no cause of quarrel to the British?

As regards Chait Singh, Dr. Davies is at pains to prove that he was an ordinary zemindar. But no ordinary zemindar possessed the right of minting coins, which was the exclusive privilege of the Emperor or the independent Nawabs. Even assuming that the East India Company had a perfect right to impose additional revenue in times of war, was it proper to levy 5 lakhs per annum over and above 22 lakhs that were ordinarily payable? And what is one to say about Hastings' conduct in receiving a bribe of 2 lakhs (it was offered as a bribe and Hastings knew it, though he paid it into the Treasury later on) and then reiterating a demand for 5 lakhs? To crown all came the fine of 50 lakhs imposed for non-payment of the demand. The fact is that Hastings' personal animosity towards Chait Singh made him behave outrageously towards the Raja and drove him to rebellion. After the Raja's flight, he raised the revenue demands on Benares from 22 lakhs to 40 lakhs per annum. It was not Mir Qasim alone who was guilty of ruining a fair province by exorbitant increase in the revenues.

With regard to the Begums of Oudh, Dr. Davies is in some difficulties in defending Hastings' actions, in view of the guarantee given by the British to the Bahu Begum in 1775. So he condemns the guarantee itself and states that it was "a fundamental error" to have given that guarantee for "it pledged the Company to protect her against the future demands of her lawful sovereign." It is immaterial to discuss whether the guarantee should have been given or not; we have merely to consider Hastings' conduct, who in utter violation of the solemn pledge given by the Company was instrumental in plundering the treasures and resuming the jagirs of the

Begums. Dr. Davies says that Hastings was convinced of the Begums' treachery during Chait Singh's rebellion. The evidence for this statement is extremely meagre and not at all reliable. The author says "If however it were possible to disprove the complicity of the Begums in the insurrection of 1781, then Hastings' conduct would be open to blame". It is a fundamental principle of English law that a negative cannot be proved; the onus is on the party who makes a positive statement. Far better evidence must be adduced before the guilt of the Begums will be proved. Dr. Davies however thinks that Hastings should not have taken the active part that he did in this matter.

"To cancel the guarantee and leave the Nawab to his own devices was one thing, to spur him on and assist him in measures of coercion was an entirely different matter. It is here that Hastings and Middleton lose caste."

He roundly condemns the methods that were employed to extort the treasure from the eunuchs.

Hastings undoubtedly was a unique personality. At a time when the British were beset with many dangers and were losing a colony in one part of the world, he, with courage, steadiness and foresight and in the face of innumerable difficulties, was building an empire in another part of the globe. As an administrator too, he was able and far-sighted in many respects. But he had his faults, and faults of such a glaring nature that they cannot be dismissed as mere blots on a great man.

To say all this is not to disparage Dr. Davies, who has written an excellent book on the foreign policy of Warren Hastings.

S. K. DUTT

## Select Contents of Oriental Journals

Adyar Library Bulletin, vol. v, pt. 1

P. K. CODE.—*Date of the Viṣṇubhaktikalpalatā of Puruṣottama—Before A.D. 1495.*

K. N. RANGASWAMI AIYANGAR.—*Rājadharmā*. The paper, dealing with the scope and contents of the literature on Dharma that has influenced the social and political life of the Hindus (published previously in the Journal), has been supplemented in this issue with Notes.

The following serial publications appear in this issue :

*Jivānandanam of Ānandarāya Makhin* (Edited).

*Sāmavedasamhitā with Commentaries of Mādhava and Bharatasvāmin* (Edited).

*Saṅgītaratnākara with Commentaries of Catura Kallinātha and Simhābhūpāla* (Edited).

*Nyāyakusumāñjali of Udayanācārya* (Translated into English).

*Pāñcarātrarakṣā of Vedāntadeśika* (Edited).

*Avyaktopaniṣad* (Translated into English).

*Āśvalāyanagrhyasūtra with Devasvāmibhāṣya* (Edited).

*Ālambanaparīkṣā* (Translated into English with extracts from Vinīta-deva's Commentary).

**Annals of the Bhandarkar Oriental Research Institute,**  
vol. XXI, pts. I-II

A. N. UPADHYE.—*Paiśācī Language and Literature*. In the absence of any ancient Paiśācī text, the conclusions regarding the linguistic traits of this Prakrit dialect have been arrived at from the description of Paiśācī given in various Prakrit grammars. The original home of Paiśācī might have been the north-west of India. But the dialect in the 'mouths of an itinerant tribe' spread far and wide and became, as Rājaśekhara testifies in the 9th century of the Christian era, popular near the Vindhayas. As regards literary works in Paiśācī, the *Bṛhatkathā* of Guṇādhyā survives only in its Sanskrit versions. In later times, Jain scholars like Hemacandra gave some impetus to the dying language.

- R. C. HAZRA.—*The Upapurāṇas*. The age of Upapurāṇas begins approximately from the Gupta period and the date of the definite formation of the group of eighteen Upapurāṇas as mentioned in the *Kūrmapurāṇa* is placed approximately between 650 and 800 A.D. As to the origin of this class of works, it is supposed that it was the Smārta adherents to the popular system of religion such as Pāñcarātras, Pāśupatas etc. who took up the Purāṇas for establishing the Varṇāśramadharmā and the authority of the Vedas among the people and increased the number of the already existing Purāṇas by the fresh addition of Purāṇic works—Upapurāṇas.
- G. V. DEVASTHALI.—*On the Probable Date of Jaimini and His Sūtras*. Arguments have been put forward to show that the Buddhistic doctrines were not alluded to in the *Mīmāṃsāsūtra*, nor was its author Jaimini familiar with Yāska's *Nirukta*. Hence Jaimini's *Mīmāṃsāsūtra* cannot be later than 500 B.C.
- A. M. GHATGE.—*Concord in Prakrit Syntax*.
- H. C. SETH.—*Identification of Udayana of Kauśāmbī with Udayin of Magadha*. The writer of the article tries to show that Udayana of Kauśāmbī occupied the throne of the Magadhan kingdom after Darśaka, the son and successor of Ajātaśatru. Thus Udayin of the Purāṇas, Udayabhada of the *Dīpavamsa* and *Mahāvamsa* are identical with Udayana of the well-known literary traditions.
- H. G. NARAHARI.—*The Samādhilakṣaṇa and the Bhagavad-gītā*. The *Samādhilakṣaṇa* forming a part of the *Sūtasambhitā* of the *Skandapurāṇa* is indebted to the *Bhagavad-gītā* for its contents. Like Bhagavān of the *Gītā*, Īśvara here imparts lessons on the yogic Samādhi that brings the highest bliss to mankind. Many verses are obviously imitations of the statements contained in the *Gītā*.
- SUBHADRA JHA.—*Maitihili Equivalents to Vernacular Words found in Sarvānanda's Commentary on Amarakośa*.
- ANANT P. KARMAKAR.—*Fresh and Further Light on the Mohenjo-daro Riddle*. Relying on the assertions that the inscriptions of Mohenjo-daro refer to the country of the Mīnas and mention the name of the god Āṇ (Rudra-Śiva), the writer of the paper attempts to give an idea of the Mīna country and her people, and the characteristics of the god



Āṇ from the descriptions and references contained in the Vedic and Purāṇic literature.

- P. K. GODE.—*The Dates of Nārāyaṇa Dikṣita and other Commentators of the Vāsavadattā of Subandhu*. A number of Commentaries on Subandhu's *Vāsavadattā* has been mentioned and, in many cases, their dates discussed. Nārāyaṇa's Commentary which is available in manuscript, has been described and assigned to a date between 1250 and 1550 A.C.

**Annals of Oriental Research of the University of Madras, vol. v, pt. I**

- K. RAMAKRISHNAYYA.—*Telugu Literature outside the Telugu Country*.  
 C. ACHYUTA MENON.—*Ancient Kerala*. The importance of the culture, tradition, folklore, archaeology and literature of ancient Kerala has been discussed.  
 T. R. CHINTAMANI.—व्यवहारशिरोमणिः. The *Vyavahāraśiromaṇi*, a short treatise on judicial law, has been edited here. The importance of the work lies in the fact that its author Nārāyaṇa was a pupil of Vijñāneśvara, the author of the famous *Mitākṣarā* composed in the latter part of the 11th century A.C.  
 S. MUHAMMAD HUSAYN NAINAR.—*Arabic and Persian Words in the Tamil Language*.  
 S. S. SURYANARAYANA SASTRI.—तत्त्वशुद्धिः. Chapters 26-32 of this Advaita manual have been edited in this instalment.

**Annals of the Śrī-Venkaṭeśvara Oriental Institute, Tirupati,  
vol. I, pt. iv**

- P. K. GODE.—*Bernier and Kavīndrācārya Sarasvatī at the Mughal Court*. An eminently learned scholar of the 17th century, Kavīndrācārya received recognition and patronage at the hands of Shāh Jahān, Dārā Shikoh, and Danishmand Khān of Delhi. The Khān was also a patron of the French traveller Bernier. This paper gives a connected account of Kavīndra's life as ascertained from the *Kavīndracandrodaya*, a contemporary work, and a letter written by Bernier.  
 K. C. VARADACHARI.—*The Psycho-physiology of the Minor Upaniṣads*. The descriptions and functions of the *Nāḍis* and *Cakras* forming psycho-physiological structures have been dealt with here on the basis of the data found mainly in the minor Upaniṣads.

- P. S. NAIDU.—*A Functional Classification of some Bharata-Nāṭya Poses.* Types of Karaṇas or poses mentioned in Bharata's *Nāṭyaśāstra* have been explained. Some of them are simply meant for the pleasure of the eye, others indicate objects, ideas and emotions expressed through some peculiar movements, or signify extraordinary methods of transit, e.g. ascent to and descent from the heaven in *Vimānas*.
- C. V. SANKARA RAO.—*Rāmānuja's Philosophy of Thought and Action.* The essentials of Rāmānuja's Viśiṣṭādvaita system of philosophy have been touched, and their principal differences with Saṅkara's Advaita doctrines pointed out.
- K. C. VARADACHARI.—*Śrī Vedānta Deśika on the Pracchanna Bauddha School.* The doctrine of Māyā which is regarded here as a Buddhistic conception in disguise has been refuted by Vedānta Deśika in the 11th chapter of his *Paramatattva* which was written in the early 14th century in support of the Viśiṣṭādvaita school of Vedānta. The present paper is an English translation of the said chapter.
- M. RAMAKRISHNA KAVI.—*Cāṅkṣuṣīya: An Ancient Work on Arthaśāstra.* The *Cāṅkṣuṣīya* is a small treatise in the Sūtra form dealing with sixty-seven items of statecraft relating to the duties of a sovereign and his officers. A comparison of the items suggests that many of them have been elaborated by Kauṭilya and some of the opinions quoted by him under Mānavas are found in this work.

Calcutta Review, vol. 76, no. 3, September, 1940

- ANIL BARAN ROY.—*Advaita of the gītā.*
- N. N. CHOUDHURY SASTRI.—*A Peep into the Tantra and its Deity.* Some Tantric deities have been described, and the affinities and the differences between Kālī and Tārā of the Tantra on the one hand and those of the Buddhist and Jaina pantheon on the other have been indicated.
- MR. ABDUL BAQUL.—*An Arabic Scholar on Ancient Indian Literature.* Gholam Ali Azad born in Bilgram in the latter half of the 17th century devoted two chapters of his Arabic work *Subhatul Marajan* to a critical review of Indian poetry. He has also dealt with biographies of some distinguished Indian literary men from the days of the Muslim conquest down to his time.
- KALIDAS MOOKERJEE.—*Jāsi's 'Padmāvatī' and its Bengali Version by Ālāol: A Comparison.*

**Ibid.**, vol. 77, no. 3, (Dec. 1940)

- S. N. HAIDAR RIZVI.—*Education in Muslim India*. The education in royal family, condition of mass education, and educational policy of the Central Government under different Muslim kings and in different Muslim states, method of education in primary and secondary schools have been discussed.

**Ibid.**, vol. 78, no. 2, February, 1941

- RAMFISH CHANDRA BANERJEE.—*New Light on Kashiram Das*. In a recently discovered manuscript copy of the Bengali *Mahābhārata* of Kashiram Das, it is mentioned that the poet was able to compose only Ādi, Sibhā and a portion of the Vana parvan of the book which was completed by one Sutajit, son of Sīkhara in 1646 or 1676 A.C. Whether the remaining cantos of the *Mahābhārata* were composed by the same Sutajit is a matter for conjecture.

**Indian Culture**, vol. VII, no. 2, (Oct.-Dec.)

- D. R. BHANDARKAR. *Indo-Parthian dynasty of Vonones*. Vonones appears to be the first prince of the Indo-Parthian dynasty and the Founder of the Indo-Parthian Era.
- S. C. SARKAR.—*Ancient Indian Geography*. This Geographical note is based on a section of Sum. pa. Mkhān. po's compilation 'Dpag. bsam. ḥon. bsañ, (*Bhadrakalpadrūma*) written with a view to guiding the Buddhist monks visiting the places of pilgrimage in India. Tibetan texts together with English translations and informative notes are given.
- H. C. ROY.—*Some India-Office Letters of the Reign of Tipu Sultan*.
- H. C. ROYCHOUDHURY.—*On the Emperor Mahipāla of the Pratihāra dynasty*. Some reasons are advanced to show that Mahipāla was identical with Bhoja II, and that he could not have borne the names Kṣitipāla, Vināyaka-pāla and Herambapāla.
- BENOY CHANDRA SEN.—*Administration under the Pālas and the Senas*. The designations with functions and duties of the officials who were employed in the works of administration under the Pālas and the Senas as culled from the available records of the two Imperial dynasties of Bengal are given in this paper. The Government which prevailed throughout the period is said to be of a monarchical type without constitutional checks.

B. C. LAW.—*Some Ancient Indian Tribes*. It is a short account of some nine tribes of Ancient India such as the Kuntalas, the Vāṭadhānas, the Ātreyas, the Sūrpārakas, the Nāsikyās, the Bharadvājas, the Lampakas, the Arbudas, and the Khasas as known from the literary and the epigraphic records.

BAIJNATH PURI.—*Nana, the Mother-Goddess in India and Western Asia*. The Goddess *Nana* or *Nanata* represented on the Kuṣāṇa coins along with Oppo = Umeśa, has been identified with the Goddess *Ambā* who is mentioned as the Mother-Goddess in the *Rgveda* and whose association with Rudra is clear from the Vedic Literature. The old Babylonian pantheon also presents the Goddess in this particular aspect.

BATA KRISHNA GHOSH.—*Germanic and Sanskrit*.

**Jaina Antiquary, vol. VI, no. II**

KAMTA PRASAD JAIN.—*Aśoka and Jainism*. In the opinion of the writer of this continued article Aśoka whom the Buddhists claim to be one belonging to their faith was really a Jaina in his religion as most of the teachings in his edicts conform to those of Jainism.

G. N. SALETOR.—*The Southern Aśmaka*. It is concluded that Sapādalakṣa is synonymous with Aśmaka, the rugged or mountainous country which was also named as Bārbārā, with Pōdama as its capital.

HIRALAL JAIN.—*Remnants of the 12th Jaina Śrutāṅga Dīṭṭhivāda*. The *Dhavalā-siddhāntas* are works based on the lost *Dīṭṭhivāda*, the 12th canonical treatise of the Jainas. The writer of this paper has gathered some information about the nature and extent of the *Dīṭṭhivāda* from a commentary on a portion of the *Dhavalā-siddhāntas* still in manuscript. The *Siddhāntas* are surmised to have been composed in the early Christian era. The commentary which has been named *Dhavalā* is the work of Vīrasena who refers to an extensive literature associated with the *Dhavalā-siddhāntas*.

**Journal of the Bihar and Orissa Research Society, vol. XXVI, pt. 4**

K. K. BASU.—*Golconda Court Letters*. A number of documents addressed to or connected with Abdullāh Qutb Shāh, the Sultan of Golconda has been translated into English. Here are letters from Shāh Abbas II of Persia, and Shāh Jahān, Aurangzeb, Darā Shikoh and Sultan Muhammad of the Mughal court, and also a deed executed by Abdullāh Qutb Shāh

in favour of Aurangzeb. They reveal a state of strained political relation between Delhi and Golconda.

- A. BANERJI-SASTRI.—*Kurkihar Bronze Inscriptions*. Important inscriptions of the Pāla dynasty of Bengal exist in the Museum at Kurkihar, which is identified here with the ancient Kukkuṭapadavihāra (cock's-foot hill) of the Buddhists. The names of kings, whose inscriptions have found place in the Museum, and the names of persons and places occurring in the inscriptions have been mentioned and a chronology and genealogy of the Pāla kings together with a list of incidents of Pāla history have been given.
- KALIKINKAR DATTA.—*A Letter of Shāh Alam II to George III in 1772*. When Warren Hastings stopped payment of the tribute of the provinces to Shāh Alam II, the last Emperor of Delhi, the latter made a futile representation to George III of England for relief.
- JAGADISH NARAYAN SARKAR.—*Mir Jumla and the English in Madras (1655-58)*.
- S. C. SARKAR.—*A Tibetan Account of Bengal*. The account contains English translations of extracts from the *Dpag. bsam. ljon. bsan* which is a late Tibetan compilation from early historical works of Indian scholars.

**Journal of the Greater India Society**, vol. VIII, no. 1, (January, 1941)

- K. A. NILAKANTA SASTRI.—*Recent Progress in Malayan Archæology*.
- NIHAR RANJAN RAY.—*Theravāda Buddhism in Burma*. This is an account of the activities of the promoters of the Theravāda Buddhism in Burma from its introduction in Pagan in 1057 to the fall of the Pagan dynasty about 1287 A.C.

**Journal of Indian History**, vol. XIX, pt. 3, Dec., 1940

- B. C. LAW.—*The Utkalas and Uḍras in Ancient India*. The information about the Utkalas and the Uḍras as also their habitats has been culled from inscriptions and literature.
- D. TRIVEDA.—*The Fasli Era*. The writer is not inclined to believe that the Fasli Era was started by Akbar because it had been in use before the birth of the emperor. The starting point of the era is fixed at 591 A.C. which may coincide with the birth of Harṣavardhana, or the accession of Maṅgaliśa or Śaśāṅka.

- RAJ NATH PURI.—*Place-names in the Kuṣāṇa Inscriptions*. From the identification of some Geographical names found in the inscriptions of the Kuṣāṇas, it is inferred that the Kuṣāṇa power extended from Afghanistan to Benares in the east, and from Kashmir to lower Sind in the south-west.
- S. HANUMANTHA RAO.—*Mahāyāna Buddhism and Paurāṇic Hinduism: Mutual Influences*. The common phases of Mahāyāna Buddhism and Paurāṇic Hinduism show that Mahāyānism was only a sectarian phase of the great Vaiṣṇava movement.
- P. K. GOPE.—*Date of Rākṣasa-kāvya or Kāvya-rākṣasa before A.D. 1000*. Mss. of the commentary on this kāvya deposited in different libraries have been examined. One ms. is dated 1139 A.D. which is therefore the later limit for its age.
- A. L. SRIVASTAVA.—*Was the Abdālī Invasion of 1766-67 a real menace to Bengal?* The writer again asserts in this reply to the rejoinder of Dr. N. L. Chatterjee that the Abdālī Invasion of 1766-67 was not a real menace to the safety of Bengal.

**Journal of Oriental Research, vol. XIV, pt. II, (April-June, 1940)**

- C. R. SANKARAN.—*The Concept of Keynote in the Taittirīya-prātiśākhya*. In this paper on the fundamental musical note in the scheme of the Vedic chants as conceived in the *Taittirīya-prātiśākhya*, the nature and significance of the Svarita accent with a special reference to its Pracaya variety have been discussed.
- S. R. BALASUBRAHMANYAM.—*Preserve the Ancient Monuments*. An appeal has been made for the better preservation of the ancient temples of India, and their importance for the social and cultural history of the people emphasized.
- N. VENKATARAMANAYYA.—*Jālavālī, Velavālī and Leṅkavālī*. The three terms which form the title of the paper occur in inscriptions and literary works in Telugu and Kannada. They refer to some political and military obligations that certain classes of dependants had to carry on in favour of their masters.
- N. CHIDAMBARANATHA CHETTIAR.—*Tamil Syntax*.
- V. H. SUBRAHMANYA SASTRI.— भवभूतिः कृष्णारम्भश्च (*Bhavabhūti and the Sentiment of Pathos*). The literary value and the all-embracing ex-

cellence of the Pathetic Sentiment have been discussed, and the incomparable power of Bhavabhūti in delineating the sentiment has been shown through quotations.

- A. VENKATASUBBIAH.—*Vedic Studies: The Act of Truth in the R̥gveda*. Instances have been cited particularly from the *R̥gveda* where an utterance not contaminated by untruth and insincerity is said to have become a reality through actual incidents.

**Journal of the Royal Asiatic Society of Bengal**, (letters) vol. V, no. 3, 1940

- A. AIYAPPAN.—*Śiva-seal of Mohenjo-daro*. The figure seated in the Yogic pose engraved on some seals of Mohenjo-daro which has been identified by Sir John Marshall as Śiva-Paśupati has been proved by some scholars to be the figure of Agni; but the writer of this article is of opinion that it is nearer Śiva than Agni.
- D. C. SIRCAR.—*Digvijaya of king Candrar of the Mehrauli Pillar Inscription*. From some inscriptions especially that of the Mehrauli Pillar, it is shown that the description of land claimed to have been under the rule of, or to have been traversed in course of *digvijaya* by a king, was conventional though not absolutely without foundation. The *Candra* of this inscription is said to be none but Candragupta II of the Imperial Gupta dynasty.
- NANI MADHAB CHAUDHURY.—*Cult of the Old Lady*. The forms of worship of the Old Lady (*Burī*) are analysed and it is found that they have assimilated features from the ancient Caitra festival of the Śaiva character on the one hand and from a tribal fertility cult on the other.
- W. J. CULSHAW.—*Some Notes on Bongaism*. The word 'Bonga' in Santali does not convey the idea of an impersonal and all-pervading power. Pantheistic notions among the present day Santals are a late accretion due to Hindu influences.
- CHINTAHARAN CHAKRABORTY.—*Sanskrit works of Maharaja Viśvanath Singh of Rewah*. Of the works of Viśvanātha Singh of Rewah, the *Rādhāvallabhīyamataḥ prakāśa*, a commentary on the *Brahmasūtra* was composed in 1840 A.C. The special importance of this work lies in the fact that it deals with the doctrines of the Rādhāvallabhīs in Sanskrit, though the school of thought is known to be of comparatively modern origin.

*Ibid.*, vol. VI, no. 1, 1940

- D. N. MAJUMDAR.—*Some Aspects of the Cultural Life of the Khasas of the cis-Himalayan Region*. The economic life, social structure, cultural life, marital life, family organisation etc. of the Khasas or Khasiyas of the cis-Himalayan region with special reference to those living in Jaunsar-Bawar in the Dehra Dun district are described.

*Journal of the University of Bombay*, vol. IX, pt. 2 (September, 1940)

- H. D. VELANKAR.—*Hymns to Indra by the Ṛṣisamadas*. The hymns from the *R̥gveda* (II, 11-22) addressed to Indra by the Ṛṣisamadas have been translated into English with annotations.
- D. N. BHAGAVAT.—*Buddhist Monachism and Post-Aśokan Brāhmī Inscriptions*. The donatory Buddhist inscriptions in Brāhmī script belonging to the period after Aśoka contain names of Bhikkhus and Bhikkhunis, and in many cases, also the names of places they come from. The places that appear to have grown as centres of Buddhism in the times of these inscriptions are Nandinagara, Kuraghara, Kurara, Ujjen, Vedisā, Madhuvana and Vāḍivāhana. Vāḍivāhana seems to have been an important monastic centre of Buddhist nuns as donations are made to a group of nuns from that place.
- P. K. GODE.—*Dates of Udayarāja and Jagaddhara*. Udayarāja, the author of the *Rājavinoda*, an historical kāvyā dealing with the life of Sultan Maḥamud Begadhā of Ahmedabad has been placed between 1458 and 1469 A.C. Jagaddhara, the well-known commentator of Bhavabhūti's *Mālātīmādhava*, has been assigned to the 14th century A.C.
- S. B. VELANKAR.—*Similes and Metaphors in R̥gveda*. This instalment completes the English translation of Arnold Hirzel's paper in German on the R̥gvedic similes.
- UMAKANT P. SHAH.—*Iconography of the Jain Goddess Ambikā*.

*New Indian Antiquary*, vol. III, no. 10 (January, 1941)

- S. S. SURYANARAYANA SASTRI.—*Paramārthasāra of Ādiśeṣa*. This philosophical treatise in Sanskrit dealing with questions concerning Ātman, Jīva, Saṃsāra and their relations has been translated into English and annotated with explanatory Notes.



- D. B. DISKALKAR.—*Inscriptions of Kathiawad*. Twenty-two inscriptions found in Kathiawad have been edited in this instalment. They are dated between 1694 and 1748 A.C.

Poona Orientalist, vol. V, no. 4

- R. SHAMA SASTRY.—*Rohita: A Sure Test of the Vedic Eclipse-cycle*. Rohita mentioned as a deity in the hymns of the *Atharvaveda* is identified here with a cyclic solar eclipse. When this eclipse occurred cycle after cycle, the hymns concerned were recited. With a view to settling the Vedic chronology some verses of the R̥gvedic Vāmasūkta have been explained in the article, and 3102 B.C. has been fixed as the initial year of the Kali Era.
- P. C. DIVANJI.—*Yogavāsīṣṭha on the Origin of Indian Philosophy*. The Yogavāsīṣṭha contains an account of the efforts that were made at three different periods for the alleviation of miseries of mankind. If interpreted historically, the account suggests that it was in the third stage of the organised life of the Indo-Aryan people that philosophical speculation was started. *Adhyātmavidyā* was then imparted by sages from the north-eastern direction first to the members of the ruling classes as they through their selfish activities had been bringing miseries on themselves and their subjects.
- DIHIRENDRA NATH MOOKERJĪ.—*The Contemporaneity of Candragupta and Kaniska*. The writer contends that the Kuṣāṇas and the early Imperial Guptas were contemporaneous, and Kaniska and Candragupta I flourished about 58 B.C.
- K. MADHAVA KRISHNA SARMA.—*The Jyotirvidābharāṇa and the Nine Jewels*. The author of the paper does not put any reliance on the statement of the *Jyotirvidābharāṇa* which makes Varāhamihira and the other "Jewels" contemporaneous.
- E. P. RADHAKRISHNAN.—*A Note on Few Works Entitled Tarkadīpikā*.
- M. P. L. SASTRY.—*Nañjarājayaśobbhūṣaṇa, and its Author*. Narasiṃha Kavi, the author of the *Nañjarājayaśobbhūṣaṇa*, a treatise on poetics wrote two other works called *Candrakalākalyāṇa* and *Śivadayāsahasra* which supply us with additional information about the author.

**Quarterly Journal of the Mythic Society**, vol. XXXI, no. 2

MOHAN SINGH.—*The legend of Prahlāda*. In this continued article, the historical and the metaphysical interpretations of the legend of Prahlāda are given. So far as the historicity of the legend is concerned Prahlāda who was the successor of Hiranyakaśipu, the non-Aryan king, whose capital was Mūlāsthāna, modern Multan bore adversity with glowing stoicism. The metaphysical interpretation of the legend is that Prahlāda as *ānanda* and as *bhakti* appeals to us and guides us on the path of life. It recalls to us the triumph of good over evil and devotion over pride.

M. K. VENKATASAM PANTULU.—*The Triple Basis of the Vedānta*. The writer of the paper discusses the nature of Ātman, Jīva and Jagat that form the principal subject of speculation in the three basic texts of Vedānta, viz., the *Upaniṣad*, the *Bhagavadgītā* and *Brahmasūtra*. Allied topics of karma, jñāna, yoga, sannyāsa and upāśanā have also been dealt with in the paper.

L. K. BALARATNAM.—*Onam, the Characteristic National Festival of Malabar*. The Festival of Onam which is celebrated in the first month of every Malayalam year which generally falls in the rainy season, commemorates the good reign of a legendary king. The Festival has been described and its origin has been traced to the Bali-Vāmana episode of the Hindu mythology.

S. S. SANTHANAM.—*Local Administration in Ancient South India*.

**Vaṅgīya Sāhitya Parishat Patrikā**, vol. 47, no. 2

DINESH CHANDRA BHATTACHARYA.—প্রগল্ভাচার্য (Pragalbhācārya). Pragalbhācārya flourished in Bengal in the middle of the 15th century and was an author and a teacher of Navyanyāya system of philosophy.

PRABODH CHANDRA SEN.—প্রাচীন ভারতে ইতিহাস চর্চা (*Study of History in Ancient India*). The belief that the people in Ancient India were averse to the study of history has been criticised in this article and the historical element in ancient Indian literature has been pointed out.

VIIDYARANYA SWAMI.—শুদ্ধবৈতবাদ (*Śuddhādvaitavāda*). The Vedānta doctrine propounded by Vallabhācārya are known as *Śuddhādvaitavāda*, but older ācāryas are found to designate the absolute non-dualism of Śaṅkara by the same appellation.

CORRECTION SLIP

*IHQ.*, vol. xvi, p. 694, l. 14

*for*

they not only

*read*

they had not only not



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## Studies in Early Buddhist Histiography

Buddhism introduced into Indian literature two of its branches till then imperfectly, if at all, developed. These were the branches of sacred biography and church-history. It is true that the antecedent Vedic literature was not wanting in enumerations of teachers and successions of teachers of the Brahmanical sacrificial ritual. The Brāhmaṇas contain *vaṃśas* (genealogies) giving lists of teachers, sometimes fifty or sixty in lineal succession, who are credited with handing down one or other portion of the ritual from the gods. Apart from these general lists, individual teachers like Yājñavalkya and Śāṇḍilya are quoted as authorities for distinct portions of the later Vedic Saṃhitās and the Brāhmaṇas. But these authors were essentially interpreters of the sacred tradition which had gathered into a great mass in course of time. It was therefore no wonder that the *vaṃśas* remained mere lists of names without even the elements of a biography. On the other hand the rise of various religious movements at the epoch of the rise of Buddhism, brought into the forefront a number of persons who were marked out from their predecessors by their more or less distinctive teachings, who personified as it were in themselves the whole of their message. Nothing, therefore, could be more natural than that the lives of these Masters should from the first form the subject of reverent investigations by their disciples. What we have said about the biographies of these teachers would apply in a like manner to the history of their religious orders. It is only with two of these religious movements, Buddhism and Jainism and more specially with the first, that the student of early Indian histiography is concerned.

It would obviously be improper to judge by the modern critical standards the old Buddhist historical or quasi-historical texts such as we find embedded in the Pāli and Sanskrit canonical literatures. They transport us to an atmosphere where heroic poetry was very much in vogue, where beast-

fables delighted the hearts of the learned and unlearned alike, where the doctrines of rebirth and *karma* were held to have undisputed sway over the lives and actions of men. The pious monks, probably the reciters (*bhāṇakas*) of the discourses, who composed the texts long after the event, looked upon their Master as the great Pathfinder, possessed of the three-fold knowledge and the ten powers, who had qualified himself for his high calling by his strenuous striving in previous successive rebirths.<sup>1</sup> And yet it is not unprofitable to study their works if only to discover the successive layers of the legend and the principles of their growth. In the present paper I shall confine myself to a small portion of my subject, viz., the biography of the Buddha, reserving the lives of Buddhist saints and the history of the Buddhist Church for a separate treatment.

In the whole range of Pāli canonical literature, there is no connected biography of Buddha. Interspersed with the canonical texts on Doctrine and Discipline, however, is a number of episodes describing the Master's ancestry and birth, His infancy and youth, His renunciation, austerities and enlightenment, His career as a wandering preacher and lastly His *nirvāṇa*. The same appears to have been the case with the oldest parts of the Sanskrit canon. Out of these separate legends were woven in later times and with numerous additions, complete biographies of the Buddha, such as we find in the Pāli commentaries and chronicles as well as in the Sanskrit *Mahāvastu* and *Lalitavistara*.

The form and contents of the early Buddhist historical or semi-historical texts were determined by the circumstances of their origin. Like all expanding religions Buddhism was split up in course of time into a number of schools or sects. The present Pāli canonical literature represents the scriptures of only one of these schools, the Theravādins. There is good reason to believe that a canonical literature essentially similar to this one existed already in the time of Aśoka.<sup>2</sup> The canonical literature of other schools has been preserved in the form of Sanskrit fragments recently brought to light in Central Asia, as well as in Tibetan and Chinese translations. It is however a curious fact that the sacred works of these sects at first were handed down by oral tradition alone and were not put to writing till centuries

1 For the conception of Buddha's personality in the Pāli canon, see E. J. Thomas, *History of Buddhist Thought*, pp. 148-150.

2 Cf. Winternitz, *A History of Indian Literature*, vol. II, p. 18; E. J. Thomas, *Early Buddhist Scriptures*, Introduction, p. xxi.

afterwards. Thus according to a tradition of the *Dīpavaṃsa* and *Mahāvāṃsa* which has been accepted as trustworthy, the Pāli Tripiṭaka along with its commentaries was fixed in writing for the first time under the Siṃhalese king Vattaḡāmaṇi in the first century B.C.<sup>3</sup> Now the oral mode of transmitting the canon has been traditional in India since the early Vedic times and it has been shown in the case of the Vedic literature how it was possible by a series of elaborate arrangements to preserve the purity of the sacred texts with conspicuous success. In so far as the Buddhist doctrinal teachings are concerned, the oral transmission was attended with the same happy results. A comparison of the scriptures of the Theravādins with those of the Mahāsaṅghikas and the Sarvāstivādins shows not only a common doctrinal basis but also a common arrangement of discourses and monastic rules.<sup>4</sup> In the case of the stories and legends of Buddha's life, however, there was from the first a strong doctrinal motive for transforming his personality into that of a Superman. In this process of transformation, the authentic facts of the Teacher's life tended to be obscured or forgotten, while numerous legends gathered around the various incidents of his career from his conception to his *Nirvāṇa*. How early these legends found their way into recognition will appear from the fact that the romantic tales of Buddha's miraculous conception and birth and the dogmatic beliefs about the six preceding Buddhas occur in the texts of the Pāli as well as the Sanskrit canon.

Beginning with the ancestry of the Buddha, we have a Pāli canonical discourse, the Ambaṭṭha sutta of the *Dīgha Nikāya* which gives a story of the folk-lore type about the origin of the Śākyaś. There the origin is traced to the eponymous ancestors, four brothers and their sisters, who, expelled by their royal father at the behest of their step-mother, took refuge on the Himalayan slopes where they intermarried with each other to preserve the purity of their race.<sup>5</sup> From the polemical way in which this story of Śākya origins is put forward—as an answer to a proud Brāhmaṇa's description of them as menials—it would seem that there was at this time

3 Cf. Winternitz, *op. cit.*, p. 8.

4 Cf. E. J. Thomas, *Early Buddhist Scriptures*, Introduction, p. xii.

5 For the Ambaṭṭha sutta, see Text in *D.N.*, P. T.S. edition, vol. I, pp. 92-93; tr., Rhys Davids, *Dialogues of the Buddha*, vol. I, pp. 114-15. On the relation of this legend to the Rāma story in the *Rāmāyaṇa* and especially in the *Dasaratha Jātaka*, see, E. J. Thomas, *Life of the Buddha*, pp. 10-12 and the authorities quoted there.

some dispute about the ancestry of the Śākya people. Whatever that may be, the above story marks a deliberate attempt to ennoble the origin of the Buddha, which is not justified by the incidental allusions to the comparative insignificance of the Śākya stock in other parts of the canon.<sup>6</sup> Of the genealogy of the Buddha, the Pāli canon gives very slender details. Only in such admittedly late suttas as the Mahāpadāna sutta of *Dīgha Nikāya* and the *Buddhavaṃsa* involving the dogmatic belief in a succession of Buddhas, do we come across the names of Gautama's father and mother along with his birth-place. There is no trace in the Pāli canonical literature of any attempt on the one hand to connect the Śākyas with Mahāsammata, the first king of the present cycle according to Buddhist beliefs, and on the other to carry forward the descent of Śākya kings to Buddha. Such connected accounts are found for the first time in the Pāli commentaries and chronicles, in the *Mahāvastu* and in the Vinaya of the Sarvāstivādin.<sup>7</sup> There can be little doubt that these later developments were inspired by the Puranic accounts of the descent of royal houses from the fabled Manu, the son of Vivasvān.

Of the conception and birth of the Buddha, we have a number of stories or legends alike in the Theravāda (Pāli) canon and in the canon of the Sarvāstivādin and other sects. In its simplest and most general form it occurs in the Soṇadaṇḍa sutta of the *Dīgha Nikāya* where it is said that the Samaṇa Gotama is "well-born on both sides, of pure descent through the mother and through the father back through seven generations with no slur put upon him and no reproach in respect of birth."<sup>8</sup> With this contrast the elaborate account in the Acchariya-abbhuta-dhamma-sutta of *Majjhima Nikāya*, which Ānanda recounts to the assembled monks "exactly as he has heard it from the lips of his Master." The Bodhisattva lived in his Tuṣita form during the whole term of his existence. Leaving this form, he entered his mother's womb to the accompaniment of a measureless vast effulgence. As soon as he enters his mother's womb, four deities guard the four cardinal points to keep watch over the precious child, while the

6 Cf. E. J. Thomas, *op. cit.*, p. 20.

7 Cf. tr. of Buddhaghōṣa's commentary on Ambaṭṭha Sutta in Thomas, *Life of the Buddha*, pp. 7-10; *Mahāvastu*, vol. I, pp. 338ff.; Rockhill, *Left of the Buddha*, ch. I, etc.

8 Text in *D.N.*, P.T.S. ed., vol. I, p. 115; tr. in Rhys Davids, *Dialogues*, vol. I, p. 147.



mother is freed from all physical and mental ailments. The mother gives birth in an erect position and the child as it issues out from his mother's womb is received by the gods and bathed with two jets of water starting from mid-air. Then he takes seven strides to the north proclaiming his pre-eminence. This is attended as before by the outburst of supernatural effulgence.<sup>9</sup> The above extract, it will be seen, professes to trace Buddha's antecedent existence in the Tuṣita heaven ("Heaven of Delight"). To what extent this pious belief in the previous lives of the Buddha was developed thus early is shown by the existence of two separate works, the *gāthā* of the *Jātaka* and the *Cariyāpīṭaka*, as constituents of the canon. The characteristic incident of the Bodhisattva assuming the form of a white elephant, however, before entering his mother's womb, is not found till we reach the later works like the *Nidānakathā* and the *Lalitavistara*.

Another sutta of the Pāli canon, the *Nālakasutta* of the *Sutta Nipāṭi*, of which parallel versions occur in the *Lalitavistara* and the *Nidānakathā* introduces us to one of the most famous episodes of the Buddha's infancy. This is the visit of the sage Asita to see the Holy Child shortly after His birth. The metrical introduction (*Vatthugāthā*) of the *Nālakasutta* which contains this legend belongs to the class of metrical narratives or ballads out of which the later Buddha epic has grown.<sup>10</sup> Not only in its form but in its contents it anticipates the later works. For it describes, through the mouth of the sage, the Bodhisattva's possession of the external marks of the Superman and the famous prophecy of his attaining the summit of enlightenment.<sup>11</sup>

In the *Mahāpadāna* sutta of the *Dīgha Nikāya* the career of the Buddha is brought into relation with the Buddhist concept of the great time-cycles (*kalpas*) and their divisions which are marked by diminishing durations of the span of human lives. In course of these *kalpas*, we are told, there have arisen several Buddhas, viz., Vipassī, Sikhi, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama. The lives of these Buddhas

9 Text in *Majjhima Nikāya*, P.T.S. ed., vol. III, pp. 119-122; tr. in Chalmers, *Further Dialogues*, part II, pp. 223ff.; in Thomas, *Life of the Buddha*, pp. 30-31.

10 Cf. Winternitz, *op. cit.*, p. 96 and the authorities there quoted.

11 See *Sutta Nipāṭi*, 679-98; tr. in Thomas, *Early Buddhist Scriptures*, pp. 1-5. Cf. also *Nidānakathā*, V. Fausböll's ed. of the *Jātaka*, vol. I, pp. 54ff.; and tr. in Rhys Davids, *Buddhist Birth Stories*, pp. 157-160. Also Cf. *Lalitavistara*, Lefmann's ed., pp. 101ff. and tr. in Thomas, *Life of the Buddha*, pp. 39-41.

follow a uniform pattern. For the text gives for each of them in identical phraseology his particular time-cycle, his *jāti* and *gotta*, his tree of enlightenment, his two chief disciples and his usual attendant, his parents and birth-place. What is more, the miraculous story of Gotama's conception and birth such as we have quoted from the *Majjhima Nikāya* text above-mentioned is found to be repeated *verbatim* in the case of the first Buddha.<sup>12</sup>

The lives or legends of the Buddhas are described at great length in another work of the Pāli canon to which we have referred above. This work is the *Buddhavaṃsa* which is incorporated in the *Khuddaka Nikāya*. It gives in as many chapters the legends of the twenty-four Buddhas supposed to have preceded Gotama in the past twelve *kalpas* and it winds up in the last chapter with a sort of auto-biography describing in Gotama's own words his last earthly existence. The tendency towards schematization which was noticed above is still more prominent in the present text where the same principal incidents are repeated in a very monotonous fashion about the career of each of these Buddhas.

It will be noticed from the above that we have here, as in other cases, an initial stage of plain and matter-of-fact narrative. In the next stage the narrative has grown into a mythological account professing to trace the story to Buddha's antecedent existence in the Tūṣita heaven and claiming a supernatural conception and birth for the holy child. In the last stage the legend has been intertwined with Buddhist cosmological and cosmogonic concepts of *kalpas* with their outcrop of Buddhas and the whole has been standardised according to a uniform pattern.

The stories or legends of Buddha's renunciation, austerities and enlightenment are told in a number of passages in the Pāli canon. In the Ariya-pariyesana sutta ("Discourse of the Noble Quest") of the *Majjhima Nikāya*, the Bodhisattva tells us that he at first pursued what was subject like himself to rebirth, decay and the rest. Then when he reflected on their vanities, he was led to pursue "the consummate peace of Nirvāṇa which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity." He then started, despite the wishes of his parents who wept and lamented, to go forth from the householder's to the homeless life. He sought instruction successively from Ālāra Kālāma and Uddaka

12 Text in *Dīgha Nikāya*, P.T.S. ed., vol. II, pp. 2ff.; tr. in Rhys Davids, *Dialogues*, part II, pp. 5ff.

Rāmaputta, but finding no satisfaction he came to the township of Uruvela where he sought and won "the consummate peace of Nirvāṇa."<sup>13</sup>

Another equally connected account occurs in the Mahāsaccaka sutta of the *Majjhima Nikāya*, which speaks of the Renunciation in still more general terms and describes the austerities at great length. Here we are told that the Bodhisattva reflecting on the contrast between life at home and life in the open donned the yellow robes and went forth from the householder's to a homeless life. There flashed on him the three allegories which led him to practise the hardest austerities till at last, convinced of their futility, he renounced his fasting and was able to enter into the five successive trances and attain the supreme knowledge.<sup>14</sup>

In contrast with the above more or less general accounts we have other legends and traditions dealing with this specific episode of the Buddha's career. A passage in the *Āṅguttara Nikāya* attempts to give a dramatic turn to the incidents of the Renunciation. The Buddha, we are told, was a delicately nurtured youth having for himself three lotus pools and three palaces (one for the cold, one for the hot and one for the rainy season). There came to him the poignant reflection on old age, sickness and death and all the elation in life disappeared.<sup>15</sup> It seems unlikely that the above is based on a genuine historical tradition if only because of the essentially poetical character of the story of the three palaces which is likewise told of Vipassī Buddha in the Mahāpadāna sutta above quoted<sup>16</sup> and of the noble youth Yasa in the *Mahāvagga* of the Vinaya Piṭaka.<sup>17</sup> With the further development of the legend in which Gautama's abstract reflections are made to take the concrete shapes of an aged man, a sick man and a corpse, followed as a dramatic contrast by the sight of a contemplating hermit, we are not here concerned. It is, however, important to remember that even this development which is found in *Nidānakathā*,<sup>18</sup> the Sarvāstivādin

13 Text in *Majjhima N.*, P.T.S. ed., vol. I, pp. 160-175; tr. in Chalmers, *Further Dialogues*, Part I, pp. 113-118; in Thomas, *Early Buddhist Scriptures*, pp. 9-15, 23-29.

14 Text in *Majjhima N.*, P.T.S. ed., vol. I, pp. 240-249; tr. in Rhys Davids, *Dialogues*, pp. 173-178; Thomas, *Life of the Buddha*, pp. 62-68; Thomas, *Early Buddhist Scriptures*, pp. 19-22.

15 Text in *Āṅguttara N.*, P.T.S. ed., vol. I, p. 145; tr. in Thomas, *Life of the Buddha*, pp. 47, 51.

16 *Digha Nikāya*, vol. II, p. 21.

17 Vinaya Piṭaka, I, 7, 1.

18 Tr. in Thomas, *Life of the Buddha*, pp. 52-53.

Vinaya,<sup>19</sup> and other works, is anticipated in the story of Buddha Vipassī as described in the Mahāpadāna sutta above mentioned.<sup>20</sup>

The canonical texts above-quoted are silent about the temptation of Māra which plays such a conspicuous part in the later Buddhist works as well as in the Buddhist art from the Gandhāra school downwards. The Padhānasutta ("Discourse of Striving") of the *Sutta Nipāta*, however, of which parallel versions exist in the Sanskrit *Mahāvastu* and *Lalitavistara*, contain the first suggestion of this legend. In this sutta not only is Māra said to have vainly tempted Buddha while engaged in the performance of his austerities, but Lust, Aversion, Hunger and Thirst are personified as Māra's armies and Māra himself is said to have surrounded Buddha with his elephant arrayed in battle.<sup>21</sup> It is easy to understand how the dramatic rendering of Buddha's spiritual struggles during his strivings developed in the later legend into the story of an actual conflict between the Bodhisattva and the Power of Evil at the moment of the former's attaining the supreme enlightenment.

The story of the Buddha's last year, his *nirvāṇa* and his funeral is told in a number of texts in the Pāli as well as Sanskrit canonical literature. These consist, on the one hand, of the Sagātha sutta of the *Samyutta Nikāya* and the oft-quoted Mahāparinibbāṇa sutta of the *Dīgha Nikāya* and on the other hand, of the Nirvāṇa sūtras of the Sanskrit *Samyukta Āgama* as well as those of the Vinaya of the Sarvāstivādins and Mūla-Sarvāstivādins. Of these, the Sanskrit *Samyukta Āgama* and the Mūla-Sarvāstivādin Vinaya are preserved in translation in the Chinese Tripiṭaka while the Sarvāstivādin Vinaya is preserved in the Dulva section of the Tibetan Bkaḥ-gyur. To the French scholar Jean Przyluski belongs the credit of the most thorough examination of the different Parinirvāṇa texts, making it possible to trace the gradual accretions of the legendry matter therein. Thus, in the first place, regarding the so-called 'stanzas of lamentation' uttered by various personages, human and divine, immediately after Buddha's death, Przyluski observes:

19 Rockhill, *Life of the Buddha*, pp. 22ff.

20 Text in *Dīgha Nikāya*, vol. II, pp. 21-29; tr. in Rhys Davids, *Dialogues*, pp. 18-22.

21 Text of Padhānasutta in *Sutta Nipāta*, 425-429; Cf. *Mahāvastu*, vol. II, p. 238 and *Lalitavistara*, p. 327.

"In the canon of the Sthaviras as much in that of the Mūla-sarvāstivādin, we discern in the last analysis two parinirvāṇa sūtras: one very short, almost entirely recorded in verse (*Samyukta Āgama* and Pāli *Samyutta Nikāya*), the other, which reproduces the stanzas of the first, while inserting in it long developments in prose (Vinaya of the Mūlasarvāstivādin and the Mahāparinibbānasutta)."<sup>22</sup>

Proceeding further with his analysis of the stanzas above-mentioned, Przyluski points out that while the versified portions of the *Avadānaśataka* and the Mūlasarvāstivādin Vinaya predicate of the Buddha a simple funeral, the prose portions of the Mūlasarvāstivādin Vinaya and the Pāli Mahāparinibbāna Sutta attribute to him a pompous funeral like that of cakravartins. His view on this point may be explained in his own words as follows:

"Before being deified Śākyamuni was in the eyes of the faithful not essentially different from other men. He was a *bhikṣu par excellence*. The most ancient tradition accordingly recorded that he had the funeral of a religious and was shrouded in the *cīvaras*. Meanwhile the popular conscience had conceived a type of kings superior to the greatest monarchs of the earth.... This grand movement of ideas had a profound repercussion upon the legend of the Buddha. The legend of King Mahāsudassana is perhaps the most typical example of this kind. It was bodily inserted in the *Ta-pan-nio-p'an-king* and the other nirvāṇasūtras. But the redactors of *Digha* preferred to isolate it for making it an independent sutta. This legend had for its object to show that Śākyamuni in his past existences was a puissant *cakravartin* king. The ancient ceremonial of Buddha's funeral appeared from that time to be very vulgar. The sacred body, marvellously beautiful, could not have been shrouded in coarse clothes, common and slovenly. Ere long it was admitted that the funerals of Śākyamuni had been as pompous as those of *cakravartin* kings. It was even pretended that shortly before his death, he had clearly expressed his intentions on the subject."<sup>23</sup>

In the above account we can trace the development of the conception of Buddha's personality from an ordinary monk to a Superman, the equivalent of a universal Emperor. Another line of evolution may be traced

22 *Le Parinirvāṇa et les funérailles du Buddha* in *Journal Asiatique*, Mai-Juin 1918, pp. 511-512, English tr. by the present writer.

23 J. Przyluski, *op. cit.*, pp. 514-515, English tr. by the present writer.

in the account of the last journey of Buddha forming the prelude to the closing scenes of his life in the different redactions of the *Nirvāṇa-sūtras*. On this point again we can quote the views of the French scholar just mentioned.

"The *udānas* (verses of the *Mūlasarvāstivādin Vinaya*) enable us to go back to an epoch when the Magadha kingdom was the citadel of Buddhism. At this stage which we might call the era of *Rājagṛha*, the account of the last journey of the Buddha consisted essentially of a series of discourses which Bhagavat was supposed to have pronounced in course of the route.....*Vaiśālī* was then in contemplation only for mentioning the last look cast at it by the Master and perhaps also for the reception of Buddha by the courtesan *Ambapālī*. The diffusion of Buddhism in the *Vr̥ji* country marked the beginning of a second period. *Vaiśālī* acquired a puissant influence in its church. It attracted, while giving them an original turn, a certain number of traditions till then localised elsewhere. A new episode of the biography of the Buddha, the scenes of 'the rejection of life,' was likewise laid at *Vaiśālī*. The theologians introduced into the account the words of blame addressed to *Ānanda* and a new theory on the stages of the moral life.....All these traits which characterised the period of *Vaiśālī* are much more accentuated in the *Mahāparinirvāṇasūtra* than in the *Parinirvāṇasūtra* of the *Mūlasarvāstivādins*. Finally, the new faith spread into new regions and stretched to the foot of the Himalayas. The opulent city of *Śrāvastī*, ennobled in its turn, attracted to its territory a great number of legends and edifying scenes. Under the influence of this new current the account of the last journey of Buddha broke up, and some of its elements, transported towards the north, were finally gathered up by the compilers of the *Sanskrit Ekottara-Āgama*."<sup>24</sup>

Let us conclude this brief survey with some general remarks on the nature and services of early Buddhist Historiography. We have seen how the canon presents us as yet not with a connected narrative of the Buddha's biography, but with detached notices relating to the most striking episodes of his career. These notices obviously do not belong to the same chronological or intellectual stratum. Some texts (or portions of the same text) are simple and matter-of-fact accounts, while others are embellished with much legendary and dogmatic matter. We have thus on the one hand

the picture of a very human Teacher, earnest in imparting his message to all and sundry, remorseless in vanquishing his opponents with his logic and withal overflowing with human sympathy and kindness. On the other hand there is conjured up before our eyes a Superman having a long series of prototypes in the remote past, the chief incidents of whose career are marked by miracles and legends. In so far as the oldest narratives are concerned, we may grant that they are not the compositions of eye-witnesses, but we have no doubt that they have handed down the genuine tradition of the Founder's career. The strange view of R. O. Francke which looks upon Gautama Buddha as but a dogmatic conception has been condemned on just and proper grounds.<sup>25</sup> To the other arguments advanced against Francke's view, we may add one derived from the analogy of Caitanya's biography. It is a fact that the biographical notices of this great Bengali saint of the late 15th and early 16th centuries, unlike those of the Buddha, go back to the Teacher's own life-time. One of these contemporary writers, Murāri Gupta, tells us how Caitanya, after the great spiritual crisis of his career (his visit to Gayā and initiation by Īśvarapurī) was proclaimed as a portion of Viṣṇu. What is more, he was consecrated as a deity in the presence of a large number of his disciples and his own image was set up for worship in a number of different places almost immediately after he had assumed the vow of *sannyāsa*.<sup>26</sup> If such was the fate of Caitanya in his own life-time, it was no matter for surprise that the historical Buddha should have been invested with extra-human attributes in the course of oral transmission of his teachings. For the rest, the stories of the Buddha's life in the Pāli canon are not without interest for subsequent times. They lay down in broad outline the legend which was filled in by the authors of the *Aṭṭhakathās*, the source-books of the Pāli commentaries and chronicles and by the later compilers of Sanskrit quasi-canonical works. Thus was formed what may be called the standard biography of the Buddha which dominated Buddhist art and literature till it was thrown into the shade by the rise of Docetic ideas in the schools of Mahāyāna Buddhism

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25 See Winternitz, *op. cit.*, pp. 598-601 and the authorities there quoted.

26 See Biman Bihari Majumdar, *Caitanya-Chariter Upādān* (in Bengali). Published by the Calcutta University, 1939, pp. 590-605.

## Relation between the two Aspects of Brahman

It is proposed to discuss here a few Śrutis from the texts, called by Deussen, the Earlier Metrical Upaniṣads, in which the relation between the personal and the impersonal aspects of Brahman is, in the opinion of the present writer, stated as it was then understood to be.

Principal Das Gupta has expressed the view (*Vide his History of Indian Philosophy*, vol. II, pp. 478, 524) that in some passages of the *Bhagavadgītā* the *saguṇa* or personal aspect of Brahman is said to be higher than the *nirguṇa* or impersonal aspect. About the *Bhagavadgītā* he writes: "But, though the Brahman is again and again referred to as the highest abode, the ultimate realization, the absolute essence, yet God in His super-personality transcends even Brahman, in the sense that Brahman however great it may be, is only a constitutive essence in the complex personality of God" (*Ibid.*, p. 524); and, again, "Though Brahman in the *Gītā* is often described in Upaniṣadic language as the highest essence of God, it is in reality a part of the super-personality of God (*Ibid.* p. 478)".

In this paper, an attempt is made to show that the germ of the above distinction between the Puruṣa and the Akṣara in the *Gītā* was already known to the Earlier Metrical Upaniṣads.

### I. *Mundaka Upaniṣad* II. 1 1-2.<sup>1</sup>

"That is the truth: Just as from a well-kindled fire sparks in thousands arise all of equal nature, so, from the Akṣara, O gentle pupil various existences (*bhāvāḥ*) are born and merge into the same.

The divine unembodied (*amūrta*) Puruṣa is possessed of whatever is external and internal, He is unborn, without the vital airs, without a mind, bright, He is *higher* than the highest Akṣara."

Notes:—

1. The Akṣara in this passage is the impersonal Brahman, the same as is mentioned in *Mu. Upa.* I. 1. 6.<sup>2</sup> The Puruṣa is said to

<sup>1</sup> तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ॥ तथा-  
क्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत् त्वैवापियन्ति ॥ दिव्यो ह्यमूर्तः पुरुषः सबाह्या-  
न्तरो ह्यजः ॥ अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ (*Mu. Upa.* II. 1. 1-2).

<sup>2</sup> अथ परा यथा तदक्षरमधिगम्यते ॥ यत्तद्वैश्वमप्राणमगोत्रमवर्णमचक्षुःश्रोत्रं



have the fire as His head, the Moon and the Sun as His eyes, the Quarters as His ears, etc.<sup>3</sup> (*Mu. Upa.* II. I. 43; so He is the personal aspect of Brahman.

2. The Akṣara in the first verse cannot be taken as different from the Akṣara in the second verse, because we cannot do so without doing violence to the context. Therefore, the Puruṣa described in *Mu. Upa.* II. I. 4 is here a personal principle *higher* than the Akṣara which is undoubtedly the impersonal aspect of Brahman.
3. Śaṅkara takes the Akṣara in *Mu. Upa.* I. I. 6 as the Supreme Brahman, and explains 'akṣarāt' in *Mu. Upa.* II. I. 1 as *yathoktalakṣaṇād akṣarāt* 'the Akṣara as has been characterised. This would seem to mean that Śaṅkara takes *akṣara* in *Mu. Upa.* II. I. 1 to be the same as in *Mu. Upa.* I. I. 6. But, he explains *akṣara* in *Mu. Upa.* II. I. 2 as *nāmarūpabījabhūta avyākṛta* 'the undeveloped principle which is the seed of the Name and the Form' and '*puruṣa*' in the same Śruti as 'a form of the same *akṣara* devoid of all distinctions caused by limitation' (*sarvopādhibhedavarjitam akṣarasya aiva svarūpam*) or the *nirupādḥika puruṣa*. He does not interpret *puruṣa* as "the one with the Fire as His head, the Moon and the Sun as His eyes, etc. etc." (*Mu. Upa.* II. I. 4). Rather, he explains away '*puruṣa*' by giving the etymology viz., the Perfect (*pūrṇaḥ*) or the One lying in the body' (*puri śayah*). Śaṅkara takes *prāṇa* in *aprāṇaḥ* (*Mu. Upa.* II. I. 2) as *calanātmaka vāyu* 'the breath or Wind of the nature of the movement' but *prāṇa* in the immediately following verse (*Mu. Upa.* II. I. 3) as the first-born Hiranyagarbha and the description of "the One having the Fire as His head, the Moon and the Sun as His eyes, etc. etc." (*Mu. Upa.* II. I. 4) is, in the opinion of Śaṅkara, the description of the Virāt, the Universal Soul presiding over the Universe in its waking state, who is 'born' of the Hiranyagarbha. This is in direct contradiction with what Śaṅkara says in his commentary on *Bra. Sū.* I. 2. 23 where Śaṅkara takes this very passage to be a description of the

तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः ॥  
(*Mu. Upa.* I. I. 5-6).

3 अग्निर्मूर्धा चक्षुषी चन्द्रसूयौ दिशः श्रोत्रे वाग्विज्ञाताश्च वेदाः ॥ etc. *Mu. Upa.* II. I. 4.

Akṣara stated in *Mu. Upa.* I. 1. 6. And, again, it may be noted here, 'puruṣa' in the concluding verse (*Mu. Upa.* II. 1. 10) is, according to Śaṅkara, the Supreme Brahman. Śaṅkara interprets पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसृताः (*Mu. Upa.* II. 1. 5) as referring to the Pañcāgnividyā, but, even a casual glance at the two passages (*Mu. Upa.* II. 1. 5 and *Chā. Upa.* V. 3-9) would convince the reader that there is no justification for this interpretation of *Mu. Upa.* II. 1. 5. Puman and Puruṣa in this Śruti (*Mu. Upa.* II. 1. 5) should mean the same Puruṣa as is said to be higher than the Akṣara (*Mu. Upa.* II. 1. 2), while according to Śaṅkara it is the ordinary man dropping his seed in the ordinary woman as described in the Pañcāgnividyā. Śaṅkara seems to us to pay no heed to the terminology of the Upaniṣad itself and it is only by this method that he tries to bring out his own system from the Upaniṣad.

4. Śaṅkara's position becomes very difficult when he interprets *Mu. Upa.* I. 1. 6 in his commentary on the *Brahmasūtra*. In his *bhāṣya* on the Upaniṣad he takes 'akṣara' in *Mu. Upa.* II. 1. 6 as the nirguṇa, nirupādbhika, absolute Brahman of his School, while he interprets the same under *Brahmasūtra* I. 2. 21-23 as the saguṇa or the relative aspect of Brahman because the Sūtrakāra says that the rūpa of "having the Fire for His head, the Moon and the Sun as His eyes, etc. etc" (*Mu. Upa.* II. 1. 4) is the rūpa of the Akṣara in *Mu. Upa.* I. 1. 6.<sup>4</sup>
5. It may be also noticed that "yen ākṣaram puruṣam veda satyam" (*Mu. Upa.* I. 2. 13) is a passage involving great difficulties of interpretation; but the proper way out of the difficulties is perhaps to allow first the other simpler Śrutis to speak for themselves and, then, to interpret the difficult passage.<sup>5</sup>
6. If पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसृताः (*Mu. Upa.* II. 1. 5) refers to the Puruṣa above the Akṣara, we would suggest a corollary that the 'yoṣitā' the Woman would be here nothing else but the Akṣara. Perhaps the next passage dis-

4. Vide foot-note 2 above.

5. P. M. Modi, *Akṣara: A Forgotten Chapter in the History of Indian Philosophy*, pp. 125-126.

cussed below would throw further light on the meaning of 'yoṣitā.'

II. *Mu. Upa.* III. 1. 3.<sup>6</sup>

"When the seer sees the Puruṣa of the gold colour, the agent, the Lord, having Brahman for the Matrix (*yoni*) from which He produces beings, then he (becoming) wise, having shaken off merits and sins, free from any stain, attains to the highest oneness (with the Puruṣa)."

Notes:—

1. Here the Akṣara is referred to by the word 'Brahman' in the *Bahuvrīhi* compound '*Brahmayoni*'. That Akṣara or Brahman, the impersonal aspect, is the Matrix '*yoni*' in which the Puruṣa places His seed (*Mu. Upa.* II. 1. 5) and from which all beings are born. The same *nirguṇa* Akṣara is clearly described as the *bhūtayoni* 'the birth-place of all beings' in *Mu. Upa.* I. 1. 6.
2. Śaṅkara seems to take '*puruṣa*' as the absolute Brahman. He interprets '*brahmayoni*' as a *Karmadhāraya* compound meaning 'the Puruṣa is Brahman and He is the *Yoni* the origin (of all beings)' and, again, as a Genitive *Tatpuruṣa* compound in the sense of Puruṣa the *Yoni* (i.e. the cause) of the lower or the relative Brahman i.e. the *saguṇa* Brahman.' Thus, according to Śaṅkara, *Mu. Upa.* III. 1. 3 mentions the Puruṣa as the absolute Brahman while 'Brahman' as the relative Brahman, the former being the cause of the latter—an effort to make out his system from the Upaniṣad. He seems to us to have not considered two important points expressed in the same Upaniṣad viz., that '*Yoni*' refers to the '*Yoni*' or source of all beings and that only the Akṣara of *Mu. Upa.* I. 1. 6. which is called *bhūtayoni* can be referred to by "Brahman" in '*brahmayoni*', and that therefore this expression should be interpreted as a *Bahuvrīhi* compound viz., as 'the Puruṣa for whom Brahman the Akṣara is the *Yoni* so far as the creation (of all beings) is concerned.'

6 यदा पश्यः पश्यते सूक्ष्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ॥ तदा विद्वान्पुरुषपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ *Mu. Upa.* III. 1. 3.

7 Vide his *bhāṣya* on the *Mu. Upa.*

- 3 The Brahmasūtrakāra clearly says that Brahman (the Supreme Reality) is called in the Upaniṣads (and the Gītā) the Yoni 'the

### III. *Mu. Upa.* III. 1. 10-III 2. 1.

"One whose mind (*sattva*) has been purified would win those various worlds he mentally thinks of and those objects of desire which he wishes to get. Therefore, one who desires to get worldly prosperity should worship him who knows Ātman (i.e. Brahman)". III. 1. 10.

"He (who is *ātmajña* 'one who knows Ātman') knows this Supreme Brahman, the Abode (*dhāman*) being placed wherein the Universe shines brilliant. But those wise men who, desireless, meditate upon (*upāsate*) the Puruṣa go beyond *this Bright One*." III. 2. 1.

Notes:—

1. This Bright One (*Sukram etat*) would naturally refer to some expression in the same text viz., "*etat paramam Brahma dhāma*" (in this very Śruti). Apart from the significance of '*etat*' (this) as a demonstrative pronoun, the word *Sukram* is also one of the words for Brahman, used in the various Upaniṣads." The *Īśa Upaniṣad* mentions the Sukra 'the Bright One' in the terms in which, as Śaṅkara says, the Supreme Brahman of his School is described in the Upaniṣads.<sup>10</sup>

Thus, according to this passage, those who meditate on the Puruṣa, as distinguished from those who know Ātman the impersonal Brahman, go beyond the impersonal Brahman, this Sukra; i.e., they go to the Puruṣa who is beyond this Sukra.

2. Śaṅkara, with an ingenuity, usual with the Indian commentators, inserts "*īam api evam ātmajñam*" immediately before '*puruṣam*' of the text, by way of explaining '*puruṣam*.' Thus, '*puruṣam*' in this passage, is according to Śaṅkara, not the Puruṣa

7<sup>a</sup> योनिश्च हि गीयते *Bra. Sū.* I. 4. 27.

8 उपासते पुरुषं ये साकामास्ते शुक्रमेतदतिवर्तन्ति धोराः । (*Mu. Upa.* III. 1. 1b).

9 Cf. (a) तदेव शुक्रं सद् ब्रह्म । (*Kaṭha Upa.* VI. 1). (b) स पर्यगाच्छुक्रम् (*Īśa. Upa.* 8).

10 Vide Sā. Bhā. on the *Īśa. Upa.*

mentioned in other passages of this very Upaniṣad (i.e. the Supreme Reality) but it is *the man who knows the Ātman* mentioned in *Mu. Upa* III. 1. 10. Likewise, he overlooks the importance of *etat* (which can only refer to something to be pointed out in the same passage or before one's own eyes) and says that '*etat śukram*' means '*prasiddham nṛbijam*' "the well-known seed of a man, which is the essential cause of the body of a man." So, going beyond '*etat śukra*' means, according to Śaṅkara, 'being free from transmigration' (*na punar yonim prasarpanti*).

#### IV. *Kaṭha Upaniṣad* III. 10-11<sup>11</sup> ॐ

The objects of senses are higher than the senses, the Mind is higher than the objects, the Intellect is higher than the Mind, the Mahat Ātman is higher than the Intellect, the Unmanifest (*avyakta*) is higher than the Mahat Ātman, the Puruṣa is higher than the Unmanifest. There is no principle higher than the Puruṣa that (Puruṣa) is the highest step, that is the highest goal." *Kaṭha Upa.* III. 10-11.

Notes:—

Here the most important problem is that about the nature of the principle called "*avyakta*" the Unmanifest. We believe, the *Avyakta* here means the impersonal Brahman and the Puruṣa, as we shall show below, the personal Brahman. Our arguments for this interpretation of '*avyakta*' are as follows:—

- (a) *Kaṭha Upa.* III. 15 should be accepted as an indication of the nature of the principle higher than the Mahat or Mahat Ātman. "Having meditated upon that principle which is without sound, without touch, without form, without change and without taste, the eternal, and which is the One without smell, without a beginning, without an end, the constant One higher than the Mahat, one is released from the mouth of Death" (*Kaṭha Upa.* III. 15). This verse is so near *Kaṭha Upa.* III. 11, that we can-

<sup>11</sup> इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥  
महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषात् परं किञ्चित् सा काष्ठा सा परा गतिः ॥  
(*Kaṭha. Upa.* III. 10-11).

not neglect its help in the interpretation of the principle higher than the Mahat. The *avyakta* in *Kaṭha Upa.* III. 11a is higher than the Mahat, and *Kaṭha Upa.* III. 15 describes a principle higher than the Mahat (*Kaṭha Upa.* III. 15c). Moreover, the description *śabdām asparśām*, etc. is applicable only to a principle which is *avyakta* the 'Unmanifest'. The Puruṣa, wherever He is described, has a form e.g. the form with the Fire as His head, the Moon and the Sun as His eyes, etc., as we have seen above in *Mu. Upa.* II. 1. 4. Such was the conventional sense of the word Puruṣa. The word '*arūpam*' 'the One without a form' is characteristic of the Unmanifest only.

(b) In *Bra. Sū.* III. 2. 14 we are told that Brahman is *arūpavad eva* 'only without a form' because Brahman is mainly that i.e. *arūpavat*—That Brahman has also another aspect namely one with a form, can be easily gathered from *Bra. Sū.* I. 2. 23 (*rūpopanyasācca*). Also from the *viśayavākya* of that Sūtra we know that by form (*rūpam*) the Sūtrakāra means the *rūpa* of the Puruṣa.<sup>12</sup> In *Kaṭha Upa.* III. 15a the principle higher than the Mahat is described as *arūpam*.

(c) In continuation of (b) above, we would like to note here that after stating that Brahman is *arūpavat*, the Sūtrakāra immediately says that It is the Unmanifest because a Śruti says so.<sup>13</sup> This expression '*āha hi*' 'because a Śruti says so', in our opinion means that the Sūtrakāra in that particular Sūtra with that expression clearly refers to a Śruti in which the very word used in the Sūtra is also found. We believe, this can be shown by comparing all Sūtras with '*āha hi*' with their respective *viśayavākya*s.<sup>14</sup> Śaṅkara in his commentary on this Sūtra (III. 2. 23) quotes several Śrutis but none of them uses the word *avyakta* or calls Brahman by the name of *avyakta*. We believe that *Brahmasūtra* III. 2. 23 pointedly refers to *Kaṭha Upa.* III. 11.

(d) If the Sūtrakāra takes the Unmanifest of *Kaṭha Upa.* III. 11 as Brahman i.e., the *arūpavat* aspect of Brahman (*Bra. Sū.* III. 2. 23),

12 The *viśayavākya* is *Mu. Upa.* II. 1. 5. 13 तदव्यक्ताह हि *Bra. Sū.* III. 2. 23.

14 Cf. सन्न्ये सष्टिराह हि *Bra. Sū.* III. 2. 1 which refers to a Śruti (*Bṛ. Upa.*

it may be asked, 'What is his view about the Puruṣa declared to be *higher* than the Unmanifest at the same time?' The Sūtrakāra's reply to this question, it seems to us, can be gathered from at least two places in the *Brahmasūtra* viz., (i) *Brahmasūtra* I. 2. 23, and (ii) *Brahmasūtra* I. 4. 1-7. In *Brahmasūtra* I. 2, the Sūtrakāra clearly admits an aspect of Brahman having a form and that aspect is the *puruṣa* aspect,<sup>15</sup> so, the Puruṣa in the Kaṭha Śruti would also be the *rūpavat* or *puruṣa* aspect of Brahman. In *Bra. Sū.* I. 4. 1-7 which can be here only briefly explained by us, we are told that the explanation (*grhīti*) of the *avyakta* is introduced in the Upaniṣad in the analogy of the Body, i.e., the analogy of the Chariot. This seems to us to mean that we are to look to *Kaṭha Upa.* III. 1-9 for the explanation of '*avyakta*' and we would suggest that *paramam padam*, 'the highest Abode of Viṣṇu' is the meaning of *avyakta* according to the Sūtrakāra (*Kaṭha Upa.* III. 9). This Abode is the end of the journey (*adbhvanah pāram*) which is described—(*vinyasta*) in the allegory of the Chariot. '*darśayati ca*' in *Bra. Sū.* I. 4. 1. seems to us to refer to *Kaṭha Upa.* III. 15. The word '*sūkṣmam*' corresponds to *arūpavat* in *Bra. Sū.* III. 2. 14 and the Sūtrakāra says that the *arūpavat* aspect of Brahman is called *avyakta* because the aspect deserves that description (*tadarhatvāt*). "The *puruṣa* or *rūpavat* aspect is said to be higher than the Unmanifest, because the former is dependent on the latter, just as objects which are dependent upon the senses are declared to be higher than senses." This is the sense of Sūtra I. 4. 3<sup>(16)</sup>. Thus, *puruṣa* is the *rūpavat* aspect of Brahman, according to the Sūtrakāra.

15 रूपोऽन्यासाच्च *Bra. Sū.* I. 2. 23, which is the argument given by the Sūtrakāra to prove that the One possessed of the attributes of *adrīyatvādi* (*Mu. Upa.* I. 1. 5-6) is the *sākāra* aspect of Brahman.

16 It is not possible here to give a detailed explanation of all the remaining Sūtras of this Adhikaraṇa viz., I. 4. 4-7. We may briefly say that Sūtra 4 refers to the fact that *Kaṭha Upa.* III. 15 declares the *avyakta* to be an object of meditation but *Kaṭha Upa.* III. does not say that the *puruṣa* is *jñeya*. Sūtra 5 gives a *pūrvapakṣa* based upon *Kaṭha Upa.* VI. 8 where we are told "having known *puruṣa* the individual soul is released." The same Sūtra gives the *siddhānta* that *prājña* or the *rūpavat* aspect of Brahman is declared to be *jñeya* in *Kaṭha Upa.* VI. 8 because of the context. Sūtra 6 seems to refer to one question about three i.e., we suggest,

- (e) We may compare the *avyakta* and *puruṣa* of *Kaṭha Upa.* III. 10-11 with the *para avyakta* and *puruṣa* of *Bhagavadgītā* VIII. 20-22. Verse 22 says that the *Puruṣa* in whom all beings reside and by whom all this visible world is pervaded is *higher (paraḥ)* than the *Avyakta* also called '*akṣara*' (v. 21). This *Avyakta* is called '*paramam dhāma*' and we have suggested above that '*paramam padam*' of *Kaṭha* III. 9 is meant by the *Avyakta* according to the *Sūtrakāra*. The description of the *Avyakta* in *Kaṭha Upa.* III. 15 may be compared with the description of the *Akṣara* in *Mu. Upa.* I. 1. 6 or in *Br. Upa.* III. 8. 8, and we would be easily convinced that the *Avyakta* is itself called also the *Akṣara*. The *Bhagavadgītā* mentions two *avyaktas* and the probable explanation would be that the lower *avyakta* (*Bha. Gī.* VIII. 18) stands for the Mahat Ātman of *Kaṭha Upa.* III. 10d and III. 11a. This Mahat Ātman is *above* the Intellect and *Bha. Gī.* XIII. 6 mentions an *avyakta* with reference to the Intellect, as a *vikāra* of the *Kṣetra*. We suggest that the lower *Avyakta* of the *Bha. Gī.* VIII. 18 is the same as the *Avyakta* of *Bha. Gī.* XIII. 6. Thus, the lower *Avyakta* or the Mahat Ātman would be the inanimate Nature, the *para* or the higher *Avyakta*, the animate or spiritual Nature, or the impersonal Brahman and the *Puruṣa* would be the personal Brahman. Even in *Bha. Gī.* VIII. 3-4, *akṣara* and *puruṣa* are not identified with each other and therefore we cannot identify *puruṣa* in *Bha. Gī.* VIII. 22 with *akṣara* in *Bha. Gī.* VIII. 21.
- (f) *Bra. Sū.* III. 2. 31 states a *pūrvapakṣa* arguing that the ultimate Reality is *higher than* the Unmanifest or *a-rūpavat Brahman*, i.e., the impersonal aspect of Brahman (*Bra. Sū.* III. 2. 14-23), because the *Kaṭha Upa. Śruti* in which the Unmanifest is mentioned

to *Kaṭha Upa.* II. 14 which the *Sūtrakāra* seems to believe to be a question about (a) one which has *dharma*s, (b) one which is without *dharma*s and (c) one which is elsewhere (i.e. higher than) both (a) and (b), i.e., a question about the Manifest, the Unmanifest and the *Puruṣa*, which three are introduced (*upanyasta*) by Yama in his reply (*Kaṭha Upa.* III. 10-11). Though *Sūtra* 6 refers to *one question about three* (and *one reply about them*), Śaṅkara explains the *Sūtra* as if it referred to *three questions* about three and *three replies* about the same. *Sūtra* 7 means just as the Mahat is not a Sāṅkhya principle, so *avyakta* is not a Sāṅkhya principle.



says that the *Avyakta* which is Brahman is a bridge 'setu' (*Kaṭha Upa.* III. 2), that the *Avyakta* has a measure viz., that of the thumb (*Kaṭha Upa.* IV. 12, cf. *Bra. Sū.* I. 3. 24, which explains this Śruti as dealing with the personal aspect of Brahman), because the *Kaṭha Upa.* says that the individual soul is connected with the Unmanifest in the waking and the dreaming states (*Kaṭha Upa.* IV. 4) and because the *Kaṭha Upa.* mentions the difference between the *Avyakta* and the *Puruṣa* viz., the latter is higher than the former (*Kaṭha Upa.* III. 11) or that the *Puruṣa* is *vyāpaka*, meaning that the *Avyakta* is not *vyāpaka* (*Kaṭha Upa.* VI. 8 Cf. *Bra. Sū.* III. 2. 37 in which the *Sūtrakāra* finds it necessary to prove the *sarvagatatva* of the *Avyakta*). We would suggest that this *pūrvapakṣa* was advanced by the followers of the *Gītā* and the *Kaṭha Upaniṣad* or by a *Vedānta* School based upon these texts. The *Sūtrakāra* accepts two aspects of Brahman viz., the *arūpavat* or the *Avyakta* (*Bra. Sū.* III. 2. 14, 23) and the *rūpavat* or the *Puruṣa* (*Bra. Sū.* I. 2. 23 which refers to *Mu. Upa.* II. 1. 4-5), but according to him both these are aspects of *equal status*, because the meditation on either would lead to (direct) *Mokṣa*. (This latter will be shown in a separate paper by an interpretation of the *Brahma-sūtras* themselves).

- (g) Śaṅkara in his commentary on *Bha. Gī.* XIII gives the view of a predecessor of his who held that *Kṛṣṇa* was higher than Brahman i.e., the personal aspect was higher than the impersonal.<sup>17</sup> Though the details of this ancient view have not been preserved to us, it is sufficient to note that the predecessor of Śaṅkara seems to admit that the Brahman described in that passage of the *Gītā* is the impersonal Brahman of the Śaṅkara *Vedānta* School and yet argues by separating '*anādi*' and '*matparam*' that the Lord or *Kṛṣṇa* is higher than the impersonal Brahman.

17 This is the discussion in *Sā. Bhāṣya* on *anādimatparam Brahma* which was, according to an authority quoted by Śaṅkara, interpreted as *anādi + matpara* meaning "the Lord is higher than Brahma."

### Conclusion

There are several other passages in the Upaniṣads called the Earlier Metrical Upaniṣads by Deussen and also in the *Gītā*, in which the impersonal aspect of Brahman is described to be lower than the personal one.<sup>18</sup> Similarly, there are a number of Sūtras in the *Brahmasūtra* which also show the same to be the view of a *pūrvapakṣa*. It is not possible to discuss these passages here for want of space. And, in further proof of the interpretation of the passages discussed by us in this paper and conclusions arrived at by us from them we may add here what we have proved elsewhere, that the dualism of theistic Sāṃkhya of the Mokṣadharmaparvan (*Mbh.* XII.) arose by arguing that *there was no necessity of two Natures*, one the inanimate and the other animate (call them *aparā* and *parā prakṛtis* or *apara* and *para avyakta*s) with one Master of these Natures, because the philosophical explanation of the world would be amply given by one inanimate eternal Nature and one animate (conscious) eternal Master of that Nature. The animate Nature of the texts was thus dropped from the list of principles after its eternality was transferred to the inanimate Nature and the consciousness to the Puruṣa or personal Brahman.

We would suggest that 'puruṣa' was a very old word occurring in the Puruṣasūkta (*Rgveda*) and since then it was distinctly used for the personal aspect of the highest Reality. Similarly, 'akṣara' meant from very old days the impersonal aspect. The word *avyakta* was introduced at a somewhat later stage in the Upaniṣadic texts and was a synonym of 'akṣara', thus, having the sense of the impersonal aspect of Brahman. Still later the *Gītā* introduced a lower *avyakta* in addition to the higher *avyakta* and the *puruṣa*, the lower *avyakta* meaning the material Nature.

(1) The personal aspect of Brahman is the highest principle and is conceived as the Supreme Goal.

(2) The impersonal aspect of Brahman is also a goal, some times of an equal status with the Puruṣa but sometimes as lower than the Puruṣa (e.g. in *Mu. Upa.* III. 2. 1—*Sukram*).

(3) The impersonal aspect is a living, conscious Nature which besides being the goal of the Muktas, serves as a power or *yoni* by laying semen in which the Puruṣa creates all beings, and

<sup>18</sup> E.g. *Praśna Upa.* IV-V where the Akṣara of *Pra. Upa.* IV. seems to be meant by *jvaghana* of *Pra. Up.* V. which refers to this *jvaghana* as lower than the Puruṣa. Also *Sve. Upa.* I. 7-10.

(4) The impersonal aspect is also the supreme Abode in which the personal aspect or the Puruṣa resides, and of which this Puruṣa is the Master.

(5) Besides these two aspects of Brahman there is a third principle, the material Nature, which is *lower* than the impersonal aspect which in this respect is the higher Nature. This lower Nature seems to be thought of as an effect of the higher Nature and is itself the cause of the Intellect (*buddhi*). From this Intellect there is a further evolution of the Mind, senses, etc.

(6) If we enumerate the chief principles of that period, we shall have (a) five objects of sense, (b) five elements (not indeed gross like the objects), (c) five senses of action, (d) five senses of knowledge, (e) the Mind, the Individuation (*ahamkāra*), and the Intellect, (f) the lower inanimate Nature, the higher conscious eternal Nature (which is a Nature so far as the creative work of the Puruṣa is concerned, but which is also a goal of the Mukta in its capacity of a *pada* or *dhāman* of the Puruṣa), and the Puruṣa, the Master of this Nature or these two Natures. These last three would be the Twentyfourth, the Twentyfifth and the Twentysixth principles, if we give them numerical names.

P. M. MODI



## Identification of Parvataka and Porus<sup>1</sup>

The drama *Mudrārākṣasa* seems to have preserved a historically correct tradition that Parvataka was the ally of Candragupta in the overthrow of the Nanda king of Magadha. According to the Jain traditions also, as recorded by Hemacandra in *Parīṣiṭṭaparva*, Cāṇakya and Candragupta formed an alliance with Parvataka for the conquest of Magadha by promising him a share of the kingdom of the Nandas. We do not also find it difficult to recognise Parvataka in prince Pabbata of the *Mahāvamsa Tikā*, who assisted Cāṇakya against Nanda, but was later on murdered by Candragupta. These different versions regarding the overthrow of the Nandas of Magadha do not agree in details, but all of them associate Parvataka with Cāṇakya and Candragupta in their conquest of the kingdom of Magadha. Parvataka appears to be a historical personage, and a nucleus of historical truth is preserved in the above traditions. The following reasons make us think that Porus of the Greek historians is Parvataka of the drama *Mudrārākṣasa*.

### *The territories of Parvataka and Porus appear to be the same*

We learn from the drama *Mudrārākṣasa* that amongst the allies of Malayaketu, son of Parvataka, in his attempt to overthrow Candragupta, after he had occupied Magadha, were the following five kings: Citravarma of Kulūta, Simphanāda of Malayanagara, Puṣkarakṣa of Kashmir, Sindhusena of Sindh, and Meghanāda, the Persian. Cāṇakya through complicated intrigues made Malayaketu believe that these kings along with the minister Rākṣasa were planning to desert him and to join Candragupta, and that the first three of these kings wanted to share the territory of Malayaketu and the other two his force of elephants and treasure.<sup>2</sup>

1. This thesis was first put forward by me in a paper on this subject read before the Ninth All-India Oriental Conference, 1937.

2. The following message as if from Rākṣasa to Candragupta was delivered to Malayaketu.

पथ राजानस्त्वया सह समुत्पन्नस्नेहाः । ते यथा कुलूताधिपश्चित्रवर्मा मलयनगराधिपः  
सिंहनादः काश्मीरदेशनाथः पुष्कराक्षः सिन्धुराजः सिन्धुसेनः पारसीको मेघनाद इति ।  
एतेषु प्रथमगृहीतास्त्रयो राजानो मलयकेतोर्विषयमिच्छन्ति अपरौ हस्तिबलं कौषं च ।

*Mudrārākṣasa*, Act V.

The fact that the king of Kulūta, Kashmir and Malayanagara were shown to be desirous to share the lands of Malayaketu indicates that these kings were his immediate neighbours. More distant kings like that of Sindh and the Persian Meghanāda wanted his elephants and treasure. If we correctly know the territories of the first three kings this may give us an idea of the territories of Malayaketu and hence of his father Parvataka.

It is not difficult to recognise the identity of Kashmir of the author of *Mudrārākṣasa*, which will be almost the same as the modern Kashmir State. Kulūta also with a great degree of certainty is identified with Kullū in the upper valley of the Bias. As Cunningham remarks "The kingdom of Kiulu-to is placed by Hwen Thsang at 700 li, or 117 miles, to the north-east of Jalandhar, which corresponds exactly with the position of the district of Kullū, in the upper valley of the Bias river. The *Viṣṇu Purāṇa* mentions a people called Ulūta or Kulūta, who are most probably the same as the Kauluta of the *Rāmāyaṇa* and the *Bṛhat Saṃhitā*. As this form of the word agrees precisely with the Chinese Kiuluto, I conclude that the modern Kullū must be only an abbreviation of the ancient name. The district is stated to be 3000 li, or 500 miles, in circuit, and entirely surrounded by mountains. The size is very much exaggerated in view of the present limits of Kullū; but as the ancient kingdom is said by the people themselves to have included Mandi and Sukhet on the west, and a large tract or territory to the south of the Sutlej, it is probable that the frontier measurement of 500 miles may be very near the truth if taken in road distance."<sup>3</sup> Thus, it seems that at one time Kulūta was perhaps a big kingdom and adjoined Kashmir.

Malaya of the drama seems to refer not to a place but to a tribe. K. H. Dhurva rightly argues, "the word Malaya is never used singly in the play. It is always conjoined with others, so as to form compound words. It occurs for the first time at page 48 (Telang's first ed.) in the compound मलयनरपति which is the reading of all the copies consulted by the editor. The passage, where the word is next met with occurs at page 204. The reading adopted there by the editor is मलञ्जराधिबो (=मलयनगराधिपो). In its place, the Mss. marked P and M seem to read मलयजराधिबो (=मलयजनाधिपो) which is softened to मलयजराहिबो in Ms. E. The Bengal text of Pt. Taranath, i.e. the

copy denoted by B, gives मलञ्जणबदाधिबो (=मलयजनपदाधिपो) and Ms. G. reads simply मलञ्जाहिबो (मलयाधिपो). The word occurs for the last time at p. 221.

"Here the text reads मलयनृपतिः, whereas Mss B, E and N give मलयनरपतिः and G gives मलयजनाधिपाः .

"If the reading मलञ्जणअराहिबो at page 204 be accepted it must be taken to mean either "the lord of the city of Malayanagara" or which is equally probable, "the lord of the country so named after its capital Malayanagara." In either case, the name Malayanagara must be interpreted as "the city of Malaya people." To interpret it as "the city named Malaya ( मलयनामक नगर ) goes against the fact that there was no place of that name. Nor can it be understood to mean "the city situated on the Malaya mountain" or in the country named after it; for that way of interpretation is unusual. Thus then, it follows that the word Malaya is used to denote a particular tribe, and not a locality. Independently of this, the readings of Mss P, M and E here and Ms G on page 221 prove the same fact. They state in clear terms that Siṃhanāda was the lord of the Malaya people (मलय जनाधिप). Hence the word मलयनरपति occurring in the text at page 48 and in footnote at page 221 must be interpreted in the same way. In support of this interpretation, I would refer to page 208 of the play itself, where the words शकनरपति and यवनपति are used in a similar way."<sup>4</sup>

If, then, the Malaya of the drama is the name of a tribe, it may be identical with the Malloi of the Greek historians, who occupied at the time of Alexander's invasion the territory adjoining that of Porus, lying on both the sides of the river Ravi.<sup>5</sup> This will make the Malaya of the drama the neighbours of Sindhusena, the king of Sindh, another ally of Malayaketu. We do not think that Telang following Wilson is right in putting Malaya of the drama near the southernmost extremity of the Western Ghats. According to him it is the only southern locality alluded to in the play.<sup>6</sup> There is no meaning in going so far south to locate one ally of Malayaketu when all the rest were from the north-west parts of India or near about. Moreover, if we put Malaya in the south far away from Malaya-

4 *LA.*, vol. XIV (April, 1885), pp. 105ff.

5 The Malloi were "the most formidable of the allied tribes, who occupied the fertile valley of the Ravi on both sides of the river." Vincent Smith, *Early History of India*, p. 94. The fight against Malloi almost cost Alexander his life.

6 Introduction to *Mudrārākṣasa*, p. 32 6th ed.

ketu's territory, which was evidently in northern India, we fail to understand how such a distant king could be interested in acquiring part of Malayaketu's territory. In that case like the other distant kings he would have liked to share his treasure and elephants. Like the kings of Kashmir and Kulūta, the king of Malaya must also be taken as a neighbour of Malayaketu.

If we take Kashmir and Kulūta to the north of Malayaketu's dominions and the territory of the Malaya or Mallois, the Greek historians to the south, this also gives us the territory of Porus. The country of Porus according to the Greek historian originally lay between the Jhelam and the Chenab. After Alexander's campaign it was extended very much towards the east upto the Bias, and included territories which were "occupied by seven nations, the Glausai, Kathaioi, and others, and to have comprised no less than two thousand towns."<sup>7</sup> Thus Porus' territory also had Kashmir and Kulūta to the north and Malloi to the south.

#### *Parvataka as another title of Porus or Paurava*

Several old Sanskrit texts place the territory of certain Pauravas in the same region where we have Porus of the Greek historians, and where we have also put Parvataka of *Mudrārākṣasa*. *Brhat Samhitā* mentions Pauravas along with Madrakas, Malavas and the people of Takṣaśilā.<sup>8</sup> The *Mahābhārata* also mentions the kingdom of a Paurava king conquered by Arjuna in the north along with Kashmir, Abhisāra etc.<sup>9</sup> In the

7 Vincent Smith, *Early History of India*, p. 89.

8 तक्षशिलपुष्कलावतकैलावतकराठधाताश्च ॥ २६ ॥  
अम्बरमद्रकमालवपौरवकच्छारदण्डपिङ्गलकाः ॥ २७ ॥ Ch. XIV.

9 मोदापुर वामदेवं सुदामानं सुमंकुलम् ।  
उलूकानुत्तरांश्चैव तांश्च राज्ञः समानयत् ॥ ११ ॥  
तवस्थः पुरुषैरेव धर्मराजस्य शासनात् ।  
किरीटी जितवान्राजन् देशान्पञ्चगणांस्ततः ॥ १२ ॥  
स देवप्रस्थमासाद्य सेनाबिन्दोः पुरं प्रति ।  
बलेन चतुरङ्गेण निवेशमकरोत्प्रभुः ॥ १३ ॥  
स तैः परितृतः सर्वैर्विष्वग्शवं नराधिपम् ।  
अभ्यगच्छन्महातेजाः पौरवं पुरुषर्षभ ॥ १४ ॥  
विजित्य चाहवे शूरान्पार्वतीयान्महारथान् ।  
जिगाय सेनया राजन्पुरं पौरवरक्षितम् ॥ १५ ॥

light of the above we see the correctness of the surmise made in the *Cambridge History of India* that Porus was not a proper name but the Greek form of Paurava, which was a title denoting the chief of the Puru tribe.<sup>10</sup> That Porus was not a personal name but a title is also borne out by the fact that Porus of the battle of the Jhelum fame had a nephew, who was also called Porus by the Greek historians.

It is also interesting to note that according to the Purāṇas, Nandana was one of the ancient and original seats of the Pauravas, whose progenitors Purūravas Aila and Urvaśī had lived there.<sup>11</sup> Now, as pointed out by Sir Aurel Stein, Nandana is even today the name of the eastern part of the Salt Range bordering on the Jhelum.<sup>12</sup> According to him it was somewhere here that Porus' advance guard met Alexander, and it was near this part of the Jhelum that Alexander effected the crossing of the river before the battle with Porus. Persistence of the old name Nandana indicates that Paurava or its Greek equivalent Porus was the title of the dynasty which ruled in those early centuries in this part of the country.

It should be carefully noted that in the passage from the *Mahābhārata* quoted in the foot-note above, the people ruled over by the Paurava king have been called Parvatīya Mahāratha. This suggests that some region known

पौरवं युधि निजिल्य दस्युर्न्यर्वतवासिनः ।

गणानुत्सवसंकेतानजयत्सप्त पाण्डवः ॥१६॥

ततः काश्मीरकान्वीरान् क्षत्रियान् क्षत्रियर्षभः ।

व्यजयन्तोहितं चैव मण्डलैर्दशभिः सह ॥१७॥

ततस्त्रिगर्ताः क्रौन्तेयं दार्वाः क्रोकनदास्तथा ।

क्षत्रिया बहवो राजन्नुपावर्तन्त सर्वशः ॥१८॥

अभिसारी ततो रभ्यां विजिग्ये कुरुनन्दनः । समापर्व Ch. 27.

10 *Cambridge History of India*, vol. I, p. 349 foot-note.

11 वने चैत्रये रम्ये तथा मन्दाकिनीतटे । अलकायां विशालायां मन्दने च वनोत्तमे ॥

गन्धमादनपादेषु मेरुशृङ्गे नगोत्तमे । उत्तरांश्च कुरुप्राप्य कलापग्राममेव च ॥

एतेषु वनमुख्येषु सुरैराचरितेषु च । उर्वरदा सहितो राजा रेमे परमया मुदा ॥

वायुपुराण, अः ६०।

12 "The name Nandana still attaches at the present time to a remarkable hill stronghold which completely closes a route leading down steeply from a plateau to the eastern branch of the Salt Range to the village of Bāghanwāla and the open ravine plain of the Jhelum beyond it."

Sir Aurel Stein, *Archæological Reconnaissance in North-Western India*, p. 25.



as Paravata was included in the domains of the Pauravas. Parvata is given by Pāṇinī (iv. 2, 143) as the name of a country in the group Takṣaśilādi (iv. 3, 93). We know that Takṣaśilā was in the immediate neighbourhood of the kingdom of Porus. Even in Hiuen Tsang's time part of the region which was once ruled by Porus was called Parvata. The pilgrim went from Sindh to Multan, and thence to the country called Parvata.<sup>13</sup> These facts suggest that Parvataka and Parvateśvara were perhaps, other designations of Porus or Paurava, indicating that the country known as Parvata was also ruled over by him.

*The distance between Pāṭaliputra and the Capital both of Parvataka and Porus is the same*

According to the drama *Mudrā-rākṣasa* the distance between Pāṭaliputra and the capital of Malayaketu was more than 100 yojanas.<sup>14</sup> Yojana is an uncertain measure. But as Fleet suggests, "In ancient India there were two yojanas of specific lengths, both based on 1 hasta = 96 aṅgula. A short yojana of 16,000 hasta = 8,000 yards = 4.54 miles. A long yojana of 32,000 hasta = 16,000 yards or 9.09 miles. The long yojana was the general Indian yojana, and was used by astronomers."<sup>15</sup> Thus taking a yojana as roughly equal to 9 miles, the distance between the capital of Malayaketu and Pāṭaliputra is over 900 miles. Now the distance between Pāṭaliputra and the Jhelum, which was on the western boundary of Porus' territory, is about the same. It is difficult to say what was exactly the capital of Porus but it is likely that the distance between Pāṭaliputra and the capital of Porus, which may not have been far from the Jhelum was also about 900 miles.

*Co-operation of Porus with Candragupta in the overthrow of the Nanda king of Magadha*

Both the Greek and the Indian traditions indicate that Candragupta's career of conquest began with the northwest of India and the Punjab.

13 Beal, *Buddhist Records of the Western World*, vol. II, p. 275.

Parvata may be identical with the Pabi range of hills which as Cunningham remarks, lay "on the east bank of the Jhelum, stretching from the neighbourhood of Blimbar to Rasul, a length of 30 miles."—*Ancient Geography of India*, p. 190.

14 योजनशतं समधिकं को नाम गतागतमिह करोति ।

अस्थानगमनगुर्वी प्रभोरज्ञा यदि न भवति ॥ Act IV verse 1.

15 *JRAS.*, 1912, p. 236.

Plutarch and Justin mention his having met Alexander, when the latter was campaigning in that region. Justin also tells that soon after Alexander's retirement, Candragupta destroyed all the vestiges of the Greek occupation of that part of the country. The drama *Mudrārākṣasa* also shows beyond doubt that Candragupta overthrew Nandas of Magadha at the head of the people of the north-west, like Sakas, Yavanas, Kambojas, Pārasikas, and Vāhlikas.<sup>16</sup>

Before the rise of Candragupta the two most powerful monarchs in northern India were Porus to the west and Nanda to the east. Porus was a very ambitious ruler. He had started on a career of conquest even prior to the appearance of Alexander in India. Alexander's invasion left Porus' prestige, power and domains much more extended. It seems more than probable that after the departure of Alexander from the country, like Candragupta, Porus was also encouraged to extend his domains further, and towards the east his objective also may have been the overthrow of the unpopular Nanda. In any case obviously starting from the north-west the conquest of Magadha by Candragupta could not have been effected without the co-operation of Porus and his kingdom. From *Mudrārākṣasa* we know that Parvataka was the chief ally of Candragupta in his conquest of Magadha. In view of our conclusion that the territories of Porus and Parvataka were the same, we are compelled to think that Porus took part in the invasion of Magadha and is the Parvataka of the drama.

*Both Porus and Parvataka were murdered soon after  
Alexander's retirement from India*

We gather from the accounts of the Greek historians that Porus was killed not long after Alexander's retirement from India. Similarly Parvataka of the drama was murdered at the time of the overthrow of Nandas by Candragupta, which also happened not long after Alexander's retirement from India. According to the drama Parvataka was murdered in order to secure the stability of Candragupta's throne. The same can be said of the powerful and ambitious Porus; so long as he lived, the position of Candragupta's throne was not secure.

<sup>16</sup> अस्ति तावच्छक्यवनकिरातकम्बोजपारसीकाह्वीकप्रभृतिभिश्चाणक्यमतिपरिगृहीतैश्चंद्रगुप्त-  
पर्वतेश्वरबलैरुद्धिभिर्वि प्रलयकालचलितसलिलगम्भीरैः समन्तादुपरुद्धं कुसुमपुरम् ॥ Act II.

We have discussed the identity of all these people in our paper, 'Central Asiatic Provinces of the Mauryan Empire.' *IHQ.*, vol. XIII, No. 3.

gupta as the sole and supreme monarch of India was greatly insecure. He too was, perhaps, murdered for political reasons.

*Both Porus and Parvataka are regarded greater than Candragupta*

We have surmised above that Alexander's campaign in India left Porus as the most powerful monarch in northern India, and that with his co-operation Candragupta conquered Magadha, and also that at the time of this conquest Porus was murdered. It is not difficult to see that during his life-time Porus as a king was greater than Candragupta. This fact was clearly mentioned by Megasthenes, who tells us that "he resided at the court of Candragupta the greatest king in India, and also at the court of Porus, who was still greater than he." It was only after the death of Porus that Candragupta became the undisputed master of northern India, and rose to greater prominence than Porus. The very fact that Parvataka was more powerful than even Candragupta is recorded in *Mudrārākṣasa*.

यत्सर्वस्मिन्काले सर्वार्थसिद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया गुगुहोत-  
नामा देवः पर्वतेश्वरः etc. Act V.

If we carefully scan the history of the country during this period, we find that the remark concerning a king contemporary of Candragupta that he was even more powerful than Candragupta can hardly apply to any other monarch than the great Porus.

Thus, when we put together the various facts, that Parvataka was the chief ally of Candragupta in the conquest of Magadha, which could not have been effected without the co-operation of Porus and his kingdom, that the territory of Parvataka seems to be identically the same as that of Porus, and the distance of these two kingdoms from Magadha also appears to be the same, that Porus is a patronymic equivalent to Sanskrit Puru or Paurava, and that the latter is also called as the ruler of Parvatiya-Mahāratha, being, perhaps, the ruler of a region, which was called as Parvata, that both Porus and Parvataka appear to have been murdered at the same time, and the cause of the murder of both these appears to be the security of Candragupta's position, and that both have been called as greater and more powerful than the great Candragupta himself, we are left with a conviction that Parvataka or Parvateśvara of the drama *Mudrārākṣasa* is Porus of the Greek historians.

## The Position of Wives other than the first in the Vedic Ritual\*

Though the wives other than the first have no right to participate in those rites which are meant for Supreme Bliss, they are, however, allowed to participate in those acts which are considered as Saṃskāras, and those which are meant only for earthly bliss (ārād upakāraka). The Patnī (chief wife) observes those rites as well as those which only she and none of the other wives, can perform. In the rites dealt with here the first wife has, unless otherwise mentioned, the first claim and precedence over other wives.

In the New and Full Moon sacrifices<sup>1</sup> all the wives of the sacrificer are either girded by the Agnīdhra priest, or they gird themselves.<sup>2</sup> They sit either to the north of the Gārhapatyā<sup>3</sup> or to the south-west<sup>4</sup> with bent or raised knees. With the prescribed formula<sup>5</sup> a triple cord of Muñja known as yoktrāpāśa is put round their waist, either outside or inside the garment.<sup>6</sup> The *Śat. Brā.*<sup>7</sup> warns that a knot must not be made, while the *Tait. Brā.*<sup>8</sup>

\* For the Position of the Chief Wife, see my article in *IIIQ.*, March, 1940.

1 As a rule, the wives take a bath and adorn themselves for their participation in sacrifices. According to Bhāradvāja, as quoted by the *Commentary* on Apastamba (II, 6, 12, p. 32) they should anoint themselves with cow-dung. Baudhayana also recommends both adornment and anointment, and paṭhinasi adds the smelling of scented flowers. *Comm. on Āp. ŚS.*, 1.6.12, p. 23, vol. I.

2 *Sat. ŚS.*, vol. I, p. 159, l. 14 f.

3 *Sat. ŚS.*, vol. I, p. 161, l. 5 f; *Āp. ŚS.*, vol. I, p. 96.

4 The *Sat. Brā.* strictly forbids the wives to sit to the west of the sacrifice, with their faces towards the east, for in that case Aditi, who always sits like that, might be displeased with them. By sitting somewhat to the south (cf. I, 3.1.17) of the Gārhapatyā fire they propitiate Aditi.

5 *Vāj Sam.*, I, 30; *Tait. Sam.*, III, 5, 6a (cf. *Āp. ŚS.*, X, 9, 16 and *Baudh. ŚS.*, VI, 5).

6 *Āp. ŚS.*, अम्यन्तरं वा, vol. I, p. 96, l. 6; *Sat. ŚS.*, vol. I, p. 160, ll. 3 f.

For the symbolic meaning of the act, see *Tait. Brā.*, III, 3, 2-3; they should be girded on the garment so that Varuṇa's noose could not injure them.

7 I, 3.1.16. For a knot is Varuṇa's attribute and Varuṇa might cause some injury to the wife.

8 III, 3, 3, 4. Thus symbolically all the blessings are secured for her. Āpastamba and others belonging to the YV. prescribe the knot to be made on the north side of the navel; *Āp. ŚS.*, vol. I, p. 96, ll. 13 f.; *Sat. ŚS.*, vol. I, p. 160, ll. 9 f.; etc

insists upon making it. According to Kātyāyana and the Scholiast Karka<sup>9</sup> the Agnīdhra priest is to wind the cord round their waist from left to right and having fixed the southern end by twice twisting round the northern one, he draws the southern end to the encircling cord upwards so that it may hang down.

Then the wives worship Agni Gṛhapati and Devānām patnīḥ with the formula. "Agne gṛhapate upa mā hvayasva iti" and "Devānām patnīr upa mā hvayadhvam iti" respectively.<sup>10</sup> Now, the Agnīdhra takes the pot containing the clarified butter from the fire, puts on the ground before the sacrificer's wives, and bids them look at it.<sup>11</sup> They do so first silently and then again with the mantra<sup>12</sup> "Pervader of Viṣṇu art thou, etc." according to *W.Yv.* ritual and with "Thou art the milk of great one", etc., according to *B.Yv.* ritual. Then they again sit to the north<sup>14</sup> or south-east<sup>14</sup> along with the utterance of the mantra "Indrāṇī iva avidhāvā bhūyāsam" etc. Having taken seats, they mutter "Suprajas tvā vayan", etc., "Mama putrāḥ śatruhanah," etc. They sit there till the unloosening of the girdle.

At the end of the sacrifice the grass cords of the wives are to be united. As a preliminary to this rite the Hotṛ gives to the wives Kuśa grass along with the mantra "Vedo'si: Thou art Veda", etc.<sup>15</sup> If they are desirous of children, they touch their navels with the tips of the Kuśa grass.<sup>16</sup> The wives place the Kuśa grass on their laps with the mantra "Ghṛtavantaṃ

9 II, 7, 1; Weber's ed. p. 221, ll. 1 f.

10 *Āp. ŚS.*, 2, 5, 6-7; *Sat. ŚS.*, *op. cit.*, ll. 14 f. इदमारादुपकारकं कर्मापि प्रतिपत्न्यावर्तते, Mahādeva on *Satyāśādhā*, 1, 20-21; cf. Rudradatta on *Āp.* 2, 5, 10, संनहनादिः प्रतिपत्न्यावर्तते । संप्रैषान्तो विधिः पत्नी-संस्कारत्वात् प्रतिपत्न्यावर्तते .

11 *Band. ŚS.*, pp. 18, l. 4.

12 *Vāj. Samb.*, I, 30; cf. *Tait. Samb.* I, 1.10. k "Thou art the milk of great one's", etc.; *Āp. ŚS.*, 2.6.2, vol. 2, p. 98; *Band. ŚS.*, vol. I, p. 18, l. 4 f. For the rite to be observed by all the wives, cf. Rudradatta on *Āp.*, पत्न्येनेकवे चावृत्तिः बीधायनेनोक्ता, etc.

13 *Sat. ŚS.*, p. 14, 1-5.

14 *Āp. ŚS.*, 2.5.8.

15 According to the *Āśv.* school, the mantra is to be uttered by the wife after the Kuśa has been given to her; p. 32, l. 25. For an alternative mantra, see *Sat. ŚS.* vol. I, p. 227, ll. 26-27. See particularly in this connection the *Varjyamū* on *Satyāśādhā*, vol. I, p. 228, ll. 16 f. तेन प्रतिपत्नि वेदादानादीति गम्यते, etc."

16 According to *Āśv.*, *ŚS.*, Ānandāśrama ed., p. 33, il. 3-5; Bib. Ind. ed., p. 55, l. 11, 2.

kulāyīnam," etc.<sup>17</sup> Then they themselves or the Hotṛ throw them away. According to some schools mentioned in *Sat.ŚS.*, it is done thrice.

Then the wives themselves unite the grass-cords, optionally using the Yajus text,<sup>18</sup> or the *RV* text<sup>19</sup> as the case may be.

The united cords<sup>20</sup> are placed on the hands of the wives and some Kuśa grasses are placed on them. A pitcher full of water is placed in front of the wives. Now water is poured on the grasses and the cord after which they place the grasses within the thighs.<sup>21</sup> They wash their mouths with the water from the pitcher<sup>22</sup> and pray for cattle, children, etc.<sup>23</sup> Then they worship Agni Gārhapatya which is the final rite.<sup>24</sup>

In the Varuṇapraghāsas the wives should be girded with grass-cords.<sup>25</sup> The *Vaitāna Sūtra*<sup>26</sup> says the wife should have a wash after the interrogation by Pratiprasthātṛ as to how many lovers she has. Though the Sūtras do not refer to any wash, the purificatory nature of the rite is in itself manifest and therefore, all the wives should observe this. Moreover, the rite seems to have been originally intended for keeping a check over the wife

17 *Tait. Samh.*, I. 6.4.4; 7.4.6; *Mait. Samh.*, 1.5.3; *Kāth. Samh.*, 5.4 *Āp. ŚS.*, I. 11.1; *Sān. ŚS.*, I. 15.13. p. 226, ll. 10 f.; also *Āpastamba* III, 10, 3 (see Rudradatta: पत्नी-संस्कारश्चायं विन्दते प्रजामिति लिङ्गात् । तेन प्रतिपत्तिं प्राप्स्यति ॥ )

18 *Vāj. Samh.*, II, 21a; *Tait. Samh.*, III, 5.6 (to be used before 1.4.45 according to *Āp. ŚS.*, VIII, 8-14; cf. XIII, 20.13). The use of the Ātmanepadi verb *viśyate* shows that wives themselves are to do so; see, however, Nārāyaṇa on *Āśvalāyana* (I. 11; 5, p. 33, l. 8;) who assigns this ceremony to the Hotṛ. For the use of the Parasmaipada or the Ātmanepada in this case, *Sat. ŚS.*, p. 228, l. 22 ff.

19 प्र त्वा मुञ्चामि वरुणस्य पाशात्, etc. *Sān. ŚS.*, vol. I, p. 10, l. 21-22 (I, 15.9); *Āśv. ŚS.*, I. 11. 3, p. 33, l. 6, of Ānandāśrama ed.

20 *Sat. ŚS.*, p. 229, l. 4 f.; *Baudh. ŚS.*, p. 31, l. 9 ff.; *Sān. ŚS.*, vol. I, p. 10, l. 22; *Āśv. ŚS.*, p. 33, l. 10 f., etc. According to *Āśv.*, the cord is to be folded twice.

21 *Sān. ŚS.*, p. 11, l. 1 f.; also see immediately after the above references. See Varadattasūta Ānartiyā on *Sān. ŚS.*, I, 15, 14; vol. II, p. 11 "Anekā api kuryuḥ."

22 E.g., *Sat. ŚS.*, p. 229, l. 21. मुख-मार्जनं पत्नी-संस्कारत्वात् प्रतिपत्न्यावर्तते॥ These rites are also accompanied with Mantras. Cf. Nārāyaṇa on *Āśv. p.* 34, l. 6 f. अतः पत्नी-द्वित्व-बहुत्वे सर्वासां वचनं कर्तव्यम् ; also प्रतिपत्तिं योक्त्र-विमोचनमावर्तते, etc.

23 Cf. *Sat. ŚS.*, p. 229, ll. 26-28; *Āp. ŚS.*, Comm. on III, 10, 8.

24 *Baudh. ŚS.*, p. 32 अथ एनं ग्रहपतये, etc., *Sat. ŚS.*, p. 229, l. 29 f.; etc.

25 *Baudh. ŚS.*, vol. I, p. 135, l. 2; cf. *Āp. ŚS.*, VIII, 8, 14, *Kāt. ŚS.*, Chow. Ed., p. 334, l. 11.

26 VIII, 20, p. 12.

and for keeping the blood pure; so all the wives should be subject to the interrogation. They are to confess any illicit connections they have had, otherwise their kith and kin, near and dear ones, would die.<sup>27</sup> By declaring the names of their paramours or at least by giving out the number of the paramours by means of raising up as many stalks of grass,<sup>28</sup> they become themselves pure and cause their paramours to be seized by Varuṇa with his noose. If they have none, they straightly say so and the whole thing is then so clear.

After the husband and the chief wife have offered oblations with the Karambha-pātra, all the wives unite their grass-cords.<sup>29</sup> They all go now for the Avabhṛtha (final bath). They have baths, but do not put their heads under water; they simply pour water on their heads.<sup>30</sup> According to Kātyāyana and the scholiast Karka<sup>31</sup> the spouses should repair to some quiet part of flowing water and take a bath in the above manner. The chief wife and the sacrificer should wash the backs of each other and most probably, the other co-wives might help one another in washing their backs.

In the Sākamedha i.e. the third parvan of the Cāturmāsya sacrifices, when all the preliminary things necessary for the sacrifice have been done, the wives are brought forward and made to sit near the sacrificer.<sup>32</sup> According to certain schools, here, unlike in other sacrifices, there is no girding of wives (Patnīsannahana) or any other accessory rite. According to Satyāśādhā, the wife should look at the clarified ghee from her shed;<sup>33</sup> all

27 *Tait. Brā.*, I, 6, 5, 2 f.; *Sat. Brā.*, II, 5, 2; *Baudh. ŚS.*, V, 5-9, vol. I, p. 136, l. 5 f. *Āp. ŚS.*, VIII, 6, 22. यज्जारं सन्तं न प्रब्रूयात् प्रियं ज्ञातिं हन्ध्यात् । असौ मे जार इति निर्दिशेत् । निर्दिश्यैवैनं वरुण-पाशेन ग्राहयतीति विज्ञायते, vol. II, p. 33. *Mān. ŚS.*, I, 7, 4; II, p. 55; l. 16—p. 56, l. 1; *Kāt. ŚS.*, Chow. Ed., vol. I, p. 336, l. 8 f; *Sat. ŚS.*, p. 465, l. 3-12.

28 *Kāt. ŚS.*, V, 5, 8-9; also, Chow. Ed., vol. I, p. 336, ll. 14-15.

29 *Āp. ŚS.*, VIII, 8, 14. इमं विष्णामीति, etc.

30 *Āp. ŚS.*, VIII, 8, 15; Rudradatta, सलिलोत्क्षेपणेन, सशिरस्कौ; *Baudh. ŚS.*, अनुप-मज्जन्तौ ।

31 ज्ञात इत्यर्थः *V.*, 5, 30-33.

32 *Mān. ŚS.*, I, 7, 5; II, p. 57.

33 *Sat. ŚS.*, vol. II, p. 479, l. 24; Rudradatta on *Āp. ŚS.*, VIII, 14, 21; vol. II, p. 65. But see *Baud. ŚS.*, p. 141 f. तूष्णीं' पृषदाज्य-प्रहर्णी सन्नष्ट आज्येन च दध्ना च उदेहि इति ।

the wives should do so as this is a part of the *strīsaṃskāra*. After the eating of the *Idā*, they should all anoint their eyes.<sup>31</sup> During the *Tryambaka* oblation, after the maiden has walked round the fire, the sacrificer pours into the hands of the wife the *Māsara* or rice-gruel she in her turn pours this into the hands of the maiden along with the prayer that she (maiden) would achieve her object (*Pati* or *Bhaga*).<sup>32</sup> The object of this rite is only to obtain happiness in this world alone, and not in the other which is clear from the fact that only a single Vedic school (*Baudhāyana*) follows it. It is only reasonable that the rice-gruel should be handed over to the maiden, longing for husband or beauty, by her own mother and not by the chief wife. This offering of the rice-gruel means most probably a joint conferring of blessings upon the daughter by the parents and no doubt, her mother should offer her the material carrying her own blessings.

In the *Paśuyāga*, too, the wives are to be girded, says *Baudhāyana*.<sup>36</sup> After the animal is killed, they are raised up by *Neṣṭr*<sup>37</sup> or *Pratiprasthātṛ*<sup>38</sup> from their seats to the altar. They all look at and worship the Sun<sup>39</sup> with the prescribed mantra. Then they are led one by one to the east along with the prayer for offspring and increase of wealth.<sup>40</sup> All of them touch the water of the *Cātvalā* with the object of purifying themselves.<sup>41</sup>

In the *Agniṣṭoma* the wives have their nails pared by a barber in such a way that they do not extend beyond the upper end of the finger tips; the paring should begin from the little finger of the left hand. They brush their teeth with bits of the *udumbara* twig, taking care that they may not bleed. They bathe in stagnant waters full of *Saṅkha* and *Avaka* plants on

34 *Sat. ŚS.*, vol. II, p. 473, l. 11.

35 *Baudb. ŚS.*, p. 152, l. 12--p. 153, l. 1.

36 Vol. I, p. 112.

37 According to the *W.YV. Ritual*.

38 According to the *YV. Ritual*; *Āp. ŚS.*, VIII, 18, 1; *Mān. ŚS.*, I, 8, 4, 2.

39 नमस्त आतानेति पत्न्यादित्यमुपतिष्ठते, *Baudb. ŚS.*, vol. I, p. 118, l. 6; *Mān. ŚS.*, I, 8, 4, 1; Rudradatta on *Āp. ŚS.*, VII, 18, 2 अनेकाश्चेत् सर्वा युगपदुपतिष्ठन्ते, Mahādeva on *Sat. ŚS.*, p. 424, l. 1 f., प्रतिपन्नि संस्कारत्वादावर्तते, etc.

40 अनर्वा प्रेहि, etc., *Baudb. ŚS.*, 118, l. 9, through the passage between *Cātvalā* and *Utkara*; Mahādeva on *Sat. ŚS.*, vol. II, p. 424; Rudradatta on *Āp. ŚS.*, VII, 18, 3, vol. I, p. 436. बह्वीस्तु एकैकां नयति प्रेहीत्येकवचनात् ॥

41 आपो देवीः शुदायुवः Rudradatta on *Āp. ŚS.*, VII, 18, 4, स्पृशन्त्यपः सर्वाः पत्न्यः, similarly, Mahādeva on *Sat. ŚS.*, vol. II, 424, l. 10 f.



mossy bathing ghats. According to the Vājasaneyā school they put a piece of gold in a pit and bathe therein. During their bath they invoke the waters for purifying them; while coming out, they mutter to themselves about the purity caused by the waters. Then they sip water. Unlike the priest, they are forbidden to have a hair-cut.<sup>42</sup>

During the consecration for a religious ceremony (Dikṣā) they all wear on their heads nets made of thin silken thread or of wool collected from living rams or, at least, a net made of Kuśa grass;<sup>43</sup> these should hang on both sides of their head.<sup>44</sup> They are consecrated on their own seats with upper silken garments that are slightly washed, new, white, with skirts and used by nobody else. The Pratiprasthātṛ anoints and decorates them without mantras.<sup>45</sup> The sacrificer is made to wear a girdle; they tie plough-nooses.<sup>46</sup>

During the girding they observe the same rites as in the New and Full Moon sacrifices (Darśapūrṇamāsa).<sup>47</sup> Herein Āpastamba prescribes that the mantra "Āśīsānā saumanasam, etc.: Beseeching favour," etc.,<sup>48</sup> should be dropped and "Saṃ tvā nahyāmi, etc.: I bind thee, etc.,"<sup>49</sup> should be used while Bṛudhāyana recommends the use of both of them. The nets are now closely fitted in so that there may not be any chance of their loosening or falling down.<sup>50</sup> The Pratiprasthātṛ fastens pegs in the skirts of their clothes in order that they may scratch their skin; if required, with them.<sup>51</sup> They should not take meat and honey, nor do any impure act.<sup>52</sup>

42 *Āp. ŚS.*, X, 5, 6-X, 6, 3, vol. II, p. 221, l. 1--p. 223, l. 10 ( एवं पत्नी केश-वर्जम् ) *Sat. ŚS.*, vol. III, p. 564, l. 28 ff.

43 *Āp. ŚS.*, X, 9, 5, vol. II, p. 232, l. 4 f.; *Sat. ŚS.*, vol. III, p. 592, l. 7 ff.

44 Mahādeva on *Sat. ŚS.*, op. cit., l. 27. 45 *Kāt. ŚS.*, vol. I, p. 433, Sūtra

46 *Āp. ŚS.*, X, 9, 11; vol. II, p. 233, l. 1 ff. अन्नं दर्श-पूर्णमासवत् पत्नीं संनद्याति सं त्वा नद्यामीति विकारः । *Sat. ŚS.*, vol. III, p. 592, l. 22 f.

47 *Āp. ŚS.*, X, 9, 16, vol. II, p. 233, l. 15 f.; *Sat. ŚS.*, vol. III, p. 594, l. 14 f.; *Baudh. ŚS.*, vol. I, p. 160, ll. 18-19; *Kāt. ŚS.*, Chow. Ed., vol. I, p. 437, Sūtras 99-100.

48 *Tait. Samb.*, I. 1.10 (c-h).

49 *Tait. Samb.*, III. 5. 6. 1 (c)

50 Gopinātha on *Sat. ŚS.*, vol. III, p. 595, l. 9 f.

51 *Baudh. ŚS.*, vol. I, p. 161, l. 8-9.

52 Rudradatta on *Āp. ŚS.*, X, 15, 13-14 vol. II, p. 248, ll. 17 ff. यावदुक्तं पत्न्या दीक्षित-व्यञ्जनानि (Sūtra 13); समानं ब्रह्मचर्यम् (Sūtra 14).

In the afternoon of the day of their consecration they all keep silent, breaking their vow when the stars appear.<sup>53</sup> They approach the Gārhapatya fire from behind the altar silently.<sup>54</sup> The milk for breaking their fast is boiled on the Southern fire while that of the sacrificer on the Gārhapatya; they drink it in their own seats in the mid-day as well as midnight.<sup>55</sup>

In the morning on the second Upasad (sacrificial festival preceding the Sutyā or pressing of the Soma; it is a part of the Jyotiṣtoma and lasts several days) day when the sacrificer gives dust of the cow's foot-print to the chief wife, all the wives look at it and pray that they may not be deprived of wealth.<sup>56</sup> Then either the Neṣṭṛ<sup>57</sup> or the sacrificer himself<sup>58</sup> makes the Somakrayaṇī cow look at them, whereupon they pray for having children.<sup>59</sup> They in their turn look at the sacrificer and pray for having heroes.<sup>60</sup>

During the offering of the buck-goat to Agni and Soma on the last day of the Upasad session, the Neṣṭṛ leads them all towards the front of the sheds; near the sheds they utter a prayer for safe entrance into them with their desires fulfilled.<sup>61</sup> They all sit near about there and pray to Agni to draw his attention to them.<sup>62</sup> Now, the sons and grand-sons together with their wives, unmarried daughters,<sup>63</sup> nephews and other relatives are invited to participate in the Family Union. The sacrificer touches Adhvaryu from

53 *Āp. SS.*, X, 16, 1 f.; vol. II, p. 252 f.; *Kāt. SS.*, Chow. Ed., p. 439, Sūtra 107.

54 *Baudh. SS.*, vol. I, p. 163, l. 15-16.

55 *Āp. SS.*, X, 17, 3 ff., vol. II, p. 253, l. 5 ff. (particularly Sūtras 6 and 13); *Baudh. SS.*, vol. I, p. 164, l. 4-6.

56 Gopinātha on *Sat. SS.*, vol. III, p. 629, l. 14-15. सर्वाभिरिच्छां कार्यं संस्कार-कर्मत्वात्, cf. *Āp. SS.*, X, 23, 5.

57 According to the W.YV Ritual. 58 According to the B.YV. Ritual.

59 *Vāj. Samh.*, IV, 23; *Sat. Brā.*, 3, 3, 1, 12; *Kāt. S.*, VII, 6, 26. *Tait. Samh.*, I, 2, 5, 2; *Kāth. Samh.*, II, 5; *Āp. SS.*, X, 23, 6; Rudradatta, vol. II, p. 272, ll 3 अन्नानेका-सामपि तन्त्रेण संख्यापनं विभुत्वात् । Similarly, Gopinātha on *Sat. SS.*, vol. III, p. 629, ll. 19-21; *Baudh. SS.*, vol. I, p. 170, l. 6-7.

60 *Tait. Samh.*, I, 2, 5, 2; *Baudh. SS. op. cit.*, l. 7; Rudradatta on *Āp. SS.*, X, 23, 7, सर्वाः पत्न्यः, etc.

61 *Tait. Samh.*, III, 5, 6, 13; *Āp. SS.*, XI, 16, 10; *Mān. SS.*, II, 2, 4, 9 अनुगामिन् instead of अनुकामिन् ; etc.

62 *Sat. SS.*, vol. III, p. 736, l. 10 ff.

63 But not the married daughters, as their Gotra has been changed (along with the Caturthikarma); Gopinātha on *Sat. SS.*, vol. III, p. 739; l. 6.

behind, all the wives<sup>64</sup> similarly touch the sacrificer; the sons touch their mothers and the grand-sons touch their fathers; other relatives touch the grand-sons and so on.

✓ In the night preceding the Sutyā or pressing day, all of them together with the sacrificer sit behind the altar or the Gārhapatya; the Adhvaryu places the Vasatīvarī water in front of them; after they have touched it, they are again circumambulated by the Adhvaryu.<sup>65</sup> This whole night they are all kept awake in the Prāgvaṃśasālā\* by the priests who tell them, holy interesting tales.<sup>66</sup>

In course of the Prātaranuvāka (morning prayer) all of them should accompany the Maitrāvaruṇa, Neṣṭṛ. Agnīdhara and the bearers of the Ekadhana cups when they walk northwards out of the sacrificial ground.<sup>67</sup> As the object is to delude the Gandharvas with a woman so that the water, sap of the sacrifice, may be carried to a safe place, all the wives should join in this rite.

In the early morning on the Sutyā (the extraction and solemn preparation of Soma) day all of them, each carrying one or two vessels, pass through the Tīrtha i.e. the path to the altar between the Cātvalā and the Utkara, carry water for washing their feet (pannejanī) and return by the same way as they go.<sup>68</sup> According to Āpastamba they should have their faces co-

64 Gopinātha on *Sat. ŚS.*, vol. III, p. 739, l. 1. सर्वा अपि पत्न्यो यजमानमेवान्वार-  
भन्ते सवर्णा असवर्णाश्च । They participate in this rite as amātyas (for the meaning  
of the word, cf. l. 5-7), not as Patni which they are not: पत्युर्नो यज्ञ-संयोग इति  
पाणिनि-प्रोक्तस्याभावेन, (l. 2-4), etc.

65 *Sat. Brā.*, III, 9, 2, 14 f.; *Āp. ŚS.*, XI, 21, i, vol. II, p. 346, l. i f.; *Kāt. ŚS.*,  
Chow. Ed., p. 508, Sūtra 256-260; Gopinātha on *Sat. ŚS.*, vol. III, p. 758, l. 25, पत्न्य-  
नेकत्वे सर्वाः, etc.

\* A room with some columns or beams towards the east where the family  
and friends of the sacrificer assemble.

66 *Āp. ŚS.*, XI, 21, 12, vol. II, p. 348; *Sat. ŚS.*, vol. III, p. 762, l. 1.

67 *Sat. Brā.*, III, 9, 3, 16 f. The Ekadhanas are water-vessels by means of  
which water is taken up during sacrificial observations.

68 *Tait. Samh.*, 3, 5, 6, 2; *Kāt. ŚS.*, Chow. ed., p. 517, sūtra 44 "two vessels"  
Gopinātha on *Sat. ŚS.*, vol. III, p. 793, l. 15 f.; सर्वाभिरपि पत्नीभिः स्व स्व-स्थाल्या  
ग्रहणं कर्तव्यम्, also l. 27 f.; similarly Rudradatta on *Āp. ŚS.* For passing through  
Tīrtha, Rudradatta on *Āp. ŚS.*, XII, 5, 4.

wards the west while filling the pitchers.<sup>69</sup> They enter the sheds by the east door, walk round the side-altars called *Dhiṣṇiya* and place the *pannejani* pitchers to the west of the side-altar or *Neṣṭṛ*.<sup>70</sup> Then they come back and enter into the shed called *Prāgvaṁśa*.<sup>71</sup>

In the afternoon they are all given milk for breaking their fast.<sup>72</sup>

During the evening pressing of the Soma juice all other wives touch the chief when the latter looks at the *Pūtabhrt* vessel containing the Soma juice after it has been strained.

After the *Pātnivata* cup has been offered, the *Neṣṭṛ* leads all the wives<sup>73</sup> through the sheds, which they enter by the west door. They all take their seats to the north of the Chanters.<sup>74</sup> Now, the *Neṣṭṛ* makes them exchange looks with the *Udgātṛ* along with a prayer to Agni for children.<sup>75</sup> Now, they should remove clothes from their right thighs; according to *Satyāśādhā*<sup>76</sup> the thigh joints also should be denuded; this view is not upheld by *Āpastamba*.<sup>77</sup> They should pour water along their thighs so that it may run down towards the interior of the thighs, but it must not touch their navels.<sup>78</sup> According to the *Kāthaka* School, as quoted by *Yājñikadeva*, commentator of the *Kāt. ŚS.*<sup>79</sup> they should bend their knees and wet the skirts of their garments with water from the vessels. *Kātyāyana* and his scholiast,

69 *ŚS.*, XII, 5, 12, vol. II, p. 366; पत्नी पन्नेजनीर्गृह्णाति प्रत्यङ्तिष्ठन्ता वसुभ्यो रुद्रेभ्य आदित्येभ्य इति; 192। पत्न्यनेकत्वे सर्वा गृह्णन्ति । यज्ञाय वः पन्नेजनोर्गृह्णामीति मन्त्रान्तः । तथैव पेटुर्बौधायन-भारद्वाजौ ।

70 *Sat. ŚS.*, vol. III, p. 794, l. 3 f.; *Āp. ŚS.*, XIII, 5, 13 f.; vol. II, p. 367; *Baudh. ŚS.*, VII, 15, vol. I, p. 225.

71 *Op. cit.*, l. 21-22.

72 *Sat. Brā.*, III, 6, 3, 4.

73 *Gopinātha* on *Sat. ŚS.*, vol. IV, p. 932, ll. 17-18, पत्नी-संस्कारत्वाद् प्रतिपत्तिः ; if any of them is in course of monthly period, every rite in connection with the *Pannejani* drops.

74 *Kāt. ŚS.*, X, 7, 3, *Webers Ed.*, p. 817; *Chow. Ed.*, p. 563, *Sūtra* 141.

75 *Sat. Brā.*, IV, 4, 2, 17-18, *Sat. ŚS.*, *op. cit.*, I, 1 f.; *Baudh. ŚS.*, VIII, 14, vol. I, p. 255; *Lāt. ŚS.*, II, 10, 15, p. 181, l. 12 f.; *Āp. ŚS.*, XIII, 5, 8; particularly commentaries on *Lātyāyana* and *Kātyāyana* (*op. cit.*). The Mantra: *Tait. Samb.*, III, 5, 6(k); *Vāj. Samb.*, VIII, 10, (*Sat. Brā.*, *op. cit.*, 18).

76 *Srauta-sūtra*, vol. IV, p. 932, l. 3 f.

77 *Rudradatta* on *Āp. ŚS.*, XIII, 15, 11 यथोरु-सन्धिर्नाविष्कृतः स्यात्तथोपोदरेद्वासः ; also *Gopinātha Bhaṭṭa* on *Sat ŚS.*, *op. cit.*

78 *Sat. ŚS.*, *op. cit.*, l. 9 ff.

79 X, 7, 4, p. 818, *Weber's ed.*

Lātyāyana<sup>80</sup> and the Kāthaka<sup>81</sup> say that they should exchange looks with the Udgātṛ three times at the sound *Him*. Three times they should uncover and pour Pannejani water on their right thighs so that after the third time there will be no water left. On the order of the Udgātṛ they should retire to their own place.<sup>82</sup>

According to the *Baudh.ŚS.* the pegs that were fastened to their skirts during the Dīkṣā should now be silently thrown to the Cātvāla when they all together with the sacrificer and the priests are about to go for the final bath called Avabhṛtha.<sup>83</sup>

During the Avabhṛtha they also participate with others in the concluding passage called Nidhana sung in chorus three times.<sup>84</sup> When the water comes to their sight, they pray to Varuṇa for overcoming the enmity and removing the sins they have committed.<sup>85</sup> After the bath they wear the Paryānahanas, outer clothes tied round the Soma bundle.<sup>86</sup> While coming back to the sheds by the same way they went, they together with the sacrificer or the priests with Hotṛ at their head are led by the priest called Unnetṛ.<sup>87</sup>

During the Udayanīyeṭṣi<sup>88</sup> the Patnīsannahana or the girding of wives and Yoktra-vimoka (the untying of the rope) take place in the same way as in other sacrifices.

In the Pravargya or Hot Milk Sacrifices, when the Mahāvīra pot is heated, they all cover their heads, according to the *Śatapatha*,<sup>89</sup> for fear of being deprived of eyesight, because the Mahāvīra is the symbol of Āditya,<sup>90</sup> and according to the *Mānavāśranta-sūtra*,<sup>91</sup> for having children. The Prāg-

80 P. 181, l. 14—p. 182, l. 8; so also Drāhyāyana as quoted therein. Yājñīkadeva on *Kāt. ŚS.*, op. cit., छन्दोग-सूत्रम्, p. 818, l. 2-3, Weber's ed.

81 Karka on *Kāt. ŚS.*, op. cit., एवमेव काठकेऽपि ।

82 *Kāt. ŚS.*, X. 7. 5.

83 VIII, 18, vol. I, p. 259, l. 9-10. 84 *Sat. ŚS.*, vol. IV, p. 941, l. 10 f.

85 Mahādeva on *Sat. ŚS.*, op. cit., l. 29; *Tait. Samh.*, *Maṭ. Samh.*, 1, 3, 39; etc.

86 *Mān. ŚS.*, 1, 4, 45, 1; also quoted in *Kāt. ŚS.*, X, 9, 6; *Sat. ŚS.*, vol. IV, p. 1092, l. 24.

87 *Sat. ŚS.*, vol. IV, p. 946, l. 26-27. 88 *Sat. ŚS.*, vol. IV, p. 448, l. 17-18.

89 XIV, 1, 3, 16; Weber's Ed., p. 1029; S.B.E., vol. XLIV, p. 463.

90 For the connection of the Pravargya sacrifice with the Sun-worship, cf. *Sat. Brā.*, XIV, 1, 2, 15; 3, 16; 3, 1, 35.

91 IV, 1, 33; p. 154.

vaṃśa is also screened<sup>92</sup> so that they cannot see from their seats the preparation of the Pravargya; according to Satyāśādhā,<sup>93</sup> the doors are shut; and according to Baudhāyana<sup>94</sup> hanging load-carriers (śikyā) are hung from above to serve as screens. According to Kātyāyana,<sup>95</sup> even though they may be very near, they should not look at the Pravargya; they should themselves cover their heads during the preparation. All the wives should observe this injunction, as otherwise it would be prejudicial to their own good; and as, according to the *Mānava-śrauta-sūtra*, this is really a *strī-saṃskāra*. After the Mahāvira has been revered, their heads are uncovered. They keep on looking at the Mahāvira pot and pray to Him for cattle and offspring and a safe happy life to themselves as well as to their husband.<sup>96</sup> According to the *Mānava-śrauta-sūtra*,<sup>97</sup> the sacrificer also looks at it along with them.

During the setting out of the Pravargya, all the priests and the sacrificer meet upon the altar in the shed and three offerings are made to the Āhavanīya. While coming out of the shed, the Adhvaryu remains<sup>98</sup> behind all of them. According to Āpastamba,<sup>99</sup> they are to go back to their shed while several sacrificial staff, viz., pegs, strings, etc., are carried away by attendants. They are to come back to the sheds when the Prastotṛ begins to sing the Sāman. He sings it three times, in the finale of which the wives<sup>100</sup> also join.

In the Pinḍa-pitr-yajña the husband gives all the wives portions from the middle cake for having children. They all pray to the ancestors for children adorned with lotus-garlands.<sup>101</sup>

92 *Baudh. ŚS.*, vol. I, p. 265, l. 20; *Sat. ŚS.*, (n. 5) and Rudradatta, *Āp. ŚS.*, XV, 5, 2, vol. II, p. 643, l. 4-5.

93 *ŚS.*, vol. IX, p. 359, l. 11 f.

94 Vol. I, p. 270, l. 18.

95 *ŚS.*, XXVI, 2, 3, Weber, p. 1098; Chow. ed., vol. II, p. 1027, *Sūtra* 30; XXVI, 3, 2, Weber, p. 1100; Chow. ed., p. 1030, *Sūtra* 49.

96 *Baudh. ŚS.*, vol. I, p. 276, l. 18-19; *Sat. ŚS.*, and Vānchīśvarasudhi, vol. IX, p. 872, l. 9 and 11; *Āp. ŚS.*, vol. II, p. 656, l. 14-16; *Kāt. ŚS.*, XXVI, 4, 12, p. 1102, Weber's Ed. etc.

97 IV, 2, 37; p. 153.

98 *Kāt. ŚS.*, Chow. Ed., vol. II, p. 1039, *Sūtra* 119.

99 *Āp. ŚS.*, XV, 13, 4.

100 *Sat. ŚS.*, vol. IX, p. 888; *Āp. ŚS.*, XV, 13, 10; vol. II, p. 671; *Lāt. ŚS.*, I, 6, 4-6, p. 54-55; so also Drāhyāyana as quoted in *Lātyāyana*; etc.

101 *Sat. ŚS.*, vol. I, p. 255; *Āp. ŚS.*, I, 10, 10-11, vol. I, p. 36-37, Rudradatta: अन्नं पत्नी-बहुत्वे विभज्य सर्वाभ्यः प्रयच्छति दानं मन्त्रध्याऽऽवर्तते; *Āśv. ŚS.*, (*Āś. S.*) 2, 7, 13, p. 73, l. 10-14.

Now, we deal with the wives in general in the Domestic Ritual. The first *śālīpāka* is really a part of the marriage ceremony and as such each wife is entitled to perform this rite. Each one should cook at other times, too, in so far as the cooking happens to be a part of any of the *strī-saṃskāras*. The wife takes her meal in the day time together with her husband and avoids meat, etc. During the night she sleeps on the floor and refrains from any impure act. Next day she cleanses thrice the sacrificial place with a duster and thrice all around the fire with water.<sup>102</sup> The husband, after having the paddy washed, spreads the hide of a black deer, places mill-stones thereon and pours some paddy into them. She husks the paddy thrice and gets the rice perfectly in order. She washes it thrice and cooks it. While cooking, she sprinkles clarified butter upon it by means of the purifying *Kuśa* grass.<sup>103</sup> The husband places this full cooking vessel on strewn grass. Then she sits to the left of her husband and to the west of the *Gārhapatya* fire, and offers to *Agni* and *Agni Sviṣṭakṛt*. After the offering the husband does all the cleansing work during this particular occasion, but during the *Puṃsavana*, etc., she is required to cleanse the sacrificial staff, etc.<sup>104</sup>

As *Garbhādhāna*<sup>105</sup> is a *strī-saṃskāra*, each wife observes this rite.

102 *Āśv. GK.*, 1, 2, 13-14, p. 265.

103 *Op. cit.*, 1, 2, 30 f., p. 266, for husking and cooking, cf. *Hir.GS.*, 1, 23, 2-4; for cooking, cf. *Vaik.GS.*, III, 5, p. 39, l. 13.

104 *Āśv. GS.*, *op. cit.*, v. 57 f., p. 268.

105 *RV.*, Schools: *Śāṇ. G. Saṃgraha*, i. 19. (*I.S.*, pp. 35, 130; p. 9, Benares ed.). *Śāṇ. G. Saṃgraha*, p. 19. *Āśv. G. Parīṣiṣṭa*, 125, p. 217. *Saunaka-kārikā*, p. 23; Kumārila's *Kārikā*, 1, 4; p. 269. *Prayogaratna* of Nārāyaṇa Bhaṭṭa, 37 f. *Āśvalāyana* does not deal with the sacrifice, but refers to some *upanīṣad*. *Saunaka* in his *Kārikā* (p. 30 of the MS.) refers to one *Yajñopaniṣad*. It seems from his statement that the ritual as is described in his *Kārikā* differs from that of the *Yajñopaniṣad*.

In the *Vaiḥbānasa-grhya-sūtra* III, 10, the *Garbhādhāna* is mentioned as distinguished from *Rtu-saṃgamana* (III. 9), and the *Puṃsavana*, according to this school, is to be held in the 4th month. But according to all other authorities who deal with the rite, it is the rite observed for having the wife's pregnancy. The *Mantras* uttered in this rite can not mean otherwise. The *Rtu-saṃgamana* does not find place in any other *Grhya-sūtra* except the *Vaiḥbānasa*. This rite has, however, been given importance in the *Prayogas*, *Paddhatis* and specially in the *Compendia*.

Authorities differ whether the *Garbhādhāna* should be observed on each case of the wife's pregnancy, or it should be observed once for all. Thus, Bhaṭṭa Nārāyaṇa says "This sacrament purifying the womb named *Garbhādhāna* is in way of purifying the object itself. So, as the object, the wife, is once purified, any

The wife, on the night chosen for the rite, takes a bath and adorns herself with ornaments, clean clothes and wreaths.<sup>106</sup> The husband pounds the root of the *Adhyāṇḍā*<sup>107</sup> or the *Phalinī*<sup>108</sup> plant or of the *Aśvagandhā*<sup>109</sup> or the *Dūrvā* grass,<sup>110</sup> and drenches some portions of a piece of cloth with the juice of it. When the wife comes, specially decorated for the ceremony, the husband presses out the juice into the right<sup>111</sup> or both<sup>112</sup> the nostrils of the wife with the appropriate verses of the *R̥gveda* (X. 85. 21-22).<sup>113</sup>

Nārāyaṇa Bhaṭṭa mentions that the husband should bathe the wife in the morning with the water from the pitchers adorned with five twigs with new leaves. After the bath the wife adorns herself with auspicious dress and ornaments. After the offerings of the *Prājāpatya* and the *Ājya* oblations,

pregnancy that occurs in it (her), is purified. So this rite should be observed once only. So also is the case with "Pūṃsavana and Simantonnayana." But Karko-pādhyāya holds the opposite view: "These three sacraments are to be repeated in every pregnancy, otherwise no *saṃskāra* of the following pregnancies is to be considered as observed." Again, *Vijñācīvara* says, "Garbhādhāna should be observed in case of the wife's pregnancy, but not Pūṃsavana and Simantonnayana." *Sūlapāṇi* says, "Simantonnayana is not to be repeated but Garbhādhāna and Pūṃsavana are to be observed again and again." *Tarkālaṅkāra* in the Commentary on *Gobhila* thinks that Garbhādhāna and Pūṃsavana need be repeated in each pregnancy, but not Simantakaraṇa.

The question remains to be solved, if the Garbhādhāna is to be repeated on each case of the wife's pregnancy, and if the Pūṃsavana rite should also be observed in that *Ṛtu* when the Garbhādhāna is also going to be performed. The *Ṛtusamgamana* really serves the same purpose as the Garbhādhāna does. Moreover, from the treatment by several authorities of the Garbhādhāna, it seems that according to them the Garbhādhāna is but a ceremonial observance of the *Ṛtu-samgamana* for the pregnancy of the wife, failing which first the *Nārāyaṇa Bali*, and still failing, the *Nāga Bali* are to be observed. So there does not seem to be any necessity of the separate observance of the rite *Ṛtu-samgamana* in that monthly period of the wife when the Garbhādhāna is held.

106 *A. G. Pariśiṣṭa*, *op. cit.*, Kumārila's *Kārikā*, *op. cit.*, *Prayogaratna* of Nārāyaṇa Bhaṭṭa, p. 38(2).

107 *S. G. Sūtra*, *op. cit.*, p. 9, l. 1.

108 *S. G. Saṃgraha*, *op. cit.*, l. 19.

109 *A. G. Pariśiṣṭa*, *Śaunaka*, Kumārila and *Prayoga-ratna*, *op. cit.*

110 *A. G. P.*, *op. cit.*

111 *S. G. S.*; *S. G. Saṃ.*; Kumārila and *Śaunaka*; *Prayogaratna* of Bhaṭṭa Nārāyaṇa, *op. cit.*

112 *A. G. Pariśiṣṭa*, *op. cit.*

113 According to Nārāyaṇa Bhaṭṭa, the wife had to sit on her left knee.



the head of the wife is touched. Agni and Āditya are worshipped and during the worship of the latter the wife joins her husband.

Kālesi in his Paddhati mentions that the juice of Śukaśimbi pressed out by ladies with husband and children living is to be sprinkled into the right nostril of the wife. The rite is to be observed only once. According to Vaikhānasa,<sup>114</sup> the husband should first of all, sprinkle the clarified butter upon the fire and then make the wife adorned with auspicious ornaments and clothes, sit down. After sacrificing oblations to Dhātṛ, Varuṇa and Agni Sviṣṭakṛt, the husband gives the wife some barley-corns. Then she is made to partake of the three-fold food (a mixture of the equal portions of milk, sour curds and melted butter). After the wife's ācamana (sipping water), the husband strokes her body from the navel upwards for three times with the stalk of a kuśa grass with the prayer for having a child as desired.

According to Baudhāyana,<sup>115</sup> if the husband and the wife want a "Śrotriya" son,<sup>116</sup> they are to worship Arundhatī, take unsalted food, lie on the floor and observe chastity for three nights. They wear unwashed clothes and ornaments every morning and evening, hold bow and arrow and worship fire during this period. On the 4th day they are to offer an oblation of cooked rice. If they want to have an Anūcāna<sup>117</sup> son they observe the vow for 12 days; if a Ṛṣikalpa<sup>118</sup> son, for one month; if a Bhrūṇa<sup>119</sup> for 4 months; if a Ṛṣi,<sup>120</sup> for six months; if a Deva,<sup>121</sup> for one year.

In the due period the wife takes her bath with a view to observing the rite. In the night the husband adorns her and utters the appropriate mantras. On the following day, the Nāpita-karma<sup>122</sup> is to be observed. The husband and the wife give the barber rice mixed with milk (rice pudding) and go towards the east or the north of the village. When they come across an Udumbara tree, they walk round it, sprinkle water on it and anoint it with scented things. Having covered it with flowers, they offer the Bali oblation.

<sup>114</sup> III, 10.

<sup>115</sup> *Baudh. GS.*, 1, 7, 1. 40; p. 24 t. *Baudh. G. Śeṣa-sūtra*, 2. 2. 1. 7, p. 236 ff.

<sup>116</sup> A *Śrotriya* is one who has read one Śākhā of the Veda; see *Baudh. GS.*, 1, 7, 3.

<sup>117</sup> अन्नध्यायनूचानः ; *Baudh.*, 1. 7. 4.

<sup>118</sup> कल्पाध्यायी ऋषिकल्पः ; *Baudh.*, 1. 7. 5.

<sup>119</sup> सूत-प्रवचनाध्यायो ब्रूणः ; *Baudh.*, 1. 7. 6.

<sup>120</sup> चतुर्वेदाहविः ; *Baudh.*, 1. 7. 7.

<sup>121</sup> अत ऊर्ध्वं देवः ; *Baudh.* 1. 7. 8.

<sup>122</sup> The barber comes, pares the nails, and gets some remuneration.

Then they go down into knee-deep water (in some pond), put fish in an unwashed cloth with the skirts stretched towards the bank and ask a Brahmacārin to tell what he sees. He replies that he sees sons and cattle. Then they offer these fish as Bali to herons. Now they throw off the flowers, etc., cast off the remnant of food, put off their clothes and hang them on the Udumbara twigs. They take a bath, wash each other's back and swim towards the deep of the water. Having anointed each other and worn red or unwashed clothes, they go home in a carriage or on foot, have a wash, sip water and begin to sleep without a word. Next morning they talk again during the Vaiśvadeva.

The *Baudh. G. Pariśiṣṭa*<sup>123</sup> prescribes a different procedure. Here the husband, after entertaining Brāhmaṇas, worships the fire and offers oblations. Ājya-oblations are offered to Sviṣṭkr̥t. Then the husband and the wife partake of the rice which is offered to Savitṛ. Whatever they desire to obtain, they contemplate at that time. According to the *Pāśupati-paddhati*, the husband should, after his morning duties, make his wife sit to his right, and touch her heart with his hand stretched over her right shoulder and murmur the appropriate mantras. If after the performance of the rite as described the object is not achieved, the husband, during the next time unearths the root of a white-flowered Kaṇṭikāri and keeps it in some secret place. On the due date the husband and the wife fast. After nightfall, the wife, having worn unwashed clothes and sipped water sits to the left of her husband with her face towards the east. He pounds the above-mentioned root with sprinkled water and sprinkles it into the right nostril of the wife. According to the school of Hiranyakśin,<sup>124</sup> the husband and the wife should, after their morning duties, sip water. While the husband performs the preliminary rites the wife adorns herself with clothes,<sup>125</sup> ornaments and flower-wreaths, anoints and embalms herself and chews betel. She should become thinner by means of Three Nights' observance or inadequate meals.

According to Bhaṭṭa Gopinātha, commentator of Hiranyakeśi GS., under certain circumstances, the Sānti rite should be performed before observing the Garbhādhāna rite.

<sup>123</sup> II, 2, pp. 236-37.

<sup>124</sup> The *Gṛhya Sūtra*, does not deal with the subject. But the *Paddhatis, Saṃskāra-paddhati* of Bhāskara Śāstrin, p. 40 f. an *Saṃskāraratnamālā* of Bhaṭṭa Gopināth Dikṣita, p. 649 ff. deal with the Ritual.

<sup>125</sup> According to Gopinātha, she should wear unwashed clothes.

If the object be not achieved after the Garbhādhāna rite has been duly performed, the rites known as Nārāyaṇa Bali and Nāga Bali should be performed.<sup>126</sup> The former is for averting the evil influence of the demons and the second for being relieved of the sin incurred by killing a serpent or serpents in the previous birth. On the day chosen for the performance of the Nāga Bali, both the husband and the wife, with the things necessary for the performance of the rite, go to a holy place, wear clean garments, make a serpent of the powder of rice, sesamum, etc., place it on a winnowing basket and utter the propitiatory mantras.

The *Saṃskāra-ratna-mālā* also prescribes the gift of a golden cow and the hearing of the *Hari-vamśa* for removing the barrenness of the wife.

*(To be continued)*

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126 For the rite, see *Saṃskāra-paddhati*, p. 42 f., *Saṃskāra-ratna-mālā*, p. 696 f.

## Buddhist Evidence for the Early Existence of Drama

In his masterly survey of the evolution of the Sanskrit drama, Professor Berriedale Keith summarily disposes of the relevant Buddhist evidence with the unequivocal statement that "The extreme dubiety of the date of the Buddhist Suttas renders it impossible to come to any satisfactory decision regarding the existence of drama at an early date, while the terms employed, such as Visūkadassana, Nacca and Pekkha, and reference to Samajjas leave us wholly without any ground for belief in an actual drama."<sup>1</sup> But a critical examination of the Pāli Nikāyas shows us that the evidence afforded by these collections of dialogues throws much more light on this obscure problem than may be implied in a cursory allusion to the occurrence of such terms as Visūkadassana etc., and, that the available facts establish, with an appreciable degree of certainty, for the beginnings of dramatic spectacles in India, if not for the Sanskrit drama in a primitive form, a date that anticipated the one assigned to it by Keith *at least by a century, if not more.*

Professor Keith bases his main argument for the conclusion that "..... the Sanskrit drama came into being shortly after, if not before, the middle of the second century B.C.,"<sup>2</sup> on the criticism of Kātyāyana's rule regarding the use of the imperfect tense and the occurrence and import of the words Naṭa, Śobhanika (or Saubhika) and Kathaka etc., as found in the *Mahābhāṣya* of Patañjali whom he places "with reasonable assurance" about 140 B.C.<sup>3</sup> For him, Indian literature before the time of Patañjali contains no positive evidence for the existence of drama even in a primitive form. Referring to the mention of 'Naṭasūtras' in Pāṇini (iv. 3. 110 f.) whom he places in the fourth century B.C., he remarks: "But we unfortunately are here as ever in no position to establish the meaning of Naṭa, which may mean no more than a pantomime."<sup>4</sup> It is regarded as significant that Naṭa does not occur in the *Yajurveda* list of "persons of every kind covering every possible sort of occupations." In the *Mahābhāṣya*, however, he sees more certain evidence: "We seem in fact to have in the *Mahābhāṣya* evidence of a stage in which all the elements of drama were present; we have acting in

1 *Sanskrit Drama*, p. 43.

3 *Ibid.*, p. 31.

2 *Ibid.*, p. 45.

4 *Ibid.*, p. 31.

dumb show, if not with words also; we have recitations divided between two parties. Moreover, we hear of Naṭas who not only recite but also sing.... We cannot absolutely prove that in Patañjali's time the drama in its full form of action allied to speech was present, but we know that all its elements existed, and we may legitimately and properly accept its existence in a primitive form."<sup>5</sup>

Now, it is difficult to understand how the important word Naṭa which occurs a number of times in the Pāli literature has escaped the notice of Prof. Keith. In the Nikāyas there are references to Naṭas and even Naṭagāmaṇis who were not merely mimes or dancers, but were clearly 'comedians' who by mimicry and words delighted audiences at fairs and shows. In the *Gāmaṇi Saṃyutta* we meet with the following:—

"Ekamantaṃ nisinno kho Tālapuṭo Naṭagāmaṇi Bhagavantam etad avoca: Sutam me taṃ bhante pubbakānaṃ ācariyapācariyaṇaṃ naṭaṇaṃ bhāsamanānaṃ: Yo so naṭo raṅgamaṃjhe samajjamaṃjhe saccālikena janaṃ hāseti rameti so kāyassa bhedaṃ parāṃ maraṇā Pahāsanaṃ devānaṃ sahavyataṃ upapajjatīti. Idha Bhagavā kiṃ āhāti."<sup>6</sup> "Then Tālapuṭa, the chief of the village of dancers, came to the Exalted One, saluted him and sat down at one side. So seated Tālapuṭa said to the Exalted One: 'I have heard, lord, traditional teachers of old who were actors speaking (in this wise): "A player who on the stage or in the arena makes people laugh and delights them with truth and falsehood, on the dissolution of the body after death, is reborn in the company of the Laughing Devas." What does the Exalted say regarding this matter?.'

It goes without saying that the above passage is of great importance for the subject, origin of dramas, in that it contains not only the important word Naṭa, but also refers to a number of other facts. One important fact that emerges from a careful scrutiny of the above quotation is that the Naṭa was originally a figure of mirth (hāseti, rameti), thereby supporting the contention in favour of an at least partly secular origin for the drama. Let us take the important terms one by one. First of all, the name of the interlocutor itself is highly suggestive of the source of the main inspiration of comedy. The name Tālapuṭa (*not* Talapuṭa, Tāla—being supported by two Burmese Mss. and Cy.; cp. also *Tb.* l. 1145, p. 103) alludes to the custom quite common in ancient India

5 *Sanskrit Drama*, pp. 36, 37.

6 S. IV. p. 306 §3.

of using nicknames for reputed persons (cp. 'Kaṇāda,' name of the author of the Vaiśeṣika Sūtras, which literally means 'atom-eater'). Here 'tāla-' must mean 'musical rhythm' or 'beating time' as found in the ancient texts on musical theory. The second member of the compound viz. '-puṭa' means 'the hollow of the folded palm.' The reference is no doubt to the practice prevalent even today among Indian musicians of beating time by clapping in either leading an orchestra or teaching pupils the rudiments of rhythm. This sense agrees perfectly well with the connotation of the word Naṭagāmaṇi or 'leader of Naṭas,' a term that later obtained vogue in dramatic theory as a designation for Sūtradhara or Nāṭyācārya.<sup>8</sup> This identification of Naṭagāmaṇi and Sūtradhara leaves no room for doubt as to the former's connection with drama proper. Moreover, we may dismiss the suggestion of the commentator Buddhaghosa as unwarranted, though highly amusing, when he explains Tālapuṭa as referring to the person's "bright complexion which was like the colour of a ripe palmyra nut severed from the stalk" (bandhanā-mutta-tāla-paka-vaṇṇo viya mukha-vaṇṇo vippasanno ahoṣi, *Sāratthapakkāsini*, III. 102). Woodward's "basket of woven palm-leaves" for 'Tālapuṭa' is clearly beside the point.<sup>9</sup>

Next, the phrase 'pubbakānaṃ ācariyapācariyānaṃ naṭānaṃ,' despite its stereotyped phraseology, must be taken in this context to refer to a genuine tradition regarding generations of such 'Naṭa-preceptors' of the past,—a fact that cannot be ignored in discussing the nature of the Naṭa-sūtras mentioned by Pāṇini. As for the key-word Naṭa itself, the succeeding sentence proves without a shadow of doubt that the persons referred to here were *at least comedians if not actors of comedies*, who entered the stage (raṅga) to delight and make people laugh, with—and this is the most important fact—*truth and lies* (saccālikena; Buddhaghosa: 'saccena ca alikena ca,' *Sāratth.*, III. 193, which also shows that Woodward's "counterfeiting of the truth" falls far short of the actual significance). So these Naṭas were much more than mere mimes or dumb actors. Furthermore, we may suggest with some plausibility that the word 'alika' here might contain an implicit reference to 'fiction,' that is to say, fabricated anecdotes which form part of the stock-in-trade of comedians everywhere in the world. Important also is the word 'raṅga'<sup>10</sup> inasmuch as it must needs refer in

7 Cp. *Miln.* p. 87, 'hatha-puṭa'.

8 Vide Keith, *ibid.*, p. 360.

9 *Book of Kindred Sayings*, p. 214, fn. 1.

10 Cp. *Vinaya*, II. 10, 12.

the context either to an arena in general or to a play-house or theatre. The term is found in Pāṇini (vi. 4. 27) and the Petersburg Dictionary has (s.v.) "Theater, Schaubühne, Schauplatz, Arena"; in the technical literature *raṅga* is universally used for 'stage'.<sup>11</sup> Similarly, this passage makes it certain that the word 'samajja' denotes a concourse of people come together for amusement, a 'show' where the Naṭas took a leading rôle. In this connection we may observe that the *Rāmāyaṇa* in one of its genuine portions (ii. 67. 15) refers to 'samājas' where Naṭas and Nartakas, comedians and dancers, delight themselves.<sup>12</sup> According to Prof. Winternitz,<sup>13</sup> this part must have been composed earlier than the third century B.C., and as we shall see later the Buddhist reference is equally old, if not older, from which it may be inferred that at this time the samājas or samajjas were a recognized institution. It may be mentioned that 'naṭa-nartakāḥ' occurs in the Anuśāsana Parvan of the *Mahābhārata* (xiii. 33. 12), and that the commentator Nīlakaṇṭha takes the compound to mean 'comedians and dancers' a sense that may not seem so improbable as Kieth supposes (p. 28) when taken in the light of the Saṃyutta passage. We may suggest, *en passant*, that the older root *nṛt* (*vide* naṭa, Petersburg Dict.) with its derivatives nartaka, nṛtya etc. in Sanskrit, and naṭṭaka, naṭṭakī (*Th.* I. 267), nacca, naccaka etc. in Pāli referred to *dancing*, whereas its later dialectical form naṭ which gives naṭa, naṭaka, naṭī (also nāṭya in Skt.) etc. signified *gesticulation* and in course of time came to be applied to the art of the 'comedian' and thence to 'acting' proper. As for Pāli, the distinction seems to have been preserved at least in pre-Christian times,<sup>14</sup> though the commentators often confuse the two (VvA. 210 naṭati = naccati). In the face of the above facts the conclusion is irresistible that the Naṭas were originally a class of comedians who performed on the stage or at assemblies using words to delight their audiences, and that Pāṇini's Naṭasūtras may, therefore, legitimately be taken to refer to something more than mere rules regulating the mode of gesticulation of the pantomime.

Another important passage bearing on the subject is found in the Brahmajāla Suttanta of the *Dīgha Nikāya*, containing as it does a list of terms denoting various amusements and shows (*visūkadassana*):—

11 *Vide* Keith, p. 359; cp. Manu, iv. 215 'raṅgāvataraka,' "stage-player" according to Bühler.

12 Keith, p. 29. 13 *History of Indian Literature*, vol. I, p. 516.

14 *Miln.*, p. 359 'naṭa-naccaka'.

"Yathā vā paṇ'eke bhonto samaṇa-brāhmaṇā, saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttāviharanti- seyyathidaṃ naccam gītaṃ vāḍitaṃ pekkham akkhānaṃ paṇissaraṃ vetālaṃ kumbha-thūnaṃ Sobha-nagarakam.....iti vā iti evarūpā visūkadassanā paṭivirato Samaṇo Gotamo ti" (D. I., p. 6, §13). Professor Rhys Davids rendered this passage as follows:—"Or he might say: 'Whereas some recluses and Brāhmaṇas, while living on food provided by the faithful, continue addicted to visiting shows; that is to say, nautch dances, singing of songs, instrumental music, shows at fairs, ballad recitations, hand-music, the chanting of bards, tam-tam playing, fairy scenes,.....Gotama the recluse holds aloof from visiting such shows.'"<sup>15</sup>

Here 'naccam gītaṃ vāḍitaṃ' refer to the old conception of 'saṃgīta' or 'triple symphony', viz., dancing, singing and instrumental music. Such entertainments are said to have been held at public assemblies such as those already referred to, concourses or fairs, samajjas<sup>16</sup> and at the so-called mountain-fairs or giragga-samajjas<sup>17</sup> said to be frequented even by ministers and other high personages.<sup>18</sup> The word 'nacca' may refer to the dancing of both sexes; female dances are specifically called 'lāsa'<sup>19</sup> and the four are sometimes mentioned together.<sup>20</sup> The last no doubt refers to an old practice and it is of significance for the later division into tāṇḍava and lāsya types attributed to Śiva and Pārvatī respectively.<sup>21</sup>

Of doubtful, but not negligible, importance is the word 'pekkham' which is clearly a *collective-abstract* formation with the suffix 'a' from 'pekkhā' (Skt. prekṣā > \*praikṣam) as most words in the list are (cp. paṇis-saram < paṇissaro). The Sanskrit is not found in any work earlier than *Manusmṛti*<sup>22</sup> and *Harivaṃśa*.<sup>23</sup> Rhys Davids refuses to agree with Weber, Neumann, Burnouf and others who saw in the Pali 'pekkhā' "theatrical representations", and remarks: "But it is most unlikely that the theatre was already known in the fifth century B.C."<sup>24</sup> It is significant though that Buddhaghosa equates the word to 'naṭa-samajjam'<sup>25</sup> a gloss that estab-

15 *Dialogues of the Buddha*, Pt. I, pp. 7, 8.

16 *Vide* D. III, 183.

17 *Vin.* II, 107.

18 *Vin.* II, 150.

19 Skt. lāsah; cp. *Miln.* p. 331, 'lāska' = female dancer.

20 *Vin.* II, 10 "naccanti pi gāyanti pi vāḍenti pi lāsenti pi."

21 *Nāṭyaśāstra*, I. 2; Keith, p. 12.

22 'Prekṣā-samajjam' ix. 84; ix. 264.

23 'Prekṣāsu tu subahviṣu' 8702, 8685.

24 *Dial.* I. 7. fn. 4.

25 *Sum.* I. 84; cp. III. 946.



lishes the connection, at least in tradition, between 'pekkhā' and 'samāja' as evidenced by the quotations from the Sanskrit sources, and also connects these shows with the activity of the Naṭas who, as seen from the Saṃyutta passage, performed also at samajjas.

Commenting on 'akkhāṇaṃ' the exegetist says that it refers to "recitations of Bhārata and Rāmāyaṇa" ('Bhārata-Rāmāyaṇādi, taṃ yasmiṃ thāne kathiyati...' *Sum.* I. 84); the word 'kathiyati' no doubt refers to the work of the Kathakas mentioned by Patañjali. But, if these recitations were of any "epics", it is clear on chronological grounds that the reference is not to the *Mahābhārata* and *Rāmāyaṇa* as we now have them but to the original "ballad" form of these legends. In the case of the former, Winternitz calls it "the old heroic poem" which he believes<sup>26</sup> is contained in the so-called "nucleus" of the *Mahābhārata*. The latter, according to him, "..... was composed in the third century B.C. by Vālmiki on the basis of ancient ballads."<sup>27</sup> The word 'veṭāḷaṃ' meaning 'the chanting of bards,'<sup>28</sup> also alludes to similar recitations of wandering minstrels. The occurrence of these two terms in the list is of considerable importance for the subject of the origin of drama for, as Keith himself points out, "while the epics cannot be said to know the drama, there is abundant evidence of the strong influence on the development of the drama exercised by the recitation of the epics" (p. 29). The Sigāla Sutta<sup>29</sup> gives 'akkhāṇaṃ' as one of the six features of the samajjas where, as we have already seen, the Naṭas took a leading part, and, thereby establishes the contact between the 'comedians' and the 'ballad reciters.' Moreover, our passage proves that these ballad recitations, from which probably developed in the course of time the vocation of the Kathakas, were at least as old as the oldest dialogues of the Pāli Canon, if they were not already popular in the time of the Buddha. Consequently, the inspiration for the origin of drama from this source must be admitted to be much older than the middle of the second century B.C. as has been supposed by Keith (p. 45).

But the most important word in the list is undoubtedly the term 'Sobhanagarakam'—a term that has intrigued both the old and the new commentators. The reading itself is far from settled. The Sinhālese MSS

26 *Sum.* I. p. 459.

27 *Ibid.*, p. 517.

28 Rhys Davids; cp. "naṭavaitālika-stotra nartakāḥ sūtamāgadhāḥ" *M.Bh.* i. 9940, *Hariv.* 8575, referred to sub Naṭa in the Petersburg Dict.

29 *D.* III. 183.

read 'Sobhanagarakam,' 'Sobhanakarakam' and 'Sobhanagaranam,' whereas a Burmese MS. of the text has 'Sobhanakam.' The Sinhalese MS. of the commentary gives the reading 'Sobhanagarakam,' a Burmese MS. of the same having a variant 'Sobhanagam.' It may be observed that the Burmese MSS. of text and commentary do actually agree, for the -g- of the latter can easily be explained as phonetic variation of -k- in the former, the presence of the cerebralized -ṇ- in both (as opposed to the dental in all Sinh. MSS.) supporting the identification. These variants may point to two main traditions: 'Sobhanagarakam' among the Sinhalese, and 'Sobhanakam' among the Burmese. Now what is important is that both these forms can be satisfactorily explained, though the latter is by far the more likely historical one as we shall presently see. If the reading is taken to be 'Sobhanagarakam' the allusion may be to the city of Sobha which, as Weber discovered,<sup>30</sup> may refer to the city of the Gandharvas by that name. He quotes from a commentary on Śatarudriya: 'Sobha iti gandharva-nagaram' referred to also by Rhys Davids.<sup>31</sup> So this compound viz. 'Sobha-nagarakam' may mean 'a collection of Sobha-denzens,' i.e., 'a troupe of Gandharvas,' with a probable reference to the traditional connection of these celestial musicians with the drama. On the other hand Rhys Davids' translation 'fairy scenes' is only a surmise based on the gloss 'paṭibhāna-citta' of the commentary, which as we shall see below is not what Buddhaghosa considered as the more probable sense. Now to take the other reading viz. 'Sobhanakam,' this is grammatically to be explained as a *collective formation*, of the same order as 'pekkham' discussed above, from a Pāli masculine noun 'Sobhanaka.' This brings us to the most important observation that this is no other than the Pāli counterpart of Sanskrit 'Sobhanika' as found in the *Mahābhāṣya* of Patañjali, the suffixes -aka and -ika being syntactically interchangeable. Now, Patañjali, in justification of the use of the present tense for deeds of the remote past as found in such sentences as 'He causes the death of Kāṃsa' etc., says that the *present* is permissible "because the sense is, not that they are being actually done, but that they are being described."<sup>32</sup> He then sets out three such modes of description of which the first refers to the profession of the Sobhanikas: 'ye tāvad ete śobhanikā (v. 1. śaubhikā) nāmaite pratyakṣam Kāṃsam ghātayanti pratyakṣam Balim bandhayanti' (iii. l. 26). Here Keith argues that these were pantomimists: "The obvious view, that of

30 *Indische Studien*, II. 38.

31 *D. I*, 6 fn. 1.

32 Keith, p. 32.

Weber, that we have a reference to a pantomimic killing and binding, seems irresistible" (p. 33). The only doubt according to him is whether the Śobhanikas used words (p. 34). Anyway he leaves the question open whether the reference is to 'actors' in the proper sense. Whatever the real sense of the term may be, the fact is clear that the Pāli word 'Śobhanaka' also refers to the same, or at least a similar, class of performers. Once this identification is regarded as plausible the word 'Śobhanakaṃ' in the Dīgha passage must be taken to mean 'a troupe of Śobhanikas,' and, this is exactly how Buddhaghosa seems to have understood it, for he comments: 'Śobhanagara-kam (v. 1. Sobhaṇagaṃ) ti naṭānaṃ abbhokiraṇaṃ, Sobhanagara-kam (v. 1. Sobhanakaraṃ) vā paṭibhāna-cittan ti vuttaṃ hoti.'<sup>33</sup> The hesitancy of the editors regarding the reading and syntactical considerations incline one to the view that what probably Buddhaghosa meant to say was: 'Sobhaṇagan ti naṭānaṃ abbhokiraṇaṃ Sobhanagara-kam vā (*sci. ti pi pāṭho*), paṭibhāna-cittan ti vuttaṃ hoti,' the first word 'Sobhaṇagaṃ' occurring in the Burmese MS. of the commentary being only the phonetic variant of 'Sobhaṇakaṃ' found as Burmese variant for the text. In any case, the important fact is that Buddhaghosa was more inclined to favour the meaning naṭānaṃ abbhokiraṇaṃ than the sense paṭibhāna-cittan; hence he places the former phrase at the beginning and gives the latter only as a possible alternative introduced by 'vā.' As for the exact significance of 'naṭānaṃ abbhokiraṇaṃ' it seems fairly likely that what is meant here is 'a troupe (*lit.* crowd, concourse) of actors.' The verbal noun 'abbhokiraṇaṃ' is formed from the root *kṛ*, to scatter, with the prefixes *abhi-* and *ava-*. Syntactically we may regard this as equal in sense to *ā-kiraṇa* (cp. *ākiṇṇa*, crowded), for it is observed that the use of the compound prefix 'abhi + ava' corresponds, probably with slightly more intensive sense, to that of 'ā'.<sup>34</sup> Hence we may conclude that the term 'Sobhanagara-kam' or 'Sobhaṇakaṃ' of the *Dīgha Nikāya* alludes, as is implied in the gloss of Buddhaghosa, to some class of Naṭas,—an interpretation that has the support of Indian tradition as recorded by Kaiyaṭa in his comment on the word 'Sobhanika' of the *Mahābhāṣya*<sup>35</sup> and, that these Naṭas were either the *same* persons as referred to by Patañjali's 'Sobhanikālī' or at least were *their precursors* in the art.

33 *Sum.* I, p. 84.

34 Cp. Pāli *abbhokāsa*, open space, = *ākāsa*, space; Skt *abhyavaskandana* = *āskandana*, attacking; *abhyavahāra* = *āhāra*, food, etc.

35 'Kamśādyanukāriṇāṃ naṭānāṃ vyākhyānopādhyāyā', *vide* Keith, p. 33, fn. ii.

We have seen that Prof. Keith's reluctance to discuss the Buddhist evidence is based on two presuppositions: first, to use his own words, "the extreme dubiety of the date of the Buddhist Suttas," and second, the supposed paucity of information contained in the Pāli literature—he refers only to Nacca, Pekkha and Viśukadassana—concerning the question of dramatic origins (p. 42). We hope that the second point has been somewhat satisfactorily answered by the foregoing discussion. Now it remains to be seen how far the expression "extreme dubiety of the Buddhist Suttas" is historically justified. It is admitted on all sides that the Pāli Canon *en masse* is a growth of considerable duration and that the last word is yet to be said on the question of chronology. But this or any such consideration must not blind us to the important fact that, so far as the early Nikāyas and the Vinaya are concerned, there is enough evidence to prove that in substance, apart from their literary form, they go back to a period considerably anterior to the third century B.C. With certain reservations and limitations, we may say with Winternitz "that our Pāli Tipiṭaka, at least the Vinaya and Sutta Piṭaka, does, on the whole, correspond to the Māgadhi Canon of the third century B.C."<sup>36</sup> This is proved by the edicts of Aśoka, particularly the Bairāt or Bhābhārū Edict (249 B.C.) which shows, in the opinion of the same authority, that the Pāli Canon on the whole is pre-Aśokan (p. 25). Now this 'Māgadhi Canon' must have taken at least a century to have evolved into the hypothetical form in which we conceive it, and the language itself must have closely resembled the canonical Pāli. Indeed we must not, as is usually done, unduly exaggerate this linguistic, properly dialectical, difference because, as Winternitz himself admits, the 'Canon of the Vibhajjavādins', a century after the Buddha's demise, was probably in an older form of Pāli (p. 13). Furthermore, we may now accept as a historical fact that Moggaliputta Tissa, 236 years after the demise of the Master, convened an assembly of monks at Patna "with the object of compiling a Canon of texts of the true religion or the Theravāda" (p. 6), and that the *Kathāvatthu*, ascribed to Tissa himself who presided at the Council, presupposes not only the texts of the Vinaya Piṭaka and of *all the Nikāyas* of the Sutta Piṭaka but the other books of the Abhidhamma Piṭaka as well. "It would be quite feasible," says Winternitz, "to assume that the book (*Kathāvatthu*) was not written until the time of the compilation of the Canon by Tissa

himself....." (pp. 11, 12). These considerations would suffice to show that Bühler was not far wrong, when, in the last work he published, he expressed the opinion that the Nikāyas as we have them in the Pāli "are good evidence, certainly for the fifth, probably for the sixth, century B.C.," a conclusion that was endorsed by Prof. Rhys Davids who added: ".....that will probably become, more and more, the accepted opinion. And it is this which gives to all they tell us, either directly or by implication, of the social, political, and religious life of India, so great a value."<sup>37</sup> It is, of course, true that these statements must necessarily be modified in the light of later research, but no such consideration, we believe, can invalidate the main proposition that the early Nikāyas, at least the *Dīgha*, *Majjhima* and *Saṃyutta*, do, on the whole, contain "good evidence," if not for the period of Buddha's own activity (c. 535-485 B.C.), at least for that of his very early disciples to whom must be ascribed the creation of the original tradition embedded in these works. As for the genuineness of the particular passages forming the subject-matter of our present investigation, we may without hesitation observe that neither the *Brahmajāla Sutta* nor the *Gāmaṇi Saṃyutta*, from which we have quoted, betrays any evidence whatsoever, whether linguistic or otherwise, of lateness or spuriousness of composition; on the other hand, the *Naṭagāmaṇi* dialogue shows every sign of being a record of an actual event both by the tone of naturalness running through the whole narrative and also in point of style and method, while the *Brahmajāla Sutta*, though obviously a résumé of the existing philosophical and religio-social institutions of the time, contains material that is proved to be old by the very obscurity of its terminology and the close resemblance of doctrines discussed to the ideas of the ancient Upaniṣads.<sup>38</sup>

Now to sum up: We hope we have succeeded in proving that the evidence afforded by the Nikāyas is of considerable importance for the problem of the evolution of drama in India, particularly for the history of the key-word *Naṭa* and also of *Śobhanika*, and, that the available evidence would take back its origin to at least the third or fourth century B.C., if they do not conclusively prove that there were dramatic spectacles of some kind, probably comedy *in nuce*, in the time of the Buddha himself. This conclusion is supported by the further consideration that if, as Prof. Keith himself admits, "the Vedic ritual contained within itself the germs of drama"

37 *Dial.* I, p. xx.

38 Cp. Rhys Davids, *Dial.* I p. xxvi.

(p. 23), and if, as Winternitz has shown with great plausibility, the beginning of the Vedic literature was nearer to 2500 or 2000 B.C. than to 1500 or 1200 B.C. as generally held<sup>39</sup> then it makes the belief well-nigh impossible that with such materials as present in the Vedic culture, the ballad recitations which seem to be pre-Buddhistic, as shown above, and other tendencies reflected both in Sanskrit and Pāli literature, the drama, at least in some crude form, could not have come into being all throughout the course of a whole millennium: The fact that the Naṭa of the Saṃyutta is a 'comedian' shows that in its origin the secular influence on the drama was also considerable and that it was not evoked solely "by the combination of epic recitations with the dramatic moment of the Kṛṣṇa legend,"<sup>40</sup> a contention that gains strength by the fact that the earliest dramas we possess, viz., those of Aśvaghōṣa, have very little in common with the epics or the Kṛṣṇa legend in point of theme and subject-matter.

O. H. DE A. WIJESEKERA

## Two Inscriptions of Gopāla III of Bengal

### *A. The Nimdighi (Māndā) stone inscription.*

Gopāla III of the Pāla dynasty of Bengal has hitherto been a rather shadowy personage. After the death of Rāmapāla of eventful reign by self-immolation in the waters of the Ganges at Mungir, his son Kumārapāla succeeded him. The Senas were, during this period, rearing their head under Vijayasena in Rāḍhā and Vaṅga, south of the Ganges and a measuring of strength between the rising Senas and the declining Pālas fast became inevitable. After long-lived Rāmapāla, Kumārapāla had thus probably a short and troublesome reign. His minister Vaidyadeva in his copper-plate found at Kamauli, near Benares, speaks of his wars in the south Vaṅga and in Assam, the latter of which he subjugated and seized for himself.

Gopāla III, son of Kumārapāla, thus inherited not only his father's kingdom, but also the troubles of his father, as well as the war-risks of the Pāla kingdom. The length of his reign and the manner of his death have been objects of speculation among scholars. *Rāmacaritam* of Sandhyākara Nandī speaks of his having gone to heaven through *Satrugṇopāya*, i.e. through his attempts at killing his enemy. The Manahali grant of Madanapāla, uncle and successor to Gopāla III, describes him as having manifested signs of greatness even when a nursling in the care of wet-nurses. Under the circumstances, any light on this obscure king is welcome to historians.

Such light was vouchsafed by chance as early as 1911, when the late Mr. Akṣaya Kumār Maitreya, obtained a stone inscription of Gopāla III from Māndā, locally known as Ṭhākur Māndā, about 30 miles direct north of the town of Rajshahi, and at one time the headquarters of a Police Station, that still retains the name. But unfortunately, the inscription, though very clearly incised, was full of mistakes. Mr. Maitreya presented it to the Indian Museum of Calcutta, where it lies at present. Paṇḍit S. Binodbehārī Vidyāvinod, Assistant to the Archaeological Section, Indian Museum, was the first scholar to attempt a decipherment of this curious inscription. His reading and article on the inscription were published in the *Journal of the Vaṅgīya Sāhitya Pariṣat*, vol. XIX, (1319 B.S. 1913 A.D.) pp. 155ff. Given up as hopeless by a reputed scholar of Mr. Maitreya's eminence, the inscription must have frightened Paṇḍit Vidyāvinod, and made

him nervous to some extent. It is impossible otherwise to explain his almost complete failure to get at the meaning and the historical importance of the inscription.

A year later, Mr. R. D. Banerji in his monograph on the Pālas of Bengal (*Memoirs*, A.S.B., vol. V, No. 3) published a slightly improved reading of the inscription, but he also gave it up as untranslatable.

The first laudable endeavour to understand properly this important inscription, obscured by numerous mistakes, was made by Dr. R. G. Basak. His improved reading and translation were published in the *Pratibhā*, the Journal of the *Dacca Sāhitya Pariṣat*, for 1322 B.S., vol. V, pp. 387ff. In many respects, Dr. Basak's reading was an improvement on the previous attempts. He arranged the ślokas in proper form and attempted a translation. It will be for the reader to judge whether the annotated reading and the translation offered below improve matters to any appreciable extent.

At the outset, it is necessary to correct a mistake regarding the find-place of the inscription, after which it has been so long known as the Māndā Inscription of Gopāla III. On this point, I can do nothing better than quote in translation from a letter I recently received from Kumar Sj. Sarat Kumar Roy, M.A., the reputed founder-President of the Varendra Research Society and Museum at Rajshahi. It has already been stated that Māndā is thirty miles direct north of the Rajshahi town.

"I personally went to Māndā to ascertain the exact find-place of the stone inscription of Gopāla III. 'Sj. Sriram Maitreya, a member of the Varendra Research Society, and an inhabitant of a neighbouring village, was present there. From him I learnt that the inscribed stone was actually found at Nimdighi, exactly ten miles west (slightly north) of Māndā. On this, I again went to Nimdighi on an elephant and took Mr. Maitreya with me. There I gathered from the old men of the village, that the stone had actually been found at Nimdighi, *alias* Jamlanagar. There are extensive ruins at Nimdighi and from the village and its vicinity, I obtained several excellent pieces of Buddhist and Brahmanical sculptures for the V.R.S. Museum."

It would appear subsequently that the inscription commemorates the sacrifice of a number of heroes of Bengal who fought on the side of Gopāla and gave up their lives for their master. The stone tablet was affixed to the temple of Śiva erected over the huge funeral pyre of the fallen heroes.





[illegible]

It is thus of paramount importance to know the exact site of this glorious *Mahāśmaśāna* of Bengal.

As already stated, the place is 10 miles almost direct west of Māndā and can easily be reached from the Nachole Railway Station on the Godagari-Katihar Section of the E. B. Railway, from which station it is about 8 miles to the north-east and approachable by a good road. The place is again about 30 miles south-east from the site of Lakṣmaṇāvatī or Old Gaur, presumably the successor of Rāmāvatī, the capital city of the Pālas of the period.

The inscription is incised on a thick stone slab measuring 10¼" × 7". It contains 10 full lines of writing and a continuation in three letters of the tenth line forms the eleventh line. The letters are slightly more than a quarter inch in length and are generally very clearly and deeply incised. The characters may be described as of the proto-Bengali type of the 12th century A.D., and though somewhat uncouth in appearance, bear general resemblance to the famous Deopādā inscription of Vijayasena.

In a manifestly incorrectly drafted and incised record like the present one, a discussion of paleography and orthography will serve hardly any useful purpose. But the use of *n* in *Anusvāra* in place of *m* in words like *avatansa* is quite in keeping with similar uses in many Bengal inscriptions. Superscript *r* has doubled most letters but instances of non-doubling are also to be found.

The *Contents* of the inscription will be given after a consideration of the corrected text and translation.

## PLATE I

The Nimdiḡhi (Māndā) stone inscription of Gopāla III.

### TEXT.

#### *Exact transcript*

1. ९ सुरसरिदुरुबीचीः सोकरौ कुन्दगौरौख्विरचितपरमागोवालच
2. न्द्रावतन्सःदिशतुशिवमजन्साशम्भुकोटोरभार कलभकणिसरोचि
3. र्म्मजंरिपिजरोष्ठ ॥

#### *Corrected reading*

सुरसरिदुरुबीचीसौरैः कुन्दगौरै  
ख्विरचितपरमागो वालचन्द्रावतंसः ।  
दिशतु शिवमजस्र' शम्भुकोटोरभारः  
कलभकणिशरोचिर्म्मजरोपिजरोष्ठः<sup>1</sup> ॥१॥

*Notes.*—The indiscriminate use of *sa* and *śa* which disfigures this inscription, is a feature of even royal characters like the Manahali grant of Madana Pāla. The metre is Mālinī and the corrections effected preserve it perfectly.

*Abbreviations.* RD. = Rākhāl Dās Bānerji's reading in his *Pālas of Bengal*. BB. = Binod Behārī Vidyāvinod's reading in the *Journal of the Vaṅgīya Sāhitya Paṇṣat*. RG. = Prof. Rādhā Govinda Basak's reading in the *Pratibhā* for 1322 B.S.

(1) RD.—पिंजरीषु BB.—पिंजरीषु corrected to पिञ्जरीषुः RG. = पिञ्जरीषु corrected to पिञ्जरी वः. I think, पिञ्जरीषु like गरीषु is the superlative of पिञ्जर meaning yellow. पिञ्जरीषु thus means,—of the deepest yellow colour. Excepting this word, Prof. Basak's reading and the reading made out here tally exactly.

*Translation.*—That load of matted locks of Śambhu bestow (on you) well-being in plenty, whose ends are embellished by the *kunda*-white sprays of the huge waves of the heavenly river,—(locks) which are decorated with the crescent moon and which are bunchy and of the deepest yellow colour like the ears of (ripe) corn. (1).

### Exact transcript

3. श्रीमत्गोपालदेवस्त्रिदिवमुपरातः स्वेच्छु-
4. याल्यक्रकासस्तस्याहं पादधूलिप्रथित इति मिर्जनाः । वृद्धामस्थितप्रे
5. लाज्ञाप्रतिज्ञोनिशितसरशवैपूरसेनशत्रु साष्टौ निस्सजादन्हिरा-
6. ज्ञा त्रिदशपुरमगादेडदेवः कृतज्ञः ॥

*Notes.*—The metre *Sragdharā* is easily ascertainable, though there are a few lapses. Mistakes of various kinds occur in this *śloka*, such as स for श, ज for य, तृ for त्रि, misplaced *Anusvāra* and *visarga*, and substitution of wrong letters. But the meaning is far from obscure. I venture to submit that in the interpretation I have suggested, it would be easy to find fault but difficult to suggest more reasonable ones.

### Corrected reading

श्रीमद्गोपालदेवस्त्रिदिवमुपरातः<sup>1</sup> स्वेच्छया ल्यक्रकायः  
तस्याहं पादधूलिः प्रथित इति मिर्ज नाम<sup>2</sup> वृद्धामस्थितः<sup>3</sup> ।  
पिताज्ञाप्रतिज्ञो निशितसरशवैः पूरसेनशत्रुः<sup>4</sup> साष्टौ<sup>5</sup>  
निर्मम्यार्थाद<sup>6</sup> हि राज्ञा<sup>7</sup> त्रिदशपुरमगादेडदेवः कृतज्ञः ॥२॥

*Notes.*—The labours of Messrs. Vidyāvinod, Banerji and Basak have corrected most of the errors. I have to observe as follows on the new corrections effected by me, which make the *śloka* perfectly clear.

(1) Read *uparatab* in place of *uparātab*. The *ā* after *ra* has to be dropped.

(2) After *nā* occurs the most meaningless : followed by a full-stop. The two together easily make up *ma*.

(3) The long *ī* after *stha* has confused all the previous scholars. This should be corrected to *i* and the word read as *sthitā*. *Vṛddhāma* is a peculiar expression. The direct meaning is *Vṛt + dhāma* = state of existence. In that case, the plain implied meaning is—"My lord, the king is gone, but myself alas, his luckless servant, have still to carry on this miserable existence." A suspicion crosses the mind that the expression may have something to do with the old age ( *वृद्ध* ) and infirmity of the devoted servant. But I am unable to make out anything reasonable in that line. *वृद्धाम*, as I have explained it, is a very curious expression, but I do not find anything to stand in the way of my meaning.

(4) This important expression has been missed by all previous scholars. It should not be difficult to recognise, when pointed out, that the last letter is *tru* and not *kr*. It has undoubted resemblance to *कृ* in *कृतज्ञ* in the next line and *कृ* in *कृता* in the 10th line; and reading it as *कृ*, scholars had been hard put to find a meaning. I offer the following solution. In adding the vowel *ऋ* to the consonant *क*, some license was evidently allowed. E.g., note well that the first *कृ* was made with an angle and a loop, but the second *कृ* is entirely a spiral, ending (without angle) in a loop. Now look at the manner *विदश* is written in the beginning of the 6th line. A *ऋ* is added to *त* and an *f* is added to the resultant figure. I propose to read the whole as *पूरसेनसत्तु* and correct it to *पूरसेनशत्तु*. It would appear that in writing *तु* in *सत्तु*, a *ऋ* was first added to *त*, exactly as we find in *विदश* and then an *उ* was added, exactly in the manner of *उ* in *रु*, the sixth letter of the first line. Thus was *तु* in *सत्तु* formed in a very curious manner. It may be argued further in favour of reading it as *तु* that we get no meaning if we persist in reading it as *कृ*, but the meaning clears up as soon as we read it as *तु* and add a : after it. The expression *पूरसेनशत्तु* thus becomes an adjective of *ऐडदेव*: and yields the important meaning—"One who has filled or piled the enemy, viz., the Sena with." It should be noted here

that in शरशल्येन पूरिताः in the last line, the verb पूर is used exactly in the same sense.

(5) This expression may stand as it is, with excellent meaning. It should mean—"With eight (associates)." If it is made साष्टैः, it would add to the number of arrows by eight and take away the eight associates of ऐडदेव ।

(6) This word was missed by all the previous scholars. It is a very familiar and forceful word and was undoubtedly missed on account of the confusion in spelling. The word is an adverb, governing *kṛtajña* (grateful), and means,—boundlessly. ...दहि is written दन्हि and the last two letters are made into one compound letter.

(7) We should read *rājñā* and not *rājā*. Though the *jñā* here is not as perfect as in *pratiñño* and *kṛtajña* closely following, the thickened hook of *ja* is an indication that it was not meant to be plain *ja*.

### Translation

The illustrious Gopāladeva is gone to heaven, having forsaken his body through his own will, and myself, the dust of his feet, well-known under the name Mijaṃ, is still (unluckily) remaining in the land of the living; the immensely grateful Aiḍa-deva, with fixed resolve to carry out (his) father's order, went to heaven along with the king, with his eight associates, after having plied the enemy, namely the Sena, with a hundred sharp arrows.

### Exact transcript

6. स्वतत्त्वतोवधूयसन्नरात् प्राप्य

7. चन्द्रकिरणामल यशः कीडति तृदशसुन्दरोदसो देव एव शुभदेवनन्द

8. नः ॥

[Note.—This śloka has only a few transparent mistakes and can easily be corrected to give excellent sense. Metre *Upajāti* Note the spelling तृदश, On line 6, the spelling was तृदश ।

### Corrected reading

स्वतत्त्वतोऽवधूय सन्नरात्

प्राप्य चन्द्रकिरणामलं यशः ।

कीडति त्रिदशसुन्दरोदशा

देव एव शुभदेवनन्दनः ॥

Notes.—The exact reading *tridaśa-sundarī-dr̥śo* may also stand. The adjective would then mean—"the son of Subhadeva) with eyes as beautiful

as those of heavenly beauties." *Tatva* has to be corrected to *tattva*, *amala* to *amalaṃ* and *tridaśa* to *tridaśa*.

### Translation

Transferred from his own (living) state through battle and earning fame as pure as the moon-beam, the son of Śubhadeva sports like a god with the glances of (or, under the glances of) the Heavenly Beauties.

### Exact transcript

8. अर्धतदनुग<sup>१</sup>गीतविलासः धर्मध्वरमसञ्चर<sup>२</sup>गलवासः दानशूरस स

9. सं बाहितवेशः <sup>३</sup> स ययते<sup>४</sup> श्रीसाम्भावक दासः<sup>५</sup>

*Notes.*—(1) The first two letters are very clear and undoubtedly stand for *ardha* and not *artha* as made out by BB, RD and RG. It is not necessary to correct it to *artha*. Together with the word following *tadanuga*, it gives a meaning, viz: 'One who followed him half the way', i.e., one who became half dead. But it is better to correct it to *ardha-tadanujo*, meaning his half-brother. This will explain his right to perform the *Śrādh* of the dead man.

(2) *Dharmmadbhvara* has simply to be corrected to *Dharmmadbhara*. The word *maschara*, as recognised by the previous scholars, stands for *matsara*. If we read *dharmmadbhara-matsara*, the meaning is quite clear. If we adopt the reading *dharmmadbhara matsara-galavāsah*, the meaning would be,—“One who has taken shelter in religion, and who is humble, even with a cloth round his neck, before his detractors.” The first reading is preferable.

(3) The best reading is the one made out by RG *danaśūrah susamāhita-veśah*.

(4) Read *Yajate*.

(5) Read *Śrīman-bhāvaka-dāśah*. BB. and RG. recognise this correction. RD. make *Sāmbhāvaka-dāśa* into a separate name.

### Corrected reading

अर्धतदनुजो गीतविलासः धर्मधरामत्सरो गलवासः ।

दानशूरः सुसमाहित वेशः स यजते श्रीमान्भावक दासः ॥

### Translation

His half-brother, the illustrious Bhāvaka-dāśa revelling in music, bent on religious observances, free from wickedness, with a cloth round his neck

(as befitting the occasion) lavish of gifts, clad in dignified apparel,—he performs the religious rites.

*Exact transcript*

9. दग्धा यत्नमहङ्कृताः<sup>1</sup> शरश  
10. ल्येन<sup>2</sup> पूरिता यत्न<sup>3</sup> भावकदासेन कृता कीर्तिर्वि<sup>4</sup>राजते ॥ रातोकेन लि  
11. खितम्

*Notes*

(1) The reading *Maḍadbbhūtāh* is very clear. *Maḍā* means a dead body in the Bengali language, and the use of the word *Maḍat* = dead, is probably a loose vernacularism. It may also be corrected to *mahadbbhūtāh* with excellent meaning. It may be noted that a short downward line to the left added to इ of this period would convert it to ह.

(2) This is undoubtedly the correct reading, first noted by RG. and missed by the two previous scholars.

(3) Read *tatra*.

(4) Read *kīrttiruvi*. This very patent correction was missed by the previous two scholars and was first recognised by RG.

*Corrected reading*

दग्धा यत्नमहङ्कृताः शरशल्येन पूरिताः ।

तत्र भावकदासेन कृता कीर्तिर्वि<sup>4</sup>राजते ॥ रातोकेन लिखितम् ।

*Translation.*

Where the vast number of dead bodies (or, the illustrious dead) riddled with arrows were burnt, there rises the monument erected by Bhāvakadāsa.

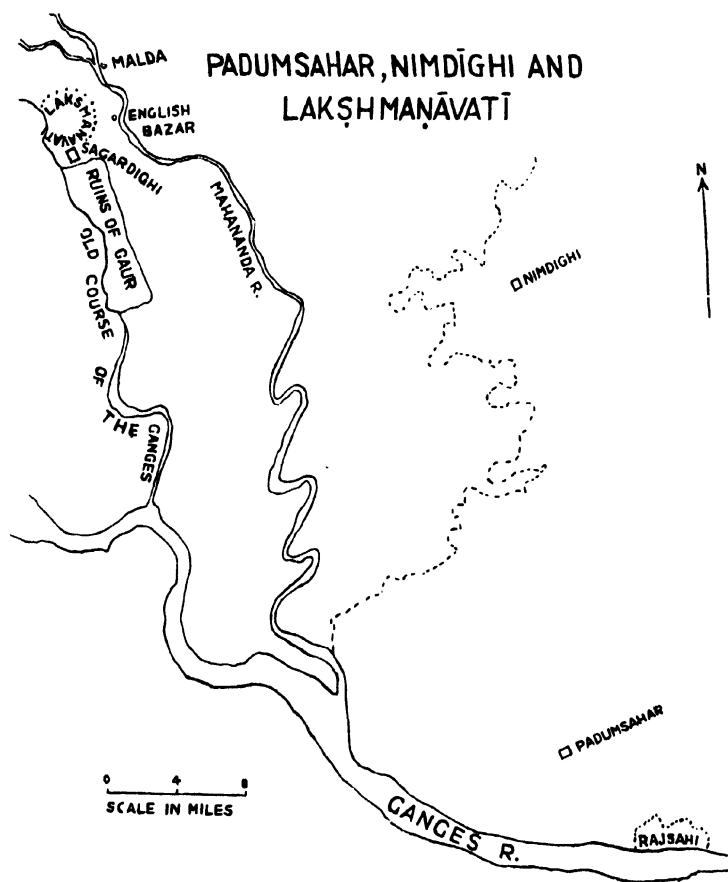
Written by Rātoka.

*Purport of the inscription*

Remembering the fact known from the *Rāmacaritam* that Gopāla III gave up his life in his attempt to kill the enemy, it is now possible to understand the purport of the present inscription. The representative of a long and illustrious line of kings who had ruled Bengal for three long centuries, Gopāla III came to the throne at a time, when the resources of the Pāla kingdom had been very much depleted by Rāmapāla's long-drawn attempt to recover North Bengal from the grip of the Kaivartta rebels. After



Kumārapāla's short and troublous reign disturbed by hot engagements in south Bengal and Kāmrup, Gopāla III came to the throne. The second inscription to be edited will show that he had a reign of at least 14 years. Probably soon after the period, Vijaya Sena,—by this time master of Rādhā and Vaṅga, i.e. the southern half of Bengal south of the Ganges, invaded the Pāla kingdom north of the Ganges. The extent of his success and occupation is shown by the position of the temple of Pradyumneśvara erected by him at Deopādā, exactly 26 miles direct south of Nimdighi and 8 miles



north-west of the Rajshahi town. It is undoubtedly this expedition which Vijaya Sena refers to in his Deopādā inscription (गौडेन्द्रमद्रवत्), Lakṣmaṇa

Sena also refers to it in his Mādhānagar and Bhāwāl plates, in the course of which he exultantly claims to have forcibly despoiled (*bāṭhaharaṇa*) the Lord of Gauḍa of his prosperity while yet a *kumāra* or young man. The Nimdighi Inscription of Gopāla III now lends powerful support to the fact of the clash between the Pālas and the Senas, already known from the inscriptions of Vijaya Sena and Lakṣmaṇa Sena. It would appear that the Sena army was triumphantly marching towards Rāmāvati, the capital of the Pālas and was met by the Pāla army at Nimdighi, when only about 30 miles from the capital. The Pāla army suffered a disastrous defeat. The proud Gopāla Deva, sick of life, at such a culmination of the glorious three-century old domination of the Pālas at his hands, lost his life probably in a suicidal and rash endeavour to stem the tide of misfortune. His devoted followers, Aida-deva and his eight associates, fought to the last and gave up their lives for their master. The unexpected death of the representative of this ancient line, for which, in remembrance of the days of Rāmapāla, Vijaya Sena naturally may be credited to have had some tender feelings, made the Senas stay their hands, as we find Madana Pāla and Govinda Pāla, ruling even after this disastrous defeat and death of Gopāla, the former in western Varendrī and Bihār, the latter at least in Bihār.

The tablet found at Nimdighi was thus fixed on the monument, probably a temple of Śiva, erected by Bhāvakadāsa over the funeral pyre of his half-brother Aida-deva and the other heroes of the Pāla side fallen in battle. It would appear that it was not fixed by Bhāvakadāsa himself but by the sorrowing servant of the king who calls himself Mijaṃ, who, from his name, appears to have been a Mench or a Konch, who even in those days abounded in Northern Bengal. That he was still left in the land of the living was considered by this devoted servant almost a crime and he eased his feelings to some extent by getting some half-educated *paṇḍit* to compose this epitaph. But the illiterate scribe Rātoka made serious mistakes in transcribing even this poorly composed epitaph on stone, with the result that this important epigraph has remained almost misunderstood and unutilised for the last thirty years.

The date of the battle of Nimdighi, and consequently also the date of this inscription can, fairly accurately, be stated. But before we make an attempt in that direction, we should take note of the other inscription of Gopāla III.





यत्त रमश रत्ना गीस र्जा या न द व या य ना धिं ऊ य रा कु र्गी  
 म्भ र शिव या दा ४ य नि गी य र्जा या न ग न य नि द्वा ४ र्जा

The Rājīpur inscribed image of Sadāśiva of the time of Gopāla III and inscription

*B. The Rajibpur (Bāṅgaḍ) Sadāśiva-image inscription  
of Gopāla III of Bengal.*

On the 7th May, 1937, while working in the Dinajpur Collectorate Record Room with some old records, some pleaders informed me that an inscribed image of stone had been lying in the Collectorate for some time, pending acquisition under the Treasure Trove Act. They requested me to examine the image and the inscription and tell them what they were about. As evening had set in, I examined the image with the help of a lamp and recognised immediately that it was one of Sadāśiva. As the inscription was very clearly incised, the decipherment did not prove difficult and I was delighted to find that it was an inscription of Gopāla III of the Pāla dynasty and was dated in his 14th regnal year. I at once realised the importance of the inscription, as it did away with the shadowy character of the reign of this king and with the theories that he had been murdered in childhood after a very short reign,—theories that had hitherto been entertained by scholars. On return to Dacca, I talked of the importance of the new inscription to the local representative of the Associated Press and he eagerly took notes for a newspaper communication, together with a tentative translation of the new inscription. His communication was published in the *Amritabazar Patrika* of the 17th May, 1937. The image and the inscription were recently published in the *Annual Report of the Archaeological Survey of India for 1936-1937*, pp. 130-133, edited by the late lamented scholar Mr. N. G. Majumdar.

For a detailed description of the image, the reader is referred to the excellent note of Mr. Majumdar. My reading of the inscription is given below. I have been able to effect slight improvements over Mr. Majumdar's readings.

The inscription is incised in three lines in clear-cut and well-written letters of the 12th century A.D. But all the same, it is not free from mistakes. One letter in the first line, two letters in the second line and three letters in the 3rd line recording the day of the month, have been damaged by the peeling off of stone. Mr. Majumdar has failed to make anything out of the 3rd line.

1. सिद्धिरस्तु<sup>१</sup> । परमेश्वरेत्या[दि] श्रीमद्रोपालदेवपादानाम्बि<sup>२</sup>जय राज्य<sup>३</sup>श्री
2. मत्सदाशिबपादाः सनिभ<sup>४</sup> श्रीपुरुषोत्तमेन प्रतिष्ठिताः सं १४
3. [मा]षा[दिने १]५<sup>५</sup>

Notes.—(1) Expressed by a symbol. (2) Read *pādānām = vijaya*. (3) Read *rajye*. (4) Mr. Majumdar reads it as *sandhisa* and explains that it is a contracted form of *sandhi-saciva*. Apart from the fact that no such expression has hitherto been met with in Bengal inscriptions, the last letter is certainly not *sa* and looks more like *bha*. Possibly, the last two letters of this word are bungled and the word should be restored simply as *saciva*. (5) Mr. Majumdar fails to recognise the letter *gha* in the last line and reads it as *da*. He also fails to read the clear 5 at the end. There are vestiges of another figure before 5 which I have taken to be 1. It may also be 2.

### Translation

May success attend. In the victorious reign of the illustrious Gopāla Deva, the Parameśvara etc., (the image of) the beautiful god Sadāśiva was consecrated by the minister (?) Purusottama. The year 14. The 15th (25th?) day of Māgha.

The *find-place* of the image is worth a little notice. Presumably, it was found at the place of its consecration. The find-place Rajibpur is reported to be within the boundary of the monuments, protected by the Archaeological Survey under the Ancient Monuments Preservation Act, at Bāṅgaḍ, the site of the Devkoṭ of the Muslim period and the Koṭivarṣa of ancient days. On the Settlement maps of the scale 1" = 1 mile, I can, however, trace no Rajibpur in the area. The Settlement maps mark a village called Ramjibanpur, exactly a mile east of the northern end of the mile-long tank called Kālādighi. The image is reported to have been dug up by some Sāntals, while working in the Catholic Mission Compound at Rajibpur. The ancient city of Koṭivarṣa stood almost at the heart of Varendrī, and the discovery of this image dated in the 14th regnal year of Gopāla III from this place would indicate that the Pālas held probably the whole of Varendrī, up to this year. The disaster detailed in the Nimdighi inscription must have overtaken Gopāla soon after this date. So it is important to ascertain this date with as much accuracy as possible.

There are two convenient fixed points in the Pāla chronology of this period, from which calculations have to be started. One of them is the well-known Gayā inscription of 1232 V.S., the 14th *Gata-rājya* year of Govinda Pāla (Banerji, *Pālas of Bengal*, pp. 109, Plate XXVIII). All scholars, almost without exception, have taken this to mean that in 1232 V.S. = 1175 A.D., we have to count 14 years from the date when Govinda

Pāla, presumably the last king of the Pāla line, was ousted from his kingdom and lost his throne. But Mr. Banerji who had an amazing genius for complicating simple things, would hold that in 1232 V.S., 14 years of the reign of Govindapāla had elapsed and the 15th was running. Dr. R. C. Majumdār, Prof. D. C. Bhattachāryya, the late Mr. Nagendra Nāth Vasu and the writer of the present paper repeatedly showed that this was not the right explanation of words like *gata*, *atīta* and *vināṣṭa*; but Mr. Banerji very regrettably persisted to the last in hugging his pet theories, landing thereby in impossibilities and confusing Bengal chronology. It is needless to open this old controversy here. It would suffice for our purpose to take 1232—14 = 1218 V.S. = 1171 A.D. as the closing year of the reign of Govindapāla, the last Pāla king.

The other fixed point is the equally well-known date for the death of Rāmapāla found in the much-neglected work *Seka-śubhodayā*. Dr. Sukumar Sen edited the work some years ago in the *Hṛṣikeśa* series of Calcutta. It is not generally known that this unique and undeservedly neglected work gives a marvellously accurate date for the Muslim invasion of Bengal:—

चतुर्विंशोत्तरे शाके सहस्रैक शताधिके ।

वेहारपाटनात् पूर्व्वं तुरष्कः समुपागतः ॥

Dr. Sen's edition, p. 9.

### Translation

In the Śaka year one thousand, increased by one hundred and followed by twenty-four, the Turaṣkas advanced towards the east of the town of Bihar.

That 1024 Śaka, equal to 1202 A.D. is the correct date for the event, was demonstrated in my article—"Determination of the Epoch of the Parganati Era,"—*Indian Antiquary*, 1923. There is no doubt that the well-written śloka in *Śārad-dūla-vikṛīḍita* metre that records with date and precise time the self-immolation of Rāmapāla in the waters of the Ganges, exactly in the manner recorded in the *Rāmacaritam*, not only records a historical fact, but gives a very dependable and useful date. The late Mr. Umeś Candra Vaṭavyāla was the first scholar to draw the attention of the learned world to this record. Unfortunately, the important first line which contains the date has reached us in a mutilated form and many attempts have been made to restore it to correctness. Prof. D. C. Bhattachāryya made such

an attempt in his contribution—"A chronology of the Pāla dynasty of Bengal", *Indian Antiquary*, 1920, pp. 189 ff. The line, as it has reached us is as follows:—

शाके युग्मवेणुरन्ध्रगते कन्या गते भास्करे ।

Prof. Bhattachāryya unfortunately took the first word of the year-record, viz: *jugma* to mean 'double'; but *jugma* correctly means 2. In the Kānāvarśī inscription, (*Kāma-rūpa-lekhamāla* Ed. by the late Prof. Padmanātha Bhattachāryya, Intro. pp. 44), *jugma* has this meaning, written also in figures and thus rendered beyond question. Prof. Yoges Candra Roy, the author of a well-known astronomical work in Bengali,—"*Āmāder jyotiṣi O jyotiṣa*"—, in an excellent article on the words denoting figures (*Journal of the Vaṅgīya Sāhitya Pariṣat*, vol. XXXVI, pp. 228) shows that the word *jugma* stands for 2. This gives us the important clue, that whatever the year may be, it must end in 2. Now, 1161 A.D. is equal to 1083 Śaka. To obtain the approximate year of the death of Rāmapāla, we have to deduct from it the reign periods of the succeeding sovereigns. Let us discuss these reign-periods one by one.

GOVINDAPĀLA. All the records of his reign are brought together in Mr. R. D. Banerji's *Pālas of Bengal*, pp. 109 ff. This is not the place to discuss all of them in detail, but a scrutiny of these records will show that only the last one speaks of the fourth year of his VICTORIOUS REIGN. The rest are all records of his *gata*, *atīta* or *vināṣṭa rājya*, and even when no such specific word has been used, the record has to be taken to be a record of *gata-rājya* from other evidences. So, in the case of Govindapāla, we are only sure of his having a reign of (4 + a) years.

MADANAPĀLA, who was presumably the predecessor of Govindapāla, is credited with a reign of at least 19 years from his Jaynagar inscription dated in that year. Unfortunately no scholar has hitherto checked this date and this will once again bring into prominence the danger of accepting *any* date without a close scrutiny. The inscription is read and illustrated in *ASR.*, Cunningham: III, p. 125, Plate XLV, No. 17. A look at the plate will immediately show that the date is 14 and not 19. Thus we have to credit Madanapāla with a reign of (14 + b) years.

GOPĀLA III. The new Rajibpur inscription edited above will show that this king has to be credited with at least (14 + c) years.

KUMĀRAPĀLA. His reign-period has not yet been discovered from any source up to the present time. After the long reign of his father Rāmapāla



extending surely over 42 years and probably over 46 years, Kumārapāla is not likely to have a long reign and we may take his reign period to be (5 + d) years. Thus:

Govindapāla	.....	4	+	a
Madanapāla	.....	14	+	b
Gopāla III	.....	14	+	c
Kumārapāla	.....	5(?)	+	d
Total		37	+	(a + b + c + d)

Thus we arrive at the year 1083—(37 + a + b + c + d) as the year of the death of Rāmapāla or 1046—(a + b + c + d) Śaka. We know that the year must end in 2. So it must be either 1042 or the previous year with a 2 at the end, viz: 1032, preferably the former.

I sent my results for verification by astronomical calculation from the data available in the *śloka* in the *Seka-śubhodayā*, to my friend Prof. D. C. Bhattachāryya. I was agreeably surprised and delighted to hear from him that he had amended his former calculation and arrived at the year 1042 Śaka for the death of Rāmapāla and actually published the results so long ago as 1927 in the *Indian Historical Quarterly*, vol. III, p. 583. Thus 1042 Śaka = 1120 A.D. is fixed beyond doubt as the year of the death of Rāmapāla. I find that Dr. R. C. Majumdar, calculating from a different angle of view, has fixed upon the very same year as the year of the termination of Rāmapāla's reign (*JASB.*, 1921, p. 6). It should be noted that the margin of uncertainty is thus reduced to only 4 years, which must be the total of the uncertain periods a, b, c, d.

We can now proceed to see what was wrong with the first line of the *śloka* of *Seka-śubhodayā*. Simple scanning would enable us to apprehend where the line went wrong.

The metre of the *śloka* is undoubtedly *Śārdūla-vikrīḍita*, as the last three lines correctly scan according to this metre. It is a metre with 19 syllables in a quarter. But the first line has only 17 syllables. It is thus apparent that two syllables have fallen out through the carelessness of the scribe. Let us scan the existing line to find out whence the letters have slipped off.

शा के यु र्म ॐ वे शुं र न्द्रं | गं ॐ ते क न्यां गं | ते भा स्क् | रे

It is thus easily found that one short syllable after *gma* and another short syllable after *ga* are missing. The short syllable after *ga* is easily supplied as *ni*, making the whole word *gaṇite* with excellent meaning. After *gma*, we must find a single letter representing 4, as we have to find 42 here. We thus put in *ka* = water = 4 here. The date thus becomes *jugma-ka-veṇu-randbra-gaṇite* and we have thus no difficulty in correcting *veṇu* into *reṇu* = 0 and *randbra* into *caṇdra* = 1. We thus very happily restore the line as *Sāke jugma-ka-reṇu-caṇdra-gaṇite kaṇyām gate Bhāskare*. According to the calculation of Prof. D. C. Bhattachāryya (*IHQ.*, III, pp. 583) Rāmapāla died in the forenoon of September 23, 1120 A.D.

With these two fixed points, viz: 1120 A.D. for the death of Rāmapāla and 1161 A.D. for the end of Govindapāla's reign, we can now, fairly accurately, fix the date of the battle of Nimdighi.

Death of Rāmapāla 1120 A.D.

Death of Kumārapāla 1120 + 5 = 1125 A.D.

Death of Gopāla III 1125 + 14 + 1 = 1140 A.D.

If we calculate back from 1161 A.D. subtracting 4 + 1 = 5 years for Govindapāla and 14 + 2 = 16 years for Madanapāla, we arrive exactly at the same result. No serious doubt need now be entertained that this must be the correct approximate date for this historic battle, which gave practically the death-blow to Pāla domination in Bengal.

Dr. Venis, when editing the Kamauli plate of Vaidyadeva (*Ep. Ind.*, II, p. 350) calculated from astronomical data in the plate that it was dated in the 4th regnal year of Vaidyadeva in 1142 A.D. Prof. Bhattachāryya rejects this date on technical grounds and prefers 1138 A.D. Thus Vaidyadeva assumed independence in Kāmarūpa either in 1134 or 1138 A.D. The fact that he does not recognise or name Gopāla III, son and successor of Kumārapāla, his liege-lord, would show that it was during the reign of Gopāla III that Vaidyadeva threw up allegiance to the Pālas. Whether this event happened in 1134 or 1138, it was probably this defection of a powerful vassal towards the end of the reign of Gopāla III that emboldened the upstart Vijaya Sena to invade Varendrī and deal the death-blow to the Pāla kingdom at Nimdighi that cost Gopāla III his life. Pāla kingdom survived in a reduced form in the western part of Varendrī and in Bihar for 21 years more and finally went down at the hands of Ballāla Sena in 1161 A.D.

## The Eight Great Caityas and their Cult

A number of texts relating to the eight great caityas (*aṣṭa mahācaitya*, *aṣṭa mahāsthānacaitya*) is preserved in the Tibetan and Chinese translations. These texts contain a very old tradition on the career of Buddha as well as its later development. They have therefore a special interest which may not be overlooked. These texts are the following:

I. *Gnas chen po brgyad kyi mchod rten la bstod pa*, Bstan ḥgyur, I, no. 24, Cordier, *Catalogue du Fonds Tibetain*, p. 7.—The Sanskrit title of the text is given as *Aṣṭamahāsthāna caityastotra*. The name of the author in the colophon of the text is given as Ācārya Nāgārjuna.

II. *Gnas chen po brgyad kyi mchod rten la bstod pa*, Bstan ḥgyur, I, no. 25, Cordier, *ibid.*, p. 7. The Sanskrit title is *Aṣṭamahāsthāna caityastotra*. It is also a work of the same Nāgārjuna. The text however is different from the one mentioned above.

III. *Fo shuo pa ta ling t'a ming hao king* in 1 fasc. This is Nanjio 898, Hob. 1685; Bagchi—*Le Canon Bouddhique*, II, p. 590 (n. 57), a translation by Fa t'ien (Dharmadeva) of the Song dynasty who was originally a teacher at Nalanda and went to China in 973 A.D. and worked there till his death in 1001 A.D. The title of the text has been rendered by Nanjio as "Sūtra on the names of eight great and auspicious caityas". The text is alleged to be canonical and so the title is preceded by the expression—'Fo shuo' = *Buddha prokta*.

IV. (i) *Pa ta ling t'a fan tsan*—This is not a translation but the transliteration of a Sanskrit text made by the same Fa t'ien.—Nanjio 1071, Hob. 1684; *Le Canon Bouddhique*, II, p. 594. The text was restored into Sanskrit by Prof. Lévi—Cf. *Une poésie inconnue du roi Harṣa Śilāditya* (Actes du X<sup>e</sup> Congrès international des orientalistes, II, 1, 1897 pp. 189-203; the article has been reprinted in *Mémorial Sylvain Lévi*, pp. 243-256). The title of the text has been restored in Sanskrit as *Aṣṭamahā-Śrī-caitya-stotra*.

(ii) *Gnas chen po brgyad kyi mchod rten la phyag 'tshal ba'i bstod pa*—*Aṣṭamahāsthāna caityavandanāstava*. This is a Tibetan translation of the text mentioned above. Cordier—*ibid.*, Bstan ḥgyur, I, n. 57 (p. 12) where it is said to be the work of Harṣadeva, king of Kashmir. The translation is due to the Indian scholar Rājāśrī Jñānamitra. Prof. Lévi did not take any account of the Tibetan translation in his article referred to above.

The first two texts (I and II) are said to be the works of Ācārya Nāgārjuna. This Nāgārjuna was certainly a person different from the great Nāgārjuna, the founder of the Madhyamaka school of philosophy. The great Nāgārjuna does not seem to have taken delight in the composition of light poems except the *Suhrillekha* which has however a different character. There was a later Nāgārjuna who was a teacher at Nālandā and lived in the 10th century A.D. (See my *Kaulajñānanirṇaya*, p. 28). The nature of the two texts fits in well with the authorship of this later Nāgārjuna.

There is some difficulty in believing that the Aṣṭamahāsrī-caitya-stotra (IV), restored into Sanskrit by Prof. Lévi, was the work of king Harṣa Śilāditya. The Chinese transcription is due to Fa t'ien (Dharmadeva) of Nālandā who was in China from 973 to 1001. According to the Chinese tradition it is the work of king Kie-je (戒日). Kie-je is the regular Chinese translation of the name of Śilāditya. The Tibetan translation in its colophon however says that it is the work of king Harṣadeva of Kāśmīr (*Kha che i rgyal po = Śrī Ha-ri-śa-deva*) who composed it in order to please her mother (*Yum gyi ched du mṛdsad pa*).

In fact king Harṣa of Kāśmīr is known to have possessed great literary talents and composed poems and songs. King Harṣa, the son of Kalaśa, whose later career as a king was vitiated by many acts of oppression, was an ideal prince in his younger days. He was a patron of talents, and himself a great musician and composer (*Rājatarāṅgiṇī*, VII, 611-615). Harṣa knew many languages, was able to compose poem in those languages and his fame as a composer spread even to other kingdoms (*ibid.*, VII, 610). The court musicians used to sing his beautiful compositions (*ibid.*, VII, 717). "He excelled even Bṛhaspati in talents. When anybody sang one of his many compositions even the musicians could not resist their tears" (*ibid.*, VII, 941-942). There is also proof to show that the oppressive king Harṣa had a tender corner in his heart for Buddhism. In the latter part of his reign when he was burning the temples all through his kingdom he spared only the famous Mārtaṇḍa temple and two famous Buddhist temples at the request of a Buddhist singer named Kuśalaśrī (*ibid.*, VII, 1097-98). This clearly shows that king Harṣa was a good composer of songs and that he also took delight in Buddhist songs. It is therefore quite possible that he composed the *Aṣṭamahāstbāna caitya vandanā stotra* at the request of his mother in his younger days.

The internal evidence contained in the poem tends to give an additional proof. In the first two verses the author mentions the caityas in the famous places of Buddhist pilgrimage like Vaiśālī, Śrāvastī, Kuśinagara, Lumbinī, Kauśāmbī and Mathurā. Then follows a list of places and countries far and wide beginning with Kāśmīra, Cīna, Khaśa, Yamunā, etc. This shows that the author belonged to Kāśmīra. There is also mention of a city called Kalaśavarapura in this list. The name is translated into Tibetan as *Bum b'ni klon mchog* "the great city of Kalaśa (water pot)." Where was this city of Kalaśa? We know from the *Rājatarāṅgiṇī* that Harṣa's father Kalaśa, like his predecessors, built a new city in the valley of Kāśmīra after his name (*ibid.*, VII, 607, 608, 646). Harṣa, while mentioning many other unimportant places in his poem, probably thought it fit to include a city founded by his father. He had the best relation with his father in his young days. Then again the name *Marvāra* mentioned in the 4th stanza does not seem to be very old.

It therefore seems that king Harṣa of Kāśmīr was the author of this poem. It is through mistake that the Chinese chroniclers have identified him with king Śilāditya. The accepted chronology of the kings of Kashmir however stands in the way. Fa t'ien transcribed the work in Chinese between 973 and 1001 A.D. But Harṣa is said to have reigned about a century later between 1089 and 1101 A.D. At the time of his death he was only 42 years old (H. C. Ray, *Dynastic History of India*, I, p. 182). It is not possible to go into the intricate problem of chronology in this article but attention of scholars may be drawn to certain inconsistencies in this chronology. Kalaśa died in the Laukika era 4165 (*Rājatarāṅgiṇī*, VII, 723) which according to current calculation corresponds to 1064 A.D. and not 1085 A.D. Then again according to the Tibetan accounts, (*Pag Sam Jon Zang*, pp. liv-lv) king Gopāla (i.e. Gopāla III) of the Pāla dynasty was a contemporary of king Harṣa of Kashmir. But Dr. Ray (*ibid.*, I, p. 385) places him in *circa* 1130 A.D. This shows the uncertain character of the accepted chronology of Kashmir kings. It therefore may not be impossible that Fa t'ien got a poem of king Harṣa before 1001 A.D. and transcribed it into Chinese. It is not impossible, though improbable, that the transcription of Harṣa's poem was done later by some other scholar and attributed to Fa t'ien by mistake.

It therefore appears that three of the four texts described above are compilations of about the 10th-11th century. Both Nāgārjuna and king Harṣa of Kashmir belonged to that period. The other (no. III)—which is supposed

to be a Buddhavacana—was also translated for the first time in this period (973-1001 A.D.) by Fa t'ien (Dharmadeva) who originally belonged to Nalanda.

The worship of Caitya was introduced very early in Buddhism. The famous story of the division of the ashes of Buddha occurs in the *Mahāparinibbāna Sutta* (*Dialogues of Buddha*, III, pp. 187-191). Those who received shares of the ashes were—King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sākiyas of Kapilavatthu, the Bulis of Allakappa, the Koliyas of Rāmagāma, a Brahmin of Veṭṭhadīpa, the Mallas of Pava, the Mallas of Kusinārā and the Moriyas of Pippalivana. They built caityas in their respective countries on the ashes of Buddha received by them. Hence caityas came to be founded immediately after the death of Buddha in the following places—Rājagaha (Magadha), Vesālī, Kapilavatthu, Allakappa, Rāmagāma, Veṭṭhadīpa, Pava, Kusinārā and Pippalivana. The Brahmin named Doṇa, who divided the ashes into eight equal shares took the vessel which contained the ashes and erected a caitya on it. This Brahmin seems to be the same as the Brahmin of Veṭṭhadīpa, otherwise we get nine different parties claiming the shares of the ashes.

The corresponding passage in the *Dirghāgama* gives a clear version of the text (*Dirghāgama* translated into Chinese by Buddhayaśa and Fo-nien, 412-413 A.D.; Yeou hing king—*Buddhaviharaṇa-sūtra*, Taisho ed. vol. I, p. 30).

"The people of the country of *Kiu-she* (Kūśinagara) received a share of the relics, built a caitya over it and worshipped it. The people of the country of *P'o-p'o* (Pāvā), the countries of *Che-lo* (遮羅), *Lo-mo-kia* (Rāmagrāma), *Pi-leou-t'i* (毘留提), *Kia-wei-lo-wei* (Kapilavastu), and *Pi-she-li* (Vaiśālī), and king Ajātasattu of *Mo-kie* (Magadha) all received shares of the relics and in their countries built caityas for worship. The Brahmin Drona (香姓) got the earthen vessel that contained the relics and erected a caitya over it in his country for worship. The men of the village of *P'i-p'o* (Pippalivana) got the earth with charcoal and built a caitya. Thus there were the eight caityas. The 9th is the *bhāṇḍa*-Caitya (the earthen vessel that contained the ashes), the 10th is the charcoal-Caitya and the 11th is the *Keśa*-Caitya" (hair of the birth time).

Thus the text corresponding to the *Mahāparinibbāna Sutta* in Chinese translation clearly distinguishes the Eight Caityas built on the eight shares of the ashes from the rest. They were at Kūśinagara, Pava, Rāmagrāma,

Kapilavastu, Veśālī, Magadha and in the countries of *Che-lo* and *Pi-leon-t'i*. The last name is a transcription of *Ve-ḍu-dā(p)* which corresponds to Vethadīpa. *Che-lo* ought to correspond to Allakappa but nothing can be made out of the name at present.

Although there are minor differences between the two versions of the text both agree in recording the tradition that the ashes of the Buddha were divided into eight portions among eight important countries in North-Eastern India and that Caityas were built on them. Some of the most important places connected with the career of Buddha like Gayā, Vārāṇasī and Śrāvastī are not mentioned in this connection. Thus the Eight Caityas built soon after the demise of the Lord have nothing to do with the Eight Great Caityas of which the cult persisted till later times.

It therefore seems that the oldest caityas were four in number. These were located respectively at Buddha's birth place—*jāti*— (Lumbinī), the place where he attained *abhisambodhi* (Gayā), the place where he made his first predication—*dharmacakra-pravartana* (Vārāṇasī) and the place where he attained *nirvāṇa* (Kūśinagara). It is not improbable that the first three caityas were founded before the *parinirvāṇa* took place and that is why Harṣa in his poem (Text No. IV) mentions these three as the first caityas (*jātim bodhim pravaram atulaṃ dharmacakraṃ ca ramyaṃ*). We know from the *Divyāvadāna* (p. 389) that Aśoka made a pilgrimage to Buddhist sacred places and established stūpas. But his teacher Upagupta while showing him round at Lumbinī says—*idaṃ hi prathamam caityam Buddhasyottamacakṣuṣaḥ*—"this is the first caitya of Buddha the best seen." This confirms the tradition of the early existence of some of the caityas in places connected with the life of Buddha.

The eight great caityas came to be famous in the Buddhist world in the next stage. These were at Kapilavastu (Lumbinī), Gayā, Vārāṇasī, Śrāvastī, Sāṅkāśya, Rājagṛha, Vaiśālī and Kūśinagara. In fact the four new places—Śrāvastī, Sāṅkāśya, Rājagṛha and Vaiśālī did not have the same importance in the life of Buddha as the other four. The caitya at Śrāvastī was founded on a spot in the Jetavana where Buddha performed a miracle. The caitya at Sāṅkāśya is connected with a similar miracle—the descent of Buddha from the 33rd heaven. The caitya at Vaiśālī marks the place where Buddha meditated on the limits of his life and at Rājagṛha it marked the spot where Buddha spoke to the Saṅgha on the necessity of avoiding dissension in the church. Buddha certainly had lived in each of the three

places—Rājagṛha, Vaiśālī and Śrāvastī but there were surely other places in those cities which had greater claim to be sanctified by caityas. There is nothing historical in Buddha's association with Sāṅkāśya. All the eight great caityas therefore have not the same historical importance.

The two works of Nāgārjuna (I, II) and the poem of Harṣa (IV) mark a later stage in the development of the cult of caitya. Nāgārjuna mentions the eight great caityas referred to above but at the same time pays respects to "all other caityas in the ten directions." Harṣa mentions the eight caityas as well as other caityas in places in and outside India which had no connection with the career of Buddha without distinguishing them in any way from the eight great caityas. Yet he gives the title of his poem as *Aṣṭamahāsthāna-caityavandanam*. In the last verse he also refers to all other "eight caityas" (*Ye cāṣṭau dhātugarbhā*).

This shows that the expression *aṣṭa-caitya* had a different significance in later times. It did not mean the Eight Great Caityas of earlier times but the "Eight caityas located in various cities." "These Eight caityas" in different cities either perpetuated the memory of the traditional eight caityas or had connection with the eight cardinal directions. The historical Buddha had no longer any importance in the Buddhism of later times. It is his omnipresent Dharmakāya, referred to by Nāgārjuna (text No. I), that had taken the place of the historical Buddha, as such Buddha, in the eyes of his devotees, was present everywhere and performed the same old acts in all places.

## TEXTS

### I

གཤམ་ཆེན་ བོ་བུ་རྒྱ་ ཀྱི་སེའོ་དྲེན་ལ་བསྟོན་བ་

(*Aṣṭamahāsthāna caitya stotra*)

Homage to Mañjuśrī-Kumārabhūta!

The first and the foremost teacher was born in Lum-pi (Lumbinī). He lived in the city of Ser-skya (Kapilavastu) and possessed precious knowledge. Homage to all the caityas of the Tathāgata [1].

Homage to the caitya of Wisdom, the support of Bodhi, situated near the river called Nerañjana and the Bodhi tree of Magadha [2].



Homage to the four caityas of spiritual knowledge (yi śes) at Vā-rā-na-se (Vārāṇasī) in Ka-śi-ka (Kāśī) where by the wheel of law excellent salvation was attained and sins removed completely [3].

Homage to the caityas of the destruction of the heretics in Śrāvastī (Mñan du yod) where in the Jeta garden great miracle was performed to the astonishment of the three worlds [4].

Homage to the caitya worshipped by thirty gods near the holy city of Sāṅkāśya (Gsal ldan) where, when the Lord came down, Brahmā and Indra bent their heads at his feet [5].

Homage to the caitya of Maitrī (Byams ños) in the Bamboo grove in the city of Rājagṛha where after a previous division amongst the Bhikṣus (dge 'dun) the *Śrāvakas* (ñam thos) under the teachers (ston pa'i) came to an agreement [6].

Homage to the holy caitya in the city of Vaiśālī (Yañs pa can) where (the Lord thought that life had been again blessed on account of transmigration [7].

Homage to the caitya of Nirvāṇa in the forest of the twin (Śāla trees) in the country of the Mallas ('gran med gyad) at Kuśinagara where all beings perform meritorious acts [8].

Homage to the eight caityas of Śākyamuni as well as to all other caityas in ten directions and all other Dharmakāya.

Thus after giving up all illusion, after bowing unto the best and the purest reality (ātma-tattva), the Dharmakāya of Buddha, which like the sky perfectly covers all beings, may be accumulated the virtue white as the snow mountain. So all beings, *Kuladharas*, pray for Bodhi knowledge.

The Praise of Eight Mahācaityas—the work of the great teacher—Ācārya Nāgārjuna.

## II.

གནས་ཆེན་ བོ་བུ་དྲུག་གྱི་ མཆོད་རྟེན་ལ་བསྟོད་པ་

(Aṣṭamahāsthāna-caitya stotra)

Homage to Mañjuśrī Kumārabhūta.

Homage to the caitya Mahābodhi where Buddha destroyed the Māra through Bodhi and compassion after having first fixed his mind on excellent Bodhi and accumulated merits through countless *tri-kalpas* [1].

Homage to the caityas of good luck in the city of Kapilavastu where the law was established, the Buddha took birth miraculously from his mother and Suddhodana of the Śākya family and grew on the right side held by Brahmā [2].

Homage to the caitya of the conversion of the city in Varanāśi (Vārāṇasī) where Buddha on going out for alms destroyed with his nails all the mad elephants of King Bimbisāra (Gzugs can sñiṅ pa) [3].

Homage to the caitya of the origination of compassion (thugs rje 'byuṅ ba) where on the green grass plot Buddha meditated on life and Ha-lu-ma-ñja (Hanūmant) offered him honey during 33 births [4].

Homage to the caitya of showing miracle (cho 'phrul bston pa) where all gods and men were impressed by the performance of a miracle, the six heretics were destroyed by (spiritual) power and the wheel of Brahma was turned [5].

Homage to the caitya of pacification and conquest where the white world was completely terminated, where the girls offered him respect and made an offering of milk in the assembly of the Nāgas, Nanda and others [6].

Homage to the caitya of great purification (rnam par dag pa) where Buddha kept the vow with great attention surrounded by Bodhisattvas, Buddhas, Śrāvakas, Arhats etc. [7].

Homage to the Nirvāṇa caitya where Buddha was entertained by Cunda for three months, where all transient beings were subdued, Buddha came down from heaven and attained the end of his life [8].

The praise of the caityas of 8 great places—the work of the great teacher Nāgārjuna.

### III.

#### *Fo shuo pa ta ling t'a hao king*

(Sūtra on the names of the Eight Great Caityas spoken by Buddha—*Buddhabhāṣita-aṣṭa-mahācaitya-nāma-sūtra*).

Once on a time the Venerable one spoke to the assembly of Bhikṣus thus—

We will now speak to you on the truth of praising the names of eight great caityas. Listen to what I say about them. The first is in the city of *Kia-pi-lo* (*Kapilavastu*) in the garden of *Lu-mi-ni* (*Lumbinī*) on the spot where Buddha was born. The second is in the country of *Mo-kia-t'o*

(Magadha) on the bank of *Ni-lien* (Nairāṇjanā) under the Bodhi tree where Buddha attained enlightenment. The third is in the country of *Kia-she* (Kāśī) in the city of *Po-lo-nai* (Vārāṇasī) on the spot where he turned the wheel of law. The fourth is in the country of *She-wei* (Śrāvastī) in the *Ki-t'o* (Jeta) garden where he gave proof of his great supernatural power. The fifth is in the city of "hump backed maiden" (Kānyakubja) on the spot where he descended from the Trayastrimśa (*Tao-li*) heaven. The sixth is in the city of Rājagṛha *Wang-she* on the spot where Buddha brought about the reconciliation of the church after it had been divided. The seventh is in the city of Vaiśālī (*Kwang-yen*) on the spot where Buddha thought about the limits of his life. The eighth is in the city of *Kiu-she-na* (Kuśinagara) between the two śāla trees on the spot where Buddha entered Nirvāṇa.

Likewise the praise of the eight great caityas has been spoken of in *gāthā* thus:

In the garden of *Lu-mi-ni* (Lumbinī) in the city of *Kia-pi* (Kapilavastu) where Buddha was born to king Śuddhodana.

In *Mo-kia-t'o* (Magadha) on the bank of the river *Ni-lien* (Nairāṇjanā) under the Bodhi tree where Buddha attained the perfect Sambodhi.

In the country of *Kia-she* (Kāśī) in the city of *Po-lo-nai* (Vārāṇasī) where Buddha turned the *dharmacakra* twelve times.

In the Jetavana in the great city of *She-wei* (Śrāvastī) where Buddha exhibited his supernatural power to all the three worlds.

In the country of *Sang-kia-she* (*Sāṅkāśya*) in the city of hump backed maidens (Kānyakubja) where Buddha descended from the Trayastrimśa heaven.

In the city of Rājagṛha where the Tathāgata preached on the necessity of the practice of compassion on the division of the saṃgha.

In the great city of Vaiśālī the caitya is on the spot where the Tathāgata thought on the limits of his life.

In the great city of *Kiu she na* (Kuśinagara) in the land of the Mallas between a couple of Śāla trees where Buddha attained Nirvāṇa.

If a Brahmin or a good man or woman build caityas like the eight caityas with great faith at heart and worship them, he or she may attain great merit, high virtue and peace. By listening to these names of vast and deep significance and by worshipping these eight caityas in pure faith all Arhats, Bhikṣus, good men and women are born in the world of gods after death.

Once on a time the Lord invited all the Bhikṣus and told them : Listen to what I say about the countries and cities where I travelled and stayed. He then uttered the following gāthās—

Twenty-nine years I passed in the royal palace.

For six years I practised asceticism on the snowy mountain.

For five years I converted men in the city of Rājagṛha.

For four years I stayed in the *Pibha* forest.

For two years I stayed peacefully on the *Jo-li-yen* (Nairāñjanā).

For twenty-three years I stayed in Śrāvastī,

In the city of Vaiśālī, in the Mṛgadāva,

*Mo-kiu-lin* and *Trayastrimśa* heaven,

*She-shu-na* and *Kiao-shen-mi* on the peak of the Ratnacaitya mountain  
and in wilderness.

In the town of *Wei-nu*, *Fei-lan-ti*,

In the city of *Kia-pi*, the capital of king Śuddhodana,

In each of these places the Śākya Tathāgata travelled and stayed for  
one year,

Thus eighty years he lived in this world.

Afterwards the Meou-ni (muni) entered Nirvāṇa.

#### IV.

( अष्टमहास्थानचैत्यवन्दनम्\* )

*Pa ta ling t'a fan tsan*

जातिम् बोधिम् प्रवरमतुलं धर्मचक्रं च रम्यम् ।

चैत्यं चाद्यं त्रिभुवनमहितम् श्रीमहाप्रतिहार्यम् ॥

स्थानं चेदं हिमगिरिनिलयं देवदेवावतारः ।

वन्देऽहम् प्रणमितशिरसा निवृत्ता यत् बुद्धाः ॥१॥

वैशाल्यां धर्मचक्रे शिशुमगिरितटे भीष्मकायोदितीरे ।

श्रावस्त्यां बोधिमूले कुशीनगरवरे लुम्बिनी-कापिलालये ॥

कौशाम्ब्या स्मेरकोष्ठे मथुरवरपुरे नन्दगोपस्य राष्ट्रे ।

ये चान्ये शास्तु चैत्या दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥२॥

\* In Tibetan the title is given as *Aṣṭamahāsthāna-caitya vandanam stava*. Prof. Lévi renders the Chinese title as *Aṣṭa-mahā-śrī-caitya-saṃskṛta stotra*. In the colophon of the Chinese text the title is given as *Aṣṭacaitya vandana*.

कारमोरे चीनदेशे खशतटयमुने मर्वारे सिंहले वा ।  
 लाटोङ्गे सिन्धुपौण्ड्रे समतटमगधे मेखले कोशले वा ॥  
 नेपाले कामरूपे कलशवरपुरे काष्ठीसौराष्ट्राष्ट्रे ।  
 ये चान्ये धातुगर्भा दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥३॥  
 कैलाशे हेमकूटे हिमगिरिनिलये मन्दरे मेरुशृङ्गे ।  
 पाताले वैजयन्ते धनपतिनिलये सिद्धगन्धर्वलोके ॥  
 ब्रह्माण्डे विष्णुभूमौ पशुपतिभवने चन्द्रसूर्यादिलोके ।  
 ये चान्ये धातुगर्भा दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥४॥  
 ये चाष्टौ धातुगर्भा दशवलवलिनः कुम्भसंज्ञाश्च चैत्या ।  
 अंगारख्यास्तथान्ये हिमरजतनिभाः स्तूपरत्नप्रकाशः ॥  
 पाताले ये च भूम्या गिरिशिखरगताः सर्वतो धातुगर्भा ।  
 बुद्धानां यानि विम्बा प्रतिदिनमसकृत् तानि मूर्ध्ना नमामि ॥५॥  
 अष्टमहाचैत्यवन्दन समाप्त ।

## NOTES

1. Kapilavastu—I, 1; II, 2 does not mention Lumbinī, III, IV, 1-2, *Jātim*, Lumbinī-Kapilālaye.

2. Gayā, I, 2; II, 1, 6, 7; III, IV, 1-2. In II, 6 a reference is made to the girls offering milk to Buddha in the assembly of Nāgas at Gayā, cf. *On Yuan Chwang* II, 126. "A tope to the north-west of the Bodhi tree enclosure marked the home of the two cowherd maidens who presented the P'u-sa (= Bodhisattva) with milk gruel and near it were two other topes also connected with the incident". Watters notes that the cowherd woman is called Nandabalā; in the *Sarvāstivāda Vinaya* however there are two cowherd girls—Nandā and Nandabalā. In some texts, she is Sujātā the daughter of Nandikā whereas in other texts they are two sisters Nandā and Balā, the daughters of Nandikā. See also Foucher—*Une liste Indienne des Actes du Buddha* (École Pratique des Hautes Etudes, 1908), no. 20 in which all the text and the differences amongst them have been noted.

3. Vārāṇasī, I, 3; II, 3, III, IV, 1; In IV, 1, it is *Dharmacakra*, but the Tibetan translation mentions Ba-ra-nā-si (Vārāṇasī) instead. In II, 3 it is said that Buddha killed all the mad elephants of King Bimbisāra at Vārāṇasī. This is probably a mistake. It was at Rājagṛha that Buddha met the mad elephant set against him by Devadatta, cf. Foucher—*ibid.*

4. This is the great miracle at Śrāvastī. See II (5), "the six heretics were destroyed," III "where he gave proof of his great supernatural

power," "exhibited his supernatural power," IV *Śrī-mahāprātibhāryam*. This miracle consisted in Buddha's confounding the six heretics near Jetavana in Srāvastī in the presence of King Prasenajit and a large assembly of people. See Watters—*On Yuan Chwang* I, p. 394, Foucher—*Une liste Indienne des Actes du Buddha* (École Pratique des Hautes Études, 1908) no. 42 in which all the references to texts and sculptural representations have been given.

5. Sāṅkāśya, I, 5, III.

6. Rājagṛha, I, 6, III.

7. Vaiśālī is mentioned in I (7) as the place where Buddha thought on the life; in II (4) it is the place where he meditated on life and where Hanūmant offered him honey; in III it is the place where Buddha thought, on his life. These refer to the incidents that happened shortly before the Parinirvāṇa at Kuśinagara. Buddha thought on the limits of life, decided as to the place where he would die and contemplated on the city of Vaiśālī for the last time. The story is told in the *Mahāparinibbāna sutta*, Ch. 4; Cf. *On Yuan Chwang* II, pp. 68-69. The other incident viz. the monkeys offering honey to Buddha is recorded in the *Divyāvadāna*, p. 136, *Mahāvastu*, I p. 300 etc. See *On Yuan Chwang* II, p. 65—Hiuan tsang mentions the tank near which the monkeys offered honey to Buddha. "Near the west side of the tank was a tope on the spot at which the monkeys took the Buddha's bowl up a tree for honey to give him."

8. Kuśinagara, I, 8; II, 8; III; IV, 2.

9. Śīsuma—IV, 2, Tib. Byis pa gsod—Śīsumāra.

10. Smerakoṣṭha—IV, 2. Tib. mjod thug = Schūlakoṣṭha. In the Chinese text there is clearly 覓 t'u which was wrongly read by Prof. Lévi as 覓 mien. This is why Prof. Lévi restored the name as Smerakoṣṭha; it should be corrected as Schūlakoṣṭha. In the *Divyāvadāna* in connection with the north-western expedition of Puṣyamitra it is said that Puṣyamitra, after leaving Śākala, went to Koṣṭhaka. In one of the Chinese versions of the text the name is given as Schūlakoṣṭha (*T'ou-lo-kiue-tch'a*). The place is also mentioned in the *Mūlasarvāstivāda-Vinaya* in connection with the journey of Buddha in the North-West. See Przyluski—*La Légende de l'Empereur Asoka*, pp. 305ff. Przyluski is inclined to consider the place as identical with Maṅgakoṣṭha in Uddiyāna.

11. Mathurā, IV-2, Tib. Mchog dag'skoñ yul.

12. Kāśmīra, IV-3, Tib. Kha-cha.

13. Cīnadeśa, IV-3, Tib. Rgyu-yul.
14. Khaśaṭaṭa, IV-3, Tib. Kha-śa.
15. Yamuna, IV-3, Tib. Ya-mu-na.
16. Marvāra, IV-3, Tib. Shas. (?)
17. Siṃhala, IV-3, Tib. Siñ-ga-la
18. Lāṭa, IV-3, Tib. omits.
19. Oḍra, IV-3, Tib. Au-ḍo.
20. Sindhu, IV-3, Tib. Si-ndhu.
21. Pauṇḍra, IV-3, Tib. Śiñ. (?)
22. Samataṭa, IV-3, Tib. 'phal bag. (?)
23. Magadha, IV-3, Tib. Mañ ba.
24. Mekhala, IV-3, Tib. Kha. (?)
25. Kośala, IV-3, Tib. Ko. [śa]. la.
26. Nepāla, IV-3, Tib. Bal yul.
27. Kāmarūpa, IV-3, Tib. Ka-ma-ru.
28. Kalaśavaraputra, IV-3, Tib. Bum bu'i kloñ mchog.
29. Kāñci, IV-3, Tib. Ka(m). ci.
30. Saurāṣṭra, IV-3, Tib. Bzad po'i yul.

P. C. BAGCHI

## MISCELLANY

### Notes on Schorer's Account of the Coromandel Coast\*

(1) 'The great Aya' [in page 827, line 6.]. He was not the Nayak of Gingee, but a eunuch and a feudatory chief and had great influence with the then powerful Nayak of Gingee, Krishnappa Nayaka. The 'Aya' was, according to the evidence of the Dutch factors, of the time the person in whom the power of administration really vested. When the Nayak of Gingee gave a *cowle* to Jacob D. Bitter, promising permission to the Dutch to build a factory at Tegnapatam (now Fort St. David) in November 1608, the Aya assured the Dutch man that no toll would be levied on Dutch goods and that he would promote the work of construction of the Fort at Tegnapatam and secure dyers and weavers for the cloth required by them. It was the Aya that permitted the Dutch factors to remain on the coast against the wishes of the Raja of Candragiri, "the great king of Vijayanagar", who desired to help the Portuguese as against the Dutch and to get the Nayak of Gingee to his side in this matter. The Aya, however, kept a rigorous control over the movements of the Dutch; and the result was that the Dutch became anxious to secure a settlement at Tirumalipatam, *i.e.*, Tirumalairāyanpattinam on the coast between Tirupāpuliyūr and Negapatam and under the jurisdiction of the Nayak of Tanjore.

In the spring of 1610, Maertssen negotiated with "the great Aya" for a new contract which was actually concluded on the 29th March 1610, "between the Aya Tiere Wangelaye, Governor over the islands Tindamandalam (Tondaimandalam) on the one side and Arend Maertssen and Pieter Gerritsz Bourgonjie on the other side." The Aya swore on his side to keep the contract with his Nayak, Christoppen Aya (Krishnappa Nayak). The Dutch should have within the fortress of Tirupāpuliyur, (a weaving village with a fortress temple about 2 miles from Tegnapatam up the river, gadilam) as a storehouse of ammunition and merchandise, the house called *Nota Calamatta Coin* and were to furnish the fort with a metal cannon and three iron guns. They should pay 2% import and export duties except for

\* (Translated by Prof. Brij Narain and contributed by Professor Sri Ram Sharma), in the *Indian Historical Quarterly*, vol. xvi, No. 4, December, 1940 pp. 827-837.



money, rice and other necessities of the fort. The Nayak and the Aya should have the right to buy sulphur from the Dutch and they should compel the dyers and weavers to carry out their agreements with the Dutch and not permit other European nations to trade, without special papers from Prince Maurice. The Aya should be supplied with the goods that he desired to get from the Netherlands, at their cost price. The Dutch should not trouble ships sailing with the passport of the captain (native headman) of Tegnapatam. 'Thus the Dutch secured contractual confirmation for their possession of Tirupāpuliūr and could use Tegnapatam as the harbour for it. Porto Novo (about a dozen miles lower down the coast also under the Nayak of Gingi who had fostered it) also stood open before them, but they did not establish a factory there immediately.'

After the conclusion of this treaty with the Aya, Maertssen went with a companion to Gingee from whose Nayak they took a letter to the Stadtholder of Holland wherein we learn that the Aya promised to keep the contract concluded now. The contract was later on sent to Vellore (the residence of Venkatapathi, Maharaja) from Gingee and was ratified by the Raya. Portuguese opposition, however, continued even after the news of the conclusion of the 'Twelve Years' Truce of Antwerp reached the Coromandel Coast at the end of 1610; and they offered 1,000 pagodas to the Aya, if he should drive the Dutch out of Tegnapatam; and in the sequel the latter had to pay 2000 rix dollars to the Aya for a continuation of their privileges and for the safety of Vander Meer, the head of the factory.

(2) Tirupāpuliūr (line 7, p. 827) is situated two miles inland from the mouth of the Gadilam River on the north bank of which was Tegnapatam. It is at a much longer distance than 12 miles from Negapatam (p. 827). There is another port Tirumalairāyanpattinam, a few miles to the north of Negapatam, which might have been confused with Tirupapuliur.

(3) *Pardauws* (usually known as *Pardaos* (lines 17-19, p. 827) is supposed to be a Portuguese corruption of the word, *Partab*, and was taken from the legend on some of the coins to which the name was applied. The Persian traveller, Abdur Razzaak who visited the West coast of India in 1443, makes 10 *ṣaṇams* equal to 1 *partab* and 2 *partabs* equal to 1 *varāha*. Ludovico Varthema, writing about 1545, says that 256 *cash* (*kassen*) was equal to 1 *ṣaṇam* and 20 *ṣaṇams* equal to 1 *pardao*, which was "a gold ducat, smaller than the gold dinar." Evidently the gold pagoda or *varāha* of Abdur Razzaak was the double *pagoda* of which some coins exist and the *pardao*

(or partab) was a half-*bun* or *pagoda*. A *fanam* (Tamil *paṇam* from Sanskrit *paṇa*) was at first a gold coin in use, but latterly denoted a silver one. Usually 20 *fanams* made a *pardao*. Latterly in Madras, late in the 18th century, 42 silver *fanams* went to make 1 gold star *pagoda*, (*varāḥa*). A *fanam* was worth from 2 to 3 pence. *Cassen* or *cash* was the name applied to sundry coins of low value; the word had been apparently derived from Sanskrit *karṣa*, equal to 1/400 of a tula, and became corrupted into 1 Tamil *kāśu*. The *cash* was the lowest unit of the monetary system of Madras till 1818. The Portuguese had long applied the term *cass* to the diverse small moneys of foreign systems. (Refer also to lines 25-26 on page 828).

(4) *Sabandar* (*Shahbandar*) (line 8, p. 830) is not the *havaladar*. The term literally means the 'king of the port', i.e., Harbour-Master. The title was assumed by the officers in charge of Indian ports and was generally applied to chiefs in charge of the eastern ports. The Shahbandar was the chief authority with whom foreign traders and ship-masters had to transact business; he was also generally the head of the Customs Department. The term is usually rendered by European writers as *Xabander*, *Shabunder* or *Sabundar*. The title has now dropped out of in India; but it was applied till recently to the Consuls of the Persians. In the Malay States the Shahbandar was an important officer of the government. The term was sometimes applied even to officers in charge of inland towns, perhaps used to indicate the head of the merchants or master of their organisation. Thus Tavernier mentions the existence of a Shahbandar in Golconda; and Warren Hastings in a letter of 1759, makes mention of *Shahbandar Daroga*. The Shahbandar was in charge of the port and port customs generally. Equivalent terms like *Mir Bunder* and *Sheikh Bunder* seem to have been used elsewhere in other Islamic countries for the port officer.

(5) The term *khatiff* (line 10, p. 831) might probably be a corruption of *Khatīb* (Arab. = a preacher or reciter of the *Khutba*).

(6) *Larryn* (line 26, p. 833) or *Larin*. A coin that was in currency in the Persian Gulf and West Coast of India and also in the Maldivé Islands. It was in shape like a small rod of silver, of the size of the pen of a goose feather. Six of such *larins* went to make up a *ducat* and one *larin* was equal to about half a *guilder*.

(7) The king of Velour (line 10, p. 828) means Maharaja Venkatapathi (1585-1614). Velour supplanted Candragiri as the chief royal residence from about 1606.

(8) *Armosynen* (line 12, p. 835). It is a kind of silk texture, usually black in colour, perhaps called so because originally associated with Ormuz, as its trade centre.

(9) *Aglenhout* (line 13, p. 833) perhaps means 'Eagle-wood.' This is an aromatic wood from Cambodia and has been referred to by the Portuguese writers as *Aguila* and known as also Agla-wood or Ugger-wood.

(10) *Saye* (line 22, p. 828) (i.e. *Sāya* or *Chaya*) known generally as chayroot which affords a red dye; it was also known as the 'Rāmeśwaram Root.' The colour was known to be fast and permanent. It was exported in quantities from several places in South India and at one time from Ceylon also; and it was used very largely on the coast for painting chintz cloth.

(11) The *Bhaer* or *Bābar* (line 23, p. 825) (from Sanskrit *Bhāra* = load) was a weight used in large trading transactions varying from place to place and usually about 400 pounds *avoirdupois*.

(12) *Petapoli* (line 3, p. 829) is situated much more to the north of Pulicat than 48 miles (see *infra*, note No. 19).

(13) *Taer Cassen* (line 23; p. 829) is possibly the name for a silver coin known as *Tare* which was equal to 16 *cash* and 16 of which made one *ṣaṇam*. 8 *taeris* in Malabar in the late 18th century amounted to half a *ṣaṇam*. The *tare* was generally worth half a penny.

(14) *Benjeuyn* (line 12, p. 833) is *benjamin* or *benzoin*, a kind of incense derived from the resin of the '*styrax benzoin*' in Sumatra. It was called by the Arab traders as the "Frankincense of Java."

(15) *Martavan* (line 14, p. 833) also known as Martaban, in the name given to peculiar pottery of very large size and glazed, made in that region, known also as Pegu Jars.

(16) *Nypa* (line 14, p. 833) is a Malay word denoting *arrack* extracted from the sap of a palm tree and usually exported from Pegu, Tenasserim and the Philippine Islands. In the Dutch language the word *Nippen*, had come to mean "to take a dram."

(17) *Speauter* (line 13, p. 827) should be properly *spelter*. It is the Portuguese *Tutinaga*, Tamil *Tuttanagam* used in Indian trade and meant either zinc, pewter, or white lead of the Chinese.

(18) *Red Carmosynen Kerdeys* (line 7, p. 835) may probably refer to *Kersey*, an English word for a kind of woollen cloth, held by some, incorrectly however, to be a corruption of Cashmere by confusion of sound with *Kersey*. Valentijn, (*Circa* 1626) makes mention of 2000 Persian ells of *Carsay*. It was principally manufactured in England.

(19) *Petapoly* (line 3, p. 829) (*Nizampatam*). Literally *Peddapalli*, meaning great village, changed by the English usage into *Pettikpoly*. Its Indian name is *Arjumptnam*. It is situated 193 miles to the north of Madras and 36 miles from Masulipatam west-south-west. It has been mentioned by *Ferishta*. The English commenced their trade here, for the first time on the eastern coast in 1611; the name of the place was changed to *Nizampatam* in 1679. An English factory was established here in 1621, dissolved in 1653 and again re-established in 1697.

Schorer's "Brief relation of the Trade of the Coromandel Coast, especially at the Factory at Masulipatam, where I resided in the service of the Hon'ble Company in the seventh Year" was given in its English translation and with notes by W. H. Moreland in his edition of '*Relations of Golconda in the Early Seventeenth Century*' (Haklyt Society, 1931, Series II, Vol. lxvi, on pp. 51-65). Schorer was a commercial failure and was junior factor at Masulipatam in October 1609. He was sent to Bantam in disgrace after a few years. The seventh year mentioned in the title of his work is held by Moreland to be 1608, meaning the seventh year of the Dutch Factory's establishment at that place. He probably returned to Holland in 1615-16 and wrote or at least completed the relation either during the voyage or soon after arrival.

In the notes supplied by me to Schorer's account I have added additional notes for the benefit of the readers of the *Indian Historical Quarterly* and consequently based them on the account as given on pages 827-837 in the *I.H.Q.*, vol. XVI. The 'great Aya' whose full name as given in the records as *Tiere* (or *Ciere*), *Wingelaya* can be rendered into *Ayya* and *Tiruvengadayya*, *Ayya* being the shortened form of *Tiruvengadayya*. This has been suggested by Moreland.

Most of the points contained in the notes have been taken independently of Moreland and refer only to a portion of the terms etc., used in the 'Relation,' as translated by Dr. Brij Narain and published by Prof. S. R. Sharma.

## Who wrote the Bhāṣāpariccheda ?

About seven years ago a Ms. copy of the well known work of Viśvanātha Pañcānana came to our hands; it is about 200 years old and curiously enough contained the following colophon :—

तदेवौषधमित्यादौ सजातीयेऽपि दर्शनात् ॥ श्रीः ॥ इति महामहोपाध्याय-श्रीकृष्णदास-  
सावर्भौमभट्टाचार्यविरचितो भाषापरिच्छेदः.....(fol. 6b).

We dismissed it as the prank of a scribe. Recently we examined a Ms. copy of the *Bhāṣāpariccheda* and the *Muktāvalī* now preserved in the Rammala Research Library at Comilla; it is about 250 years old and was procured from the district of Sylhet. The colophons of both the text and the commentary are exactly reproduced below :—

इति महामहोपाध्याय-श्रीकृष्णदाससावर्भौमभट्टाचार्यविरचितो भाषापरिच्छेदः समाप्तः ॥  
वागीश्वर्य्याः पदद्वन्द्वं निधाय हृदि सर्व्वदा । लिखिता पुस्तिका चैषा सतां चित्तविहारिणी ॥  
श्रीरामः शरणम् । मधुसूदनसदृशाख्यास्वर्गङ्गाकणसम्भवा । शुद्धिर्या जायते सा किं  
बुधान्तस्त्वचोऽम्भसा ॥ (Ms. No. 316, fol. 8b).

इति श्रीयुत-महामहोपाध्याय-श्रीकृष्णदाससावर्भौमभट्टाचार्य-विरचिता सिद्धान्तमुक्तावली  
सम्पूर्णा ॥ (*ibid.* fol. 76b).

The text of the *Bhāṣāpariccheda* does not contain the name of the author except in the colophon, but one of the introductory verses of the *Muktāvalī* clearly records the name in its last line as follows :—

“विष्णोर्वचसि विश्वनाथ-कृतिना”

The scribe of the above Ms. wrote the name as ‘Viśvanātha’ in this verse, but corrected it as ‘Kṛṣṇadāsa’ in the margin (fol. 9a) and this latter reading does not affect the metre. This clear unequivocal ascription in face of the almost universal tradition which was not unknown to the scribe, supported by the former Ms. of different age and locality, makes us hesitate now to dismiss it as a mere prank. In this connection we shall invite the attention of scholars to certain facts that only deepen this new problem before us.

There is an old commentary directly on the *Muktāvalī* by a distinguished Bengali scholar Rudra(-deva) Tarkavāgīśa—practically the only commentary written in Bengal, where the study of this elementary work was not much in demand in the hey-day of *Navyanyāya* studies. It is extremely unfortunate that this Rudra-deva has all along been confused with Rāmarudra Bhaṭṭa, a much later scholar of Southern India, by almost all the scholars who had written on the subject. Rāmarudra Bhaṭṭa, son of Rāmeśvara Bhaṭṭa, wrote

not on the *Muktāvalī* directly but on the so-called *Dinakarī* and was certainly not earlier in date than the middle of the 18th century A.D. He also wrote a commentary on the *Tarkasaṅgraha-dīpikā* which begins with the same introductory verse (तातस्य तर्कसरसोरुहकाननेषु etc.) He was later than Nilakaṇṭha Bhaṭṭa another commentator on the *Dīpikā* whose opinion was criticised by him in one place (यत्कू 'अप्रतियोगित्वं प्रतियोगितानवच्छेदक-साध्यतावच्छेदकावच्छिन्नपरं' *Tarkasaṅgraha*, Balamanorama Series, Mylapore, Madras, 1920, p. 259 cf. Nilakaṇṭha's passage on p. 258). Both his works are known as '*Rāmarudrīyam*' or '*Rāmarudrī*' and no single Ms. copy of his works has ever been discovered in Bengal, except a few very recent copies of the *Dinakarī-Tīkā* taken from printed editions.

Copies of Rudra Tarkavāgīśa's commentary known as '*Muktāvalī-raudrī*' are not much common. We are in possession of a fragment (fol. 31) which is about 250 years old. It begins:—

ॐकारप्रतिपाद्याय जगदानन्ददायिने ।  
नमो निषेधशेषाय परनिवृत्तिदायिने ॥  
तातं श्रीरामधीरेशं धीरं श्रीमधुसूदनं ।  
नत्वा रुद्रेण सिद्धान्तमुक्तावलीं विषयते ॥

समाप्तिं प्रतीति विघ्नध्वंसद्वारेति शेषः । कारणं कारणत्वेन निश्चितं । कारणत्वधीविरोधि-  
व्यतिरेकव्यभिचारनिश्चयमाह विनापीत्यादि.....।

There are two copies of this commentary, both written in the Bengali script, in the Sarasvatī Bhavana Library, Benares. We examined the complete one (Ms. No. 880, *Nyāya-Vaiśeṣika*) which ends:—

इति भट्टाचार्यचूडामणि-श्रील-श्रीरुद्रतर्कवागीश-भट्टाचार्यरचिता मुक्तावली-रौद्रा समाप्ता ।  
नव्यैकदर्शिभिर्नव्ये जल्पितं बहुतन्त्रितं । न्यायसिद्धान्ततर्कज्ञस्तन्त्रकृत् कोपि भूतले । मदुक्लमेतत्  
परिचिन्त्य धीराः सिद्धान्तसारं परिशीलयन्तु । विरुद्धदृष्ट्याद्य(?) ततोऽस्य कीर्तिं कृत्वा  
लभन्ते नरकं समाप्तं । शकाब्दाः १७२४.....॥ (fol. 80b).<sup>1</sup>

This commentary is in the nature of short notes, concise and pointed and exactly resembles in style the famous *Raudrī* commentary on the *Kārakacakra* of Bhavānanda which is evidently a sister work from the same pen. In many of the Ms. copies of the latter work (including one in possession of the present writer) the colophon runs as follows:—

इति महामहोपाध्याय-श्रीरुद्रदेव-तर्कवागीश-भट्टाचार्यविरचिता पितामहकृतकारकाधर्माण्यरौद्रा  
समाप्ता ।

1 The Ind. Off. Ms. of this work (Eggeling, *I.O. Cat.*, p. 674) is also in the Bengali script. We examined another fragment (fol. 18) in the Edward VII Anglo-Sanskrit Library, Navadvipa (Ms. No. 696).

So, this Rudra Tarkavāgīśa was a grandson of Bhavānanda and a son of Rāma (Tarkālaṅkāra);<sup>2</sup> Madhusūdana mentioned by him was probably his teacher and was evidently his uncle, as Bhavānanda was known to have had a son named Madhusūdana Vācaspati.<sup>3</sup> At the end of the Comilla ms. of the *Bhāṣāpariccheda* there is a verse, we have cited above, eulogising this Madhusūdana; this verse bears remarkable similarity with the following verse where the famous Naiyāyika Guṇānanda Vidyāvāgīśa extols his teacher Madhusūdana, who was probably the same scholar.

मधुसूदन-सद्व्याख्यासुधाक्षितचेतसा ।

गुणानन्देन कृतिना शब्दालोको विविच्यते ॥<sup>4</sup>

Guṇānanda was a contemporary of Jagadīśa Tarkālaṅkāra and a Ms. of his *Guṇa-vivṛti-viveka* was copied in 1534 Śaka (1612 A.D.).<sup>5</sup> Bhavānanda undoubtedly preceded Jagadīśa as a comparison of their respective works on the *Anumāna-dīdhiti* will bear out and cannot be brought down further than about 1575 A.D. considering that his son's student Guṇānanda was writing his works in the first decade of the 17th century A.D. All these point to the inevitable conclusion that the author of the *Raudrī* commentary on the *Muktāvatī* being a co-pupil of Guṇānanda belonged to the first half of the 17th cent. and cannot be brought down further than 1650 A.D. He becomes, therefore, a true contemporary of Viśvanātha Pañcānana who wrote the *Gautama-sūtra-vṛtti* in 1634 (or 1654) A.D.<sup>6</sup> and it becomes all the more absurd for Rudra Tarkavāgīśa belonging to the distinguished family of the premier logician of Bengal Bhavānanda Siddhāntavāgīśa to comment respectfully on the work of a contemporary of his belonging to a rival family of scholars. It should be mentioned here that Rudradeva himself gave the common name *Raudrī* to all his works viz. glosses on the

2 A single torn folium of a tract *Vivāhavāda Raudrī* in our possession begins : —

\* \* \* त तातं श्रीतर्कालङ्कारमादरात् ।

प्रणम्य तनुते रौद्रीं विवाहस्य मुदे सतां ॥

3 Kāntichandra Rāḍhi; *Navadvīpa-mahimā* (2nd ed.) p. 156.

4 *Nyāya-Vaiśeṣika* Ms. No. 366 in the Sarasvatī Bhavana Library, Benares : verse 2, to the *Śabdāloka-viveka*.

5 Eggeling: *Ind. Off. Cat.*, p. 666.

6 A Ms. of Viśvanātha's *Nyāyavṛtti* dated 1774 Śaka copied by Golokanātha Nyāyaratna of Navadvīpa now in possession of Pandit Prāṇagopāla Tarkatīrtha of Navadvīpa gives the date of composition as '*rasa-vāra-tithau Śakendra-kāle*' (fol. 104b). *Vide Navadvīpa-mahimā* (2nd ed.), p. 162 f.n.

*Kāraṇacakra* and the *Muktāvalī* and the small tract on *Vivāhavāda*; to this list we should add one more work of his, the *Anumāna-dīdhiti-raudrī* cited by himself “अनुमानदीधितिरौद्रयामधिकं प्रपञ्चितमस्माभिः” (*Muktāvalī-raudrī*, fol. 31a). He is thus to be distinguished from Rudranātha Nyāyavācaspati (brother of Viśvanātha Pañcānana) who was a greater scholar and slightly earlier in date; his works also sometimes go by the name of *Raudrī* given not by himself but by some of the later scribes.

Kṛṣṇadāsa Sārvabhauma to whom the authorship of the *Bhāṣāpariccheda* is now being ascribed was a distinguished scholar of Bengal and was one of the earliest commentators on the *Dīdhiti*. A comparison of his *Anumāna-dīdhiti-prasāriṇī* (as far as published in the *Bibl. Ind.* edition) with the corresponding Bhavānandī makes him clearly earlier of the two and we would place him about 1550 A.D. He also commented on Jayadeva's *Āloka*<sup>7</sup> and a Ms. of his *Ākhyāta-dīdhiti-prasāriṇī* is reported from Tanjore (Ms. No. 6185).

In this connection we shall place before scholars another interesting piece of evidence bearing on the problem which we are quite unable to interpret. In the private collection of Sanskrit Mss.—one of the biggest we have yet examined—belonging to Pandit Yatindranātha Tarkatīrtha of Nāṇadvīpa, a direct descendant of Jagadīśa Tarkālāṅkāra, we came across a copy of the *Siddhānta-muktāvalī*, more than 300 years old in appearance, from the pen of a Maithilā scribe; fol. 1 of the copy is unfortunately missing. The colophon which is reproduced below records the date of the copy in a local era which, as far as we are aware, is hitherto entirely unknown.

इति सिद्धान्तमुक्तावली समाप्ता । खौआल सं श्रीउमानन्देन लिखितैवा पुस्तीति ॥  
देशीय सक ॥ २०५ दुइ शए पाच सका तारिख ३ अग्रहन

The copyist, it appears, belongs to a distinguished family of Mithilā called the '*Khanāla*' family which claimed among others the famous commentator Rucipati. The local era cannot be the *Lakṣmanābda* or the *Parganati San*. We believe it may refer to some era confined to Mithilā alone starting from the foundation of a new kingdom by the Brahmin *Raj* family, after the fall of the *Karṇāta* dynasty, in the 3rd quarter of the 14th cent. A.D. If this conjecture be correct the date of the Ms. falls in the 3rd quarter of the 16th cent. A.D.—a date which is too early for Viśvanātha but not so for Kṛṣṇadāsa.

DINESH CHANDRA BHATTACHARYYA



## The Valid Forms in "Bhāṣā"\*

(in the works of Sanskrit grammarians)

One knows that the *Aṣṭādhyāyī* states in regard to a group of sūtras scattered in the work (7 exactly or 8 counting an anuvṛtti, plausibly given by the commentators) that they are in force in the domain of "Bhāṣā." It may be interesting to take up this list again :

(a) According to III. 2. 108 the suffix "kvasu" is the optional substitute of the perfect (of "liṭ", and not of the "liṭ" *parokṣe* III. 2. 115, but of the "liṭ" *bhūte* III. 2. 105 valid in the chandas) after the roots *sad-* *vas-* and *śru-*. Thus concurrently with *upāśasāda* (*upāśadat*, *upāśadat*) one uses *upāśediān*. The sū. sharply determines the limit of the preceding sū. which gives the same optional substitute for the chandas without the specification of the roots.

(b) According to IV. 1. 62, the forms *sakhī-* and *āsīśvī-* are in force as nipātana: this implies that outside the bhāṣā the feminine of *sakhī* and of *āsīśu* is denuded of particular morphological characteristics.

(c) According to IV. 3. 143, the suffix "mayat" is optionally in force in the two definite senses ("arising by the transformation of" and "forming the integral part of"), if it is not a question of food, or of clothing. The valid suffix in concurrence with the bhāṣā, and exclusively outside the bhāṣā is the suffix "aṇ" of the type *khādiro yūpaḥ*.

The Kāśikā prolongs the sū. according to the purport of the *bhāṣā*. This sū. deals with the same suffix "mayat", in the same meaning, but necessarily, when it attaches itself to words with *ṛddhi* or to words of the kind *śarādi*.

(d) According to VI. 1. 181 (the acute tone on the penultimate of the numerals of the group *ṣaṭ* as also of *tri* and *catur*, before an ending in *bb-* or in *s-*) is in force as a matter of option. So that in the bhāṣā the accentuation is *pañcābbiḥ*/*pañcabbiḥ*, outside the *bhāṣā* *pañcābbiḥ*.

(e) According to VI. 3. 20 (the ending of the locative is not "aluk", it does not submit to the absence of "luk" as required by the preceding sū. or in other words, it does not maintain itself), before (an ulterior member of the compound consisting of the word) *stha-*, while outside the bhāṣā, we have for example *ākhareṣṭha-*, in the bhāṣā, we have for example *viṣamastha*.

\* Prof. Renou sent to us this article in French and authorised us to publish its English translation. Mr. N. Chandra was good enough to render it into English and Dr. P. C. Bagchi very kindly revised it. The author has not been able to revise the proofs.—Ed.

(f) According to VII. 2. 88 (the phoneme *ā* is) also (the substitute of the final vowel of *yusmad-* *asmad-*) before the ending of the dual nominative. One has therefore *yuvām*, and *āvām* in the *bhāṣā*, *yuvam* and *āvam* outside the *bhāṣā*.

(g) According to VIII. 2. 98 (when there is an expression of hesitation between two alternatives, the final vowel of) the first alone is affected by the *plūti*, while in the common language (97), it is the final vowel of the second.

None of the facts described, inasmuch as they have a verifiable linguistic bearing, disclose a state of language distinct from the normal Pāṇinian. It is worth while to state it more precisely because one still sees from time to time re-appear the ideas of Otto Franke (*B.B.* XVII, p. 54 f.), according to which the *bhāṣā* of Pāṇini differentiated itself (however small it might be) from the 'Sanskrit' forming the subject of the main bulk of the *Aṣṭādhyāyī*.

The position of the *bhāṣā* is clear for *yuvām* and *āvām* (f): inasmuch as they are nominative while these forms appear in *SB. PB.* in a sporadic manner and in *AB.* in a regular fashion, ousting gradually the form *yuvam* and *āvam* which are no longer in evidence after the prose of the *Brāhmaṇa*.

As to III. 2. 108 (a) it is clear that the extreme rarefaction of the past participle after the period of the Mantras has led to the formula, a little stiff, of Pāṇini. It does not matter that *sedivān*, *ūśivān*, *śuśruvān* are also in evidence in the *Samhitās*, because in any case their use was covered by III. 2. 107. The restriction which results from the Pāṇinian teaching coincides with an use which one guesses through the prose of later Br. and of ritual treatises, whilst the re-establishment of the past participle in its fulness in *Kātantra* IV. 4. 1 or *Candragomin* I. 2. 74 reflects the recrudescence of the form which operates in the Epic and in the *Kāvya* of literary or epigraphic texts.

Regarding VI. 3. 20 (c), one can easily verify that the form with "*aluk*" before *°stha-* are rarisms after the period of Mantras. The dictionaries cite only *hr̥distha-* *sukheṣṭha-* *bhuvīṣṭha-* *divīṣṭha-* which for diverse reasons could have been voluntarily neglected by Pāṇini.

We know on the other hand how the progress of the suffix *-maya-* (c) characterises the classical period in opposition to the prose of the *Brāhmaṇa*, in which, in the sense of "made in (such manner)" etc. functioned preferably as a secondary derivative with the suffix *-a-* with initial *ṽddhi*.

Last of all *sakhī* (b) appears for the first time in the *Mābābhārata* and the *Amara-kośa*. It is true that the form *āsīśvī*, cited in IV. 1. 62 by the side of *sakhī* as a form of *bhāṣā*, is precisely known to us only from the Ṛgveda; but the facts of the language, which could present themselves to the audience of Pāṇini go beyond the frame-work of contemporary texts to such a degree that no inference can be drawn from the absence of such an isolated form from them.

It is therefore everywhere a question of facts of detail, but as such they do not signify anything more than a line of demarcation in relation to the chandas. Contrarily to what Franke affirmed, it is by opposition (implicit or explicit) to the facts of the chandas that the validity of 'bhāṣāyām' is given.

It suffices in order to realise it—to appeal to ulterior tradition—the *Mahābhāṣya* (as also the *Lāṣikā*) juxtaposes or opposes in several passages, chandas and bhāṣā as the two aspects of a language taken in its totality: thus Patañjali VI. 1. 36 comments by *asparḍbhetām* "bhāṣāyām" the form *apasparḍbhetām* of the said sū., which is a quotation from the *Ṛksamhitā*. The grammarians who exclude the Vedic facts are brought necessarily to preserve the sū. relating to validity in "Bhāṣā." This is done for example by the *Kātantra* of Candragomin. Thus CV. VI. 3. 125 absorbs by a "va." the two sū. of P. VIII. 2. 97 and 98 abolishing every distinction between bhāṣā and non-bhāṣā. CV. V. 2. 11 teaches that "aluk" is lacking from time to time (*kva cit*) and it cites as example the same forms which result from the Pāṇinean sū. VI. 3. 20. It is true that CV. substitutes *saṃjñāyām* to P. *bhāṣāyām*, but perhaps it is to make the anomaly which is involved into the position of the rare *sakhī*, and specially that of *āsīśvī*.

If the mention of *bhāṣāyām* is no other than the indirect mention *chandasi*, it may be asked why, Pāṇini could not in these 7 sū., as he had done in so many others, assure by means of the context *chandasi*, the result he wanted? \* It is because the very system of the *Aṣṭādhyāyī* imposed the formulation which was adopted. In the case of the sū. IV. 1. 62 where we are in a chapter concerning the suffixes of the feminine in -ī a rule putting the feminine *sakhī* and *āsīśu* (i.e. indistinct forms of masculine) was not compatible with the procedure of Pāṇini. So also in the case of *yuvam āvam yuvām āvām*.

\* To teach for example instead of IV. 1. 62. °sakhī- (i.e., *sakhī*) *āsīśu iti chandasi*.

In other words, the mention of *bhāṣāyām* notes a demarcation, so far as the *chandas* is concerned, on certain points where material presentation of facts required this mention. The *sū. bhāṣāyām* has no linguistic value in itself; the whole grammar of Pāṇini, besides the Vedic *sū.*, concerns only the *bhāṣā*—it is a pure and simple artifice of composition.

But then another question presents itself: if the grammar of Pāṇini, with the exception of some 250 rules of Vedic validity, concerns effectively the *bhāṣā*, does it not follow that Pāṇini could dispense everywhere with the mention of *bhāṣāyām*? Because in general he does not note at all the point where the *anuvṛttis* cease, it seems that there was no reason to note in these 7 passages the point where the validity of the *chandas* ceased, and where one began common teaching.

The reply to this question cannot be of any doubt; the grammar of Pāṇini does not concern the *bhāṣā alone*, but quite a common language absorbing *chandas* and *bhāṣā*, language in which are realised two distinctions, on the one hand that of the 250 *sū.* valid for the *chandas* alone, and on the other hand by that of 7 (or 8) *sū.* valid for the *bhāṣā* alone.

This elementary truth, which certainly was present to the mind of most of the indologists, has however, because of the fact that it has been hardly clearly formulated, brought in false or useless discussions on the character of the Pāṇinian *bhāṣā*. The grammar of Pāṇini is made for a type of language which absorbs in a single description facts of *chandas* and elements of spoken language.<sup>1</sup>

1 In using the translation "spoken language" for *bhāṣā*, we do not mean to prejudice about the question of knowing if in fact this *bhāṣā* is the language of the worldly men (the *laukika* of Patañjali: Skandasv. ad Nir. I. 4 and 5 comment by *loke/vede* the opposition *bhāṣāyām/anvādhyāyam* of this text) or "profane" as opposed to the sacred language which served either in the rituals or in the school exercises intended for the learning of rites. The word *bhāṣā* is not necessarily the "spoken language" in the sense in which we understand it. It is perhaps (in part at least) the spoken portion of the religious language, opposed to the sung or psalmed portion represented by the *chandas*. One must not forget that the grammar of Pāṇini is adapted to the needs of the exegetic prose and ritual much more than to those of a "common" language; on the other hand the word *bhāṣya*—means texts of "oral" explanation which are not necessarily different from the Brāhmaṇa—thus V. Prāt. I. 19 where the word (commented, *bhāṣyagrantha* by the comm.) is opposed to Veda, or *ĀṣṭGS* III. 44. *SāGS*. IV. 10. 3 where it is juxtaposed to *Sūtra*. T. Prāt. XXIV. 5 speaks even of a *chandobhāṣā*. The *bhāṣikasvara- KūSS*. I. 8. 17 mentions the proper accentuation of Brāhmaṇa prose by contrast with that of the *Sāmhita*. The same word *bhāṣika- SāGS*. VI. 2 concerns certain oral prescriptions, but these do not

Thus only is explained the extra-ordinarily archaic character of some teachings of Pāṇini (the theory of accent in general, that of the "ṇamul" etc.). Quite far from having marked the fixation of a "new language emerging little by little from the chandas, Pāṇini mixes in a sort of bold syncretism the chandas and the bhāṣā; isolating the chandas only where there are particularities decidedly abolished or (more often) licences not lending themselves to a defined doctrine (whence the frequent usage of the *babulam*); isolating the bhāṣā there only where the exigencies of the system led to upset a sū. of the chandas.

The chandas therefore do not represent in any way a state of language distinct from the normal; it is in the interior of a common language, a fringe of archaisms or "diversities," which for some reason or other mark the margin of a system. Only those forms are specified as Vedic that cannot be arrived at by the ordinary rules of grammar. The other forms are integrated in common teaching in the "indiscriminate" validity (*aviśeṣena*), as is said in the Kāśikā VI. 163 or *sarvatra* as said by Pāṇini himself in two passages (IV. 3. 22 and VI. 1. 122) where it is a question of stopping the recurrence of an anterior *chandaśi*.

It is evident that in the *Mahābhāṣya* the notion of bhāṣā has lost its sharpness. The distinction with the chandas is effected for quite a long time and this text is concerned particularly to extend to the bhāṣā certain doctrines given by Pāṇini as valid for the chandas alone. This is what in general he introduces by the mention of *sarvatra*. Sometimes, he declares as valid *sarvatra* certain new facts thus VIII 20 vt. 1. then following the vārttika, he teaches that nt. sg. of *ekatarā*-is -am (not -at). The mention of bhāṣāyām itself however occurs in a very small number of cases along with the new rules:

(a) According to Bh. II 3 69-vt. 3 the prohibition formulated in the said sū. of the genitive in connexion with a word with the suffix *-uka-* is raised in the case of *kāmuka*: one says *dāsāyāḥ kāmukah*: one will note the vulgar character of the expression.

(b) According to III 2 171 vt. 3 the forms *dadhi- cakri- sasri- jajñi-nemi-* (to which the Kāśikā propose to add *jagmi-*) are in use. The Nyāsa

appear to be of a less ritualistic character than that of others. Last of all the small treatise *Bhāṣikasūtra*, edited long ago by Kielhorn, deals, as is well known, with the accents of the *Satapathabrāhmaṇa*, which are felt to be distinct from the accentuation of the corresponding *Saṁhitā*.

puts forth bhāṣāyām for the vt. according to which it teaches *sāsahi-*, *cācali-*, *vāvahi-*, *pāpati-*. This passes here in a still more surprising manner than the fact noted above for *āsīsvi-*: all the forms in question (except *nemi-*) are exclusively attested in the mantra, and the *Śabdakaustubha* has not failed to observe the superfluous character of the limitation 'bhāṣāyām'.

(c) According to III 130 vt. 1 and 2 the form *duḥśāsana duryodhana-durdarśana- durdharśana- dumarśana-* are in use. It is a question (excepting the 3rd) of well-known terms of the *Mahābhārata*, and the fact that Kātyāyana puts them explicitly has undoubtedly a chronological value forms.

(d) It is not the same with VIII 4 45 vt. 1 teaching that the nasal which in the sū. is an optional substitute of a consonant other than -h at the end of pada before a nasal occurs necessarily before a nasal of a suffix. It is difficult to connect this teaching to anything precise, unless restraining as does the vṛtti to °maya (°mātra), *vāṇmaya* particularly appearing since the time of ŚB.

(e) Beside the Bhāṣya claims the validity in chanda and bhāṣā:

For *bhoḥ bhagoḥ aghoḥ* VIII 3 1 VI. 2, the first of these words being attested from ŚB. the second in the ŚB. itself.

(f) VIII. 270 vt. 1: the sandhi of *pracetas*, before *rājan* should be optionally °tā or °to. The first form is from RV. (and MS.), the second from the TS. There still the validity in bhāṣā does not respond anything precise for us.

(g) Bh. VII. 477 infers by the process of jñāpaka that the form *iyarti* is valid in the bhāṣā (it must be understood: in the bhāṣā also, cf the Nyāsa ad loc. 1). fact, *iyarti* does not appear any more after the mantras.

(h) Last of all VI. 4. 87 would also furnish a jñāpaka in the terms of which the intensive athematic would be valid in the bhāṣā also (cf. the Kāśikā ad loc; Bhāṣāvṛ. 11. 4. 74). This can intend light survival of forms of this intensive which one observes in the Vedic prose and in the *Mahābhārata*, before the pedantic recrudescence which certain Kāvya will manifest.

The *Kāśikā* adds to this series very little of interesting cases: let us only note that in regard to the sū. VI. 163, it reminds us that certain authors admit indiscriminate validity (*aviśeṣeṇa*), whilst others limit to chandas the application of the said sū. It is a case of substitution to weak cases of the forms *pad- dat-* etc., to the forms *pāda- dānta-* and effectively the type of forms *pad- dat* has never gone entirely out of use.

## King Rāghava of the Amogharāghavacampū

Recent researches have brought to light a Sanskrit *Campū* named *Amogha Rāghava* written in the Śaka year 1221 corresponding to 1299 A.C.<sup>1</sup> The work was composed by one Divākara who says that he was amply rewarded by king Rāghava who heard it recited.<sup>2</sup>

The only available manuscript of this *Campū* was obtained from the Kāṭṭumāṭas Mana near Chowghat (S. Malabar), and it is stated to have been transcribed by a scholar named Viśvanātha<sup>3</sup> in Śaka 1323 (1401 A.C.).<sup>4</sup>

From the extracts quoted below it will be seen that Divākara was a first rate poet. After invoking the blessings of Śiva and Gaṇapati,<sup>5</sup> he

1 *Triennial Catalogue*, Oriental Manuscripts Library, Madras, 1922-4, vol. V, Part I-B, R. No. 4328.

The date is thus cleverly expressed:—

चन्द्रनेलद्वयक्षमाभिः शककाले विलोकिते ।

अमोघराघवं काव्यमाविरामीद्वाकरात् ॥

Read from either side the *Sakavacaka* yield us the same date.

2 इति धृतरससारैर्गद्यपद्यैरुदारैः  
कवितुरवितुरस्य श्राव्यमाकर्ण्य काव्यम् ।

भृगुपतिविजयश्रीचिह्नमहाय तुष्य-  
न्नभिलषितममुष्यामोषयन् राघवेन्दुः ॥

3 निखिलनिगमबल्लीपुष्पभृङ्गायमाणी  
व्यलिखदिदमुदारं पुस्तकं विश्वनाथः ।

रघुपतिचरिताढ्यं ध्यानसीमासवाणी-  
विलसितहृदयान्तः स्वैरसञ्चारिवाचः ॥

4 पुरनेतामिचन्द्राङ्कशकाब्दे खरवत्सरे  
सितनभस्यष्टमीन्दौ विश्वनाथेन लिख्यते ॥

5 Only disjointed portions of these verses are preserved from the ravages of white ants, but they suggest that the tutelary deity of the poet was God Śiva enshrined in a temple managed by a holy Brahman, probably the Yogātiripād. The extracts, as they are, read as follows:—

इन्दुं यः शिरसेन्द्रमौलिविलसत्पादारविन्दो दधा-  
त्वैश्वर्यं विमलद्विजेशभरणोद्भास.....तश ।

... .. नयप्रेक्षीव गौरीं दधा-

च्छेयः प्रापयतात् स नस्त्रिभुवनक्षेमकरः शङ्करः ॥

मयि वामदक्षिणोर्ध्वावीदग्निं सदेति वक्रुमिव ।

दशनौ खण्डखण्डौ दधतं वेतरण्डतुण्डमभिवन्दे ॥

salutes Vālmīki,<sup>5</sup> Kālidāsa,<sup>7</sup> Pāṇini, Vararuci, Patañjali, Viśveśvara and other eminent Sanskrit writers.<sup>8</sup> He then proceeds to give us some details of his ancestry. His grandfather was the pious Nārāyaṇa, who had performed several *Yāgas*, and was apparently a native of Mūkkōla, an important centre of Vedic and Sāstric culture in those times.<sup>9</sup> His son Viśveśvara also was a religious recluse who spurned all sensual pleasures.<sup>10</sup> Soon after the death of his wife, Viśveśvara went on a pilgrimage to Benares, where he spent the rest of his life listening to the expositions of Vedānta philosophy and as a result of his absorbing devotion to Śiva, attained salvation.<sup>11</sup> Viśveśvara's son Viṣṇu, the author's elder brother, was like his forefathers

- 6 वाणी वासमवाप यस्य वदनद्वारि प्रतोक्ष्यैव हृत्-  
पद्मस्थाम्बुजनाभनाभिनिवसल्लोकेशसेवाक्षणम् ।  
वल्मीकप्रभवाय कल्मषभिदे तस्मै परस्मै नमो  
रामोदात्तचरितवर्णनवचःप्रयोगिने योगिने ॥
- 7 रम्याश्लेषवती प्रसादमधुरा शृङ्गारसङ्गोज्ज्वला  
चादृक्कैरखिलप्रियैरहरहः सम्मोहयन्तो मनः ।  
लीलान्यस्तपदप्रचाररचना सद्दर्शनसंशोभिता  
भाति श्रीमति कालिदासकविता कान्तेव तान्तेरता ॥
- 8 सङ्गवोचितकर्मकर्तृकरणापादानसम्बोधिना  
नामाख्यातनदी (पदा) गतिमती लब्धागमप्रत्यया ।  
साम्यं प्राप सद्ब्रह्मवृद्धिगुणभृद्यस्याकृतिर्व्याकृते-  
र्विश्वेशो विनतस्य मे स कुरुताद्दोषप्रमोषं गिराम् ॥  
जातं पाणिनिसागराद्वररुचौ शाणे समुत्तेजितं  
शेषेणाखिलसूत्रसौष्टवविदा सन्दानितं सद्गुणैः ।  
नूनं व्याकृतिरत्नमालहृदयान्न्यासेन सत्काशिका-  
वृत्ति विष्णुदया दिवाकरहृदि प्रत्यास विश्वेश्वरः ॥
- 9 तत्राधःकृतभोगिभोगमहिमा निर्वाणभावोचित-  
स्थानं मानससम्पदामपि दशोत्पत्तिक्रियाविक्रियाम् ।  
यज्ञे यज्ञचयप्रियः कलिमिलत्कल्माषकर्मोन्नमत्-  
पापाम्भोनिधिमभ्यलम्सुकृतेर्धाराय नारायणः ॥
- 10 द्विजेन्द्रशेखरस्तस्य सुतो विश्वेश्वरऽभवत् ।  
यः पिधातुमिवात्मानं मुदामकृत दूरगाम् ॥
- 11 यः साकं धर्मपत्न्यापरवयसि परित्यक्तसांसारिकाशीः  
काशोमासाद्य सद्यः सुरसरिदमृते सङ्गशय्यार्पिताङ्गः ।  
पायम्पार्यं पुरस्तात् शिववदनगलत्तारकब्रह्मविद्या-  
पोयूषं कर्णपेयं निरुपमसुखदं प्राप कैवल्यलक्ष्मीम् ॥



a devotee of Śiva and a true Śrotṛīya, in fact the embodiment of Śruti itself.<sup>12</sup> The poet Divākara, turned his attention to worldly lore, and was the personification of everything that was good in the world.<sup>13</sup> As a writer, however, he deserved to be pitied, as the *Campū* which he had undertaken to compose was of a very difficult character, and he prayed for the forbearance of his readers.<sup>14</sup>

The *Campū* relates the story of the *Bālakāṇḍa* of the *Rāmāyana* in seven *Ucchvāsas*. At the end of first *Ucchvāsa* the author names the *Campū* as *Amogha Rāghava*.<sup>15</sup> The last *Ucchvāsa*<sup>16</sup>, namely, *Purapraveśa-kathanam* ends with the recital that the *Mahākāvya* written by the author was read over to the king, and that king Rāghava satisfied all his desires.<sup>17</sup>

This reference to king Rāghava as a patron of letters, who reigned in 1299 A.C., is important in several respects. We know that the Kōṭṭayam plate of Vīra Rāghava Cakravarti has been assigned by competent scholars, on palaeographical and astronomical grounds, to the year 1320 A.C.<sup>18</sup> The *Amogha Rāghava Campū* thus gives us the earliest date so far known for this sovereign of Kerala. It is also on record that the king who was governing Kerala during this period was an astute diplomatist who maintained friendly relations with the Hoysala emperor Vīra Ballāla III,<sup>19</sup> a fact which

- 12 तस्यात्मजो विष्णुरलङ्कारिणः कुलं पवित्रैरमलं चरितैः ।  
भूतेशसेवासुखमाप्तुकामः श्रुतो विधिर्भूत इवाविरासीद् ॥
- 13 तलाग्रजे गुणश्रेणिं कृत्वेव गुणलोभिना ।  
दिवाकरः कृतो धात्रा तत्सौन्दर्यैकभूषणः ॥
- 14 सुदुष्करां कर्तुमहं प्रवृत्तः सदास्मि चम्पूमनुकम्पनोयाः ।  
पयोधिपारोत्तरणाय ताम्यन् किमन्तरन्येन नरो न तार्यः ॥

15 Compare the Colophon:—

इति श्रीमल्लमोघराघवे महाकाव्ये कौशिकागमनोभिलक्षितः प्रथमोच्छ्वासः

16 इति श्रीमल्लमोघराघवे अमोघराघवाङ्कवतिश्रीदिवाकरकृतौ चम्पूकाव्ये पुरप्रवेशकथनं  
नाम सप्तमोच्छ्वासः

17 Vide the verse quoted in note 2.

18 *El.*, vol. IV, pp. 290-7; *BRVRI.*, Trichur, No. 4, pp. 31-45.

19 Compare the following lines:—

वृषिहभूषोऽथ कुलप्रदीपो बल्लालदेवे तनये नयजे ।  
पराक्रमस्यैकनिधायुदारे समर्पयामास महीं महात्मा ॥  
धनञ्जयेनाप्यवतारणेषु गोपालनायोद्धतभृशता च ।  
गतं प्रतिश्रां बलभद्रभाजा यदोः कुलं येन मुरारिणा च ॥



is evidenced by the Sanskrit Kāvya *Rukmiṇi Kalyāṇa* of Vidyācakravartī II, the poet laureate of Ballāla III.<sup>20</sup> According to the Kannaḍa poem *Paradāra Sōdara Rāmaṇa Kathe* of Nanjuṇḍa, treating of the exploits of Kumāra Rāmanātha and of his father Kampilarāja, the alleged forerunners of the Vijayanagara emperors, it is seen that the Keraḷa Cakravartī had sent a contingent of Malayāḷi soldiers to help Vīra Ballāla against Kampila.<sup>21</sup> The Kōṭṭayam plate shows that this monarch was the suzerain of Keraḷa, that his important feudatories were the Rajas of Ernād (Zamorin), Valluvanād, Oṭanād (Kāyamkuḷam) and Veṇād, that the chief Brahmanical organizations of Keraḷa, the Panniyūr and Śukapuram *Kurus*, were unanimous in their allegiance to the king, and that Vīra Rāghava encouraged the trade of his country by the grant of important privileges to the head of the *Maṇigrāmam* guild.<sup>22</sup> The insight we get of this sovereign from the *Campū*, that he was a bountiful patron of arts and letters who gave his *imprimature* to works of real merit thus adds materially to our knowledge of the history of this period.

A. GOVINDA WARIAR

निशिङ्करकृतप्रतिमैः प्रतापैः शौर्यश्रियो यस्य विभूषितायाः ।  
 आदर्शकृत्यं रचयन्त्यजस्रं पाण्डुस्त्रियः पाण्डुतरैः कपोलैः ॥  
 प्रकम्पितः खड्गलतामकम्पामसन्नतं सन्नतिमद्भुतम् ।  
 उद्धृत्य रोषादिव गोंकराजो यं वीक्ष्य युद्धे रभसादमुच्चत ॥  
 कपोलफाले विपुले स्वकीये मदं निषिच्यथ गजान् प्रयच्छन् ।  
 विदूरदेश्योप्यनयत् प्रसादं यन्निर्मदः केरलभूमिपालः ॥

20. This poet is stated to be an elder contemporary of Vīra Ballāla III (1291-1342 A.C.), and the poem is assigned to about 1300 A.C. It may be put down to about 1320 A.C. Vide *Tirumalai Venkatesvara*, vol. I, p. 684.

21. Though the work is assigned by Rao Bahadur Narasimhachari roughly to 1525 A.C., it is deemed to have been based on an earlier chronicle written in the first half of the 14th century A.C. (*Lives of Kannada Poets*, vol. II, p. 423). It is recorded in the III *Aśvasa* of the poem that Ballāladeva collected the forces of the Koṅgu, Koḍagu and Malayāḷa countries and invaded the Kingdom of Kampila. See Mr. H. M. Rama Sarma's articles in *QJMS.*, vol. XX, pp. 89ff. and *JBHS.*, vol. II, pp. 203-6.

22. For a rather detailed account of Vīra Rāghava Cakravartī's position in Keraḷa see the paper on "Cochin about 1300 A.C." in the *Ernakulam College Magazine*, Vol.

## On a Stanza of the Mudrārākṣasa

Stanza 6 in the first Act of the *Mudrārākṣasa* reads as follows:—

कूरग्रहस्सकेतुश्चन्द्र<sup>1</sup> संपूर्णमण्डलमिदानीम् ।

अभिभवितुमिच्छति बलाद् रक्षत्येनं तु बुधयोगः ॥

In explaining this stanza, almost all scholars have taken the term '*budhayoga*' to mean 'the conjunction of Budha' with Candra or some other planets. The figure in the stanza is śleṣa as there are two meanings throughout,—one with reference to the moon (lunar eclipse) and the other with reference to Candragupta. As *yoga* means here *sambandha* or conjunction as stated above, in the latter case *budha-yoga* means *Cāṇakya-sambandha*<sup>2</sup> with Candragupta. On the basis of this meaning, naturally, in the former case too, *budha-yoga* should be taken to mean conjunction of *Budha* with *Candra*.

On such a day the conjunction of *Budha* with *Candra* is an impossibility.<sup>3</sup> Hence one has to reject one or the other of these two hypotheses namely, (1) that it was a full moon day and (2) that the conjunction of *Budha* was with *Candra*.

Some scholars prefer to reject the former and read the first line of the stanza as चन्द्रमसंपूर्णमण्डलम् Prof. Ray, Tāranātha, Tarkavācaspati<sup>1</sup> and others belong to this class. Another class which includes Dhunḍirāja,<sup>2</sup> Kale, Dhruva and others,<sup>3</sup> holds that it was a full moon day and rejects the above meaning of *budha-yoga*. According to them, the term means the

1 v.l. चन्द्रमसंपूर्णमण्डलम्—Ray; Telang; Vidyabhusana and Majumdar's series ed. cf. *Sāhityadarpaṇa* (Nirnayasagar press Ed. 1902) p. 269. See also Prof. K. H. Dhruva's notes in this connection in his edition of the *Mudrā*. (2nd Ed. 1923).

2 According to some it is *Cāṇakya-upāya*. There is a difficulty in accepting this view. It is a well-known fact that a lunar eclipse can take place only on a full moon day.

3 It is an astronomical fact that the planets Mercury and Venus can never be at a distance of more than 90° from the sun. On a full moon day the sun and moon will be at 180° from each other. Hence on such a day, the conjunction of moon with mercury is an impossibility.

4 Edition of *Mudrā*, in Majumdar's series.

5 Dhunḍirāja's commentary is printed in both Kale's Telang's editions of the drama.

6 For the views of Kale and Dhruva, see their notes in their editions of the drama.

conjunction of *budha* with (other) planets; they base their view on the following statement of *Vṛddha-Garga*—

१ ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।  
यदि न स्याद्बुधस्तत्र तं २ दृष्ट्वा ग्रहणं वदेत् ॥

It is worth while however, considering if *yoga* has some other meanings in this context. The following are the meanings assigned to this word :—

विश्रब्धघातके द्रव्योपायसंनहनेष्वपि—मेदिनी  
योगस्संनहनोपायानसङ्गतियुक्तिषु—अमरः

An expedient, artifice, plan, device;  
application of effort, endeavour, diligence,  
assiduity, zeal, attention; —MONIER-WILLIAMS.  
Strenuousness, exertion, endeavour, zeal, assiduity.

—MACDONELL.

Of these, the meaning *संनहन*=सन्नाह seems to suit well in the above context. Then *Budha-yoga* means '*budhasya sannabab*', the strenuous effort of budha. This gives us scope to explain that it is this effort of Budha<sup>9</sup> that is regarded as averting an eclipse. This view gets confirmed if we refer to the following stanzas of Amaraçandra's *Bālabbhārata*.<sup>10</sup>—

तन्नन्दनस्तन्मिथुनानुरूप रूपोऽस्ति चिद्रूपतयाबुधाख्यः ।  
ययोगभाजं न विधुंतुदोऽपि विधुंतुदत्युग्रविरोधबोधः ॥८॥  
उष्णांशुरासन्नचरस्य शश्वयस्येव सेवातिशयेन तुष्टः ।  
खलोकलोकाल्जरिपोरपीन्दोः कलां पुनर्बुद्धिकलां ददात ॥९॥

Here, Budha's constant attendance on Ravi is spoken of as the means for him to secure the averting of moon's eclipse through Ravi. It is noteworthy that Amaraçandra (1250 A.D.) refers in his work to this idea, though the great astronomer Varāhamihira (c. 550 A.D.) has declared in his *Bṛhatsamhitā* (ch. 5, st. 17) that these *yogas* have nothing to do with eclipses.

7 This is quoted as the *Vṛddha-Garga-vacana* in the *Utpala-vyākhyā* on *Bṛhatsamhitā* of Varāhamihira. In the same place the following also is pointed out as the statement of another Garga—

पञ्चग्रहसंयोगं दृष्ट्वा सौम्यविवर्जितम् ।  
ग्रहणं नु वदेत्तत्र सबुधं न ग्रहं वदेत् ॥

8 बुधं दृष्ट्वा ग्रहं वदेत् —Telang's edition.

9 According to the *purāṇas*, Budha is the son of Candra.

10 *Kāvyamālā* 45. I. 1. 8.

In the light of the above, the following commentary is offered :

सकेतुः केतुसहकृतः केतुसहाय इति वा कूरग्रहः भूच्छायारूपतमोऽधिदेवो राहुः इदानीम् अथ पौर्णमास्यां संपूर्णमण्डलं परिपूर्णविम्बं चन्द्रं चन्द्रग्रहम् अभिभवितुं पराभवितुं जेतुं प्रसितुमिति यावत् इच्छति । किन्तु बुधयोगः बुधाख्यग्रहस्य योगः संनहनं सन्नाहः प्रयत्न इति यावत् ; तथाच अमरः—“योगस्संनहनोपायप्यानसङ्गतियुक्किषु” इति । इतरग्रहैस्सह मेलनेन तेषां सहायसङ्ग्रहरूपः सन्नाहः एवं चन्द्रग्रहं बलात् स्वसंसाधितसहायबलमाश्रित्य रक्षति ग्रहणात् अभिभवात् रक्षति इति । तथा च गर्गः—

ग्रहपञ्चकमयोगं दृष्ट्वा सौम्यविवर्जितम् ।

ग्रहणं नु वदेत्तल्ल सवुधं न ग्रहं वदेत् ॥

पक्षे चाणक्यावगतार्थस्तु—

कूरग्रहः कूराभिसन्धिः चन्द्रगुप्तनिष्कासनं प्रति कूराभिसन्धिः यस्य सः कूरग्रहो राक्षसः । कूरग्रह इत्यनेन अमात्यराक्षसस्य राक्षसनाम्नः सामरस्यमपि व्यज्यते । सकेतुः मलयकेतुसहितः तत्सहाय इति वा । चन्द्रं चन्द्रगुप्तं संपूर्णमण्डलं परिपूर्णराज्यचक्रं परिपूर्णसेनासमूहमिति वा । इदानीमधुनाभिभवितुं पराभवितुं जेतुमित्यर्थः । इच्छति । तु किन्तु बुधयोगः बुधस्य नयज्ञस्य चाणक्यस्य योगः उपायः जीवसिद्धि-सिद्धार्थक भागुरायण-निपुणकाख्यानां चतुर्णां सहायसङ्कलनरूपस्सन्नाहः बलात् स्वसंगृहीतबलमाश्रित्य ( ल्यब् लोपे पञ्चमो ) एनं चन्द्रगुप्तं रक्षति इति ।

The stanza is to be translated thus :—

“The cruel seizer Rahu (Rākṣasa) with Ketu (Malayaketu), now seeks to vanquish Candra (Candragupta) having the full orb (*maṇḍala*); but the effort of Budha (Cāṇakya) saves him by means of his power (force).”

Cāṇakya had collected for his assistance four men namely Jīvasiddhi, Siddhārthaka, Bhāgūrāyaṇa and Nipuṇaka and this compares well with the four other planets with Budha in a pañca-graha-yoga to avert an eclipse. Amaracandra's stanzas referred to above, give us a clue to think that Budha's effort in securing the assistance of the other planets was believed to lead to the averting of an eclipse. So *balāt* means *svasamśādhita* (*mitra*) *sahāyabalāmāśritya*.

S. RANGACHAR

### Govinda Bhaṭṭa the real name of Akabariya Kālidāsa

In his article on the 'Sūktisundara of Sundaradeva' in the *Calcutta Oriental Journal*, vol. III, part 5, Dr. H. D. Sharma has a note (p. 136) on the poet known as Akabariya Kālidāsa, whose verses are extracted in later anthologies. It has been pointed out that this poet was patronised by both

Akbar and the Vaghela ruler of Rewah, Rāmacandra. Dr. Sharma notices the poet again in his article on 'Some Vaghela Rulers and the Sanskrit Poets patronised by them' in *Dr. S. Krishnaswami Ayyangar Commemoration Volume* (p. 50), under king Rāmacandra (1555-1592).

About the real name of this poet Akabariya Kālidāsa, Dr. Sharma says in the *Calcutta Oriental Journal*, (III. 5, p. 136): "He cannot be identified with Harikavi as Krishnamacharya would have it (*The Classical Period of Sanskrit Literature*, p. 126). On page 50 of his above-mentioned article in the *Krishnaswami Ayyangar Commemoration Volume*, he 'hazards' the hypothesis that Gaṅgādhara is the real name of Akabariya Kālidāsa, after remarking that his real name "is still a mystery."

On Rāmacandra of Rewah, this Akabariya Kālidāsa has written a panegyric called Rāmacandrayasaḥprabandha of which a manuscript is described in the *Bikaner Catalogue* of Mitra (Ms. No. 522) and another in vol. IV. of the (*A. S. Bengal*) *Descriptive Catalogue* by Hara Prasad Sastri, (No. 3109). It is clear from the colophon quoted by H. P. Sastri that Govinda Bhaṭṭa is the real name of Akabariya Kālidāsa:

इत्यकव्वरीयकालिदासकविश्रीगोविन्दभट्टविरचितः श्रीमहाराजाधिराजराजमचन्द्रयशःप्रबन्धः समाप्तः।<sup>1</sup>

V. RAGHAVAN

<sup>1</sup> See also Provincial Fasc. of the *New Catalogus Catalogorum*, University of Madras, p. 2a.

### A Correction

Dr. D. C. Sircar's review of my book on Tīrupati in the *Indian Historical Quarterly*, vol. XVI, No. 4 makes reference to an erroneous statement on page 218. It is a great pity that it should have escaped my notice in the course of proof-reading. That this has never been my view could be seen in the following statement in connection with the topic in "Some Contributions of South India to Indian Culture", published by the Calcutta University in 1923. On page 148 of the book occurs the following sentence. "Another copper plate charter found in the Guntur district is dated in the reign of a Vijaya Skanda Varman, and is the record of a grant made by Charudevi wife of the Yuvamaharaja Vijaya Buddha Varman and mother of Prince Buddhayankura."

S. KRISHNASWAMI AIYANGAR

## REVIEWS

STUDIES IN INDO-MUSLIM HISTORY,—A critical commentary on Elliot and Dowson's *History of India as told by its Historians*. By S. H. Hodivala, with a Foreword by Sir Richard Burn. Pp. xxiii + 727.

It is well over half a century that there appeared the last volume of the great work of Sir Charles Elliot and Prof. John Dowson, which for the first time made available to the student of Indo-Muslim history an immense mass of material till then largely buried in Mss. The considerable merits of this work notwithstanding, it was inevitable that the march of scholarship should reveal a large number of its shortcomings, more specially in the matter of reading and interpretation of texts. In the scholarly volume before us Prof. Hodivala, so wellknown for his important contribution on Mughal numismatics, has sought to make the much-needed and long-delayed corrections of a work which with all its defects is bound to remain the grand source-book of medieval Indian history for many years to come. As Prof. Hodivala tells us in his brief Preface, his object has been 'to undertake a systematic and exhaustive review of its contents', 'to discuss and elucidate questions which were ambiguous and controversial', to effect 'restoration of names of persons and identifications of toponyms', to determine disputed chronologies 'by the application of the week-day test'. No one who glances through the pages of this bulky volume can deny that the author has accomplished his task with commendable success. In his innumerable emendations of corrupt texts, rectifications of errors of fact and interpretation, discussions of points of chronology, topography and personal names, he has shown evidence of his sound scholarship. The immense range of his reading extending over works written in half a dozen languages, his punctilious attention to detail, his sober judgment and last but not the least his clear incisive style, stamp his pronouncements with deservedly high authority. Where he fails to offer any definite solution, it may be said in general that the problem is for the present insoluble. As Sir Richard writes in his appreciative foreword, his book 'is one which every student of Elliot should be glad to refer to.' We may go further and say that the book will remain for a long time to come indispensable to every student of medieval Indian history.

Where the contents are so rich in quality and in quantity, it seems invidious to pick out any portion for special mention. But we may be

excused for noticing a few special features. Illuminating are the author's notes on the Indian itineraries of Istakhri (pp. 30 ff.), Ibn Hauqal (pp. 36 ff.) and Al Beruni (pp. 42 ff.), as well as those on Idrisi's "account of South Eastern Asia, including India" (pp. 59 ff.). Very suggestive are the author's comments on a number of obscure and much debated terms e.g., Tarsā (pp. 172, 173), Nūni (or more correctly, Tūnān) (p. 210), Siyāsāt (p. 341), Rāmchangī (pp. 675-676). Luminous accounts are given of a number of Hindu customs such as voluntary immolation of a king's associates (pp. 9-10), *Jauhar* (p. 136), picking up the *betel* in challenge (p. 265), the practices of the *Vāmamārgis* (p. 342), Trāgā (p. 452) and so forth. Very informative are his notes of a more general character such as the knowledge of Sanskrit on the part of Muhammadans (pp. 564-66), the early use of gunpowder in India (p. 624), the Nawārā (p. 577). Equally original and plausible are his suggested identifications of Kulchand of Utbi with Kokkala II Chedi (pp. 146-7) of Chand Rai of the Mussalman writers with Gāngeyadeva Kalacuri (p. 148), and so forth. The author explodes a number of views which have too long held the field even in the writings of standard authors. Such are the stories of the assassination of Muhammad bin Sam by the Gakkhars (p. 184), of Khusru's Parwārī origin (pp. 369-71), of the young Farid's learning by heart the *Sikandarnāma*, the *Gulistān*, the *Būstān*, (p. 446) etc. In connection with the last point the author writes with well-merited sarcasm: "It is scarcely likely that young Farid would have 'learnt by heart' about thirty-thousand lines, and also read the 'works of the philosophers' while he was at school in Jaunpur." Quite convincing are the author's devastating criticisms of a number of rhetorical statements of chroniclers which have deceived even sober students of history in our times. Such is the story of a decrepit old woman proceeding safely with a basket of gold ornaments on her head in Sher Shah's reign. (pp. 465-66).

We have noticed a number of slips which have not been corrected in the list of Errata at the end of the book.

P. 6 For 'Nāgabhaṭṭa the Gurjjara king of Kanauj' read 'Nāgabhaṭṭa II, the Gurjjara king of Bhinmal.'

P. 8 'Khmer the old name of Cambodia or Annam.'

Khmer meant and still means the language as well as the people of Cambodia. It is not the name of a country. Cambodia and Annam are quite separate tracts.

P. 9 'The people of Zābaj (Sumatra) had Indian affinities and



appear, in fact, to have been colonists from India. Those of Qumār (Khmer) were offshoots of the Yellow Race.'

The term Zābaj is applied by ancient Arab writers to the whole of the modern Malay archipelago corresponding to Sanskrit Suvarṇadvīpa. Like Cambodia and Campā Zābaj doubtless received Indian colonists. But there is nothing to show that its people as a whole had Indian affinities and were, in fact, colonists from India. Linguistically at any rate the people of Malayasia belonged to what has been called the Austronesian stock. Similarly the Khmers belonged to the Austro-Asiatic group and they had nothing to do with the Yellow Race.

P. 9 'Jayavarman II r. 724-731 A.C.'

The correct dates are latter part of the 9th century to 854 A.C.

P. 22 'Harṣa of Kanauj r. 618-648 A.C.'

The correct dates are c. 606-647 A.C.

P. 25 Bauura king of Kanauj identified with Bhoja.

A better suggestion is that of Dr. R. C. Majumdar (*Journal of the Dept. of Letters*, Calcutta University, Vol. X, pp. 62-66), namely that Bauura is the Arabic corruption of Pratihāra or its Prakrit form Paḍihāra.

P. 47 'Vikrampur was the favourite residence of Ballālasena the great-grand-father of Lakṣmaṇasena (r. 1119-92 A.C.).'

Vikramapura is mentioned as one of the capitals of Ballālasena in the 16th century work *Ballālacarita* of Ānandabhaṭṭa. Ballālasena was the father and not the great-grandfather of Lakṣmaṇasena. In view of recent researches the date 1119-1192 A.C. for Lakṣmaṇasena should be altogether discarded. The right dates are probably c. 1185-1206 A.C.

P. 58 "'Arman' may be meant for 'Arāman' which was the name given to the capital founded on the site of modern Rangoon by Punnarika who reigned from 740-761 A. C.' "

This tradition which is supported by the authority of *Imperial Gazetteer* has been discarded in all recent authoritative works on the history of Burma.

Pp. 143, 173, 182, etc. for 'Chalukyas' read 'Chalukyas.'

P. 209 For 'Purnabhabā' read 'Punarbhavā.'

P. 218 'Bartuh' identified with Raja Prithu "who was ruler of Bhitargarh in the Jalpaiguri district of Eastern Bengal (*sic*) some time in the 13th century" according to local traditions in Rungpore.

As Prithu is said to be in the territory of Awadh, he may be more probably identified with a scion of the Gāhadwārs of Kanauj (cf. H. C. Ray,

DHNI., Vol. I, p. 547n. ). Less plausible is the suggestion of K. L. Barua (*History of Kāmarūpa*, and *Cambridge History of India*, Vol. III, p. 54) making, 'Bartuh' a king of Kāmarūpa.

P. 595 "Delhi was founded only by Anangapāla Tomar in 1052 A.C. The fact is stated in an inscription on the Iron Pillar in the Qutb."

The story of the foundation of Delhi by Anangapāla rests only on the authority of bardic traditions which give two different dates for the incident viz., 792 VS (=736 A.C.) and 848 VS (=792 A.C.) The inscription on the Iron Pillar in the Qutb says nothing about Anangapāla or any other Tomara. 'Dhillika in the country of Hariyana' is said to have been built by the Tomaras only in the late Delhi Museum Inscription of 1328 A.D. Raverty's date for the foundation of Delhi (followed by Vincent Smith, *EHI.*, 4th ed. p. 399) is 993-4 A.D.

P. 635 'Kūch-Hāja corresponded to the modern districts of Goalpara and Lower Assam' (*sic*). The term Koch Haju is really applied by Muslim historians to modern Kamarup district lying to the east of Kuch Behar, the common frontier being the Samkosh river.

P. 636 'Palamau is now in Lohardāga, Chutia Nagpur.'

Palamau was a sub-division of Lohardāga district of Bengal in 1886 when *Imperial Gazetteer*, Vol. X was published. It is now an independent district and has nothing to do with Lohardāga.

In a number of cases the author suggests etymological derivations which are far from satisfactory. Such are Ruhmi or Rahmi equated with the 'kingdom of Dharma' or 'king Dharma' meaning Dhamapāla (pp. 4-5), 'Chitala' derived from Chitrāla (p. 206), Diṅgā from droṇa, (p. 63).

We have noticed a number of important omissions. The author is completely silent about 'Barujaybal, king of Kanauj' mentioned by Utbi, also about 'Nandā' another antagonist of Sultan Mahmud of Ghazna according to Muslim writers. He also fails to discuss the identity of Rai Lakhmānya and the site of his capital Nudā.

The above defects do not detract from the high value of Prof. Hodi-va's performance. We may notice in conclusion another very useful feature of his work viz., the three valuable indices of Persons, Places and General Topics.

THE RUINS OF DABHOI OR DARBHAVATI IN BARODA STATE, by Dr. Hirananda Sastri. Gaekwad's Archæological Series; Memoir No. III, 1940. v, 49 pp. 21 Plates.

The Department of Archæology in the Baroda State is indeed doing valuable work, and the present monograph on the mediæval archæological monuments of one of the oldest towns of mediæval Gujrat keep up to its reputation. Dabhoi or ancient Darbhavati, about 18 miles to the south-east of the capital town of the State of Baroda, was founded by Sayyed Salwar Masā-ūd-Ghāzi in 1029 A.D., and once stood on the main route to Chāndod, a celebrated place of pilgrimage of the Hindus lying on the eastern bank of Narmadā. The antiquity of Dabhoi attracted the attention of archæologists as early as the eighties of the last century, when Dr. J. Burgess and Mr. M. Cousens of the Archæological Survey of India conjointly wrote a book entitled "The antiquities of Dabhoi in Gujrat." Since then considerable new material bearing on the history of these monuments have been brought to light, and the only available literature just referred to has become rare. It was therefore a happy idea of Dr. Hirananda Sastri to bring out the present work which is undoubtedly not only a revised version, but a great improvement on the former. Much new material has been added but the most noteworthy contribution of Dr. Sastri has been to establish the dates of the monuments with more or less certainty. This has been done by the identification of the names of the architects (sūtradhara) inscribed on the main balcony window of the shrine now known by the name of Kalikāmātā. Dr. Sastri has not only described all the important monuments with the sculptures that adorned them, but he has also collected all available materials in connection with Dabhoi—its situation, boundaries, traditions, its references in literature and inscriptions, the history of the town of Dabhoi and all inscriptions connected with the old city. It is interesting to note that a large number of monuments of the old city as well as a compact history of the town is to be found in the inscription engraved on the white marble slabs now built into a niche at the central shrine of the Hīrā Gate. It is in Mārāthi and belongs to the reign of Maharaja Damaji Rao Gaekwad, the illustrious son of Maharaja Pilaji Rao Gaekwad. The contents of these records reveal that the present tomb of Māmā Dokri was originally a Hindu temple dedicated to Śiva, but subsequently converted into the present tomb by the Mussalmans.

The Baroda State can indeed feel proud of these monuments and the

State Archaeological Department deserves the praise of all lovers of Indian art and history for perfect conservation of these monuments. Dr. Sastri's monograph does ample justice to the historic sites. He has indeed successfully removed the want of a reference compendium so far as Dabhoi is concerned

N. R.

**KĀLAMĀDHAVA-LAKSMĪ** by Lakṣmīdevī Pāyaguṇḍa, a commentary on the Kālamādhava of Mādhava Ācārya, with the original text and two other commentaries, *Kāla-nirṇaya-śloka-vivaraṇa*, attributed to Mādhava Ācārya himself, and *Kālamādhavīya-vyākhyāna* by Vaidyanātha Bhaṭṭa, critically edited for the first time with Introduction in English, Notes, Appendices, etc., by Prof. Dr. Jatindra Bimal Chaudhuri, PH.D. The Contribution of Women to Sanskrit Literature Series, Vol. VII, Part I. Calcutta 1940.

The Kālamādhava-Lakṣmī, a commentary on Mādhava Ācārya's Kālamādhava by Lakṣmīdevī Pāyaguṇḍa, wife of Vaidyanātha Pāyaguṇḍa, is presented to oriental scholars for the first time in a critical edition. As the Kālamādhava is a leading work on Smṛti and Lakṣmīdevī too is an authoress of repute, the work is indeed highly welcome.

Dr. Chaudhuri in his usual thorough manner has furnished an excellent critical account of the twenty-one manuscripts used by him, twelve of the text and nine of the commentaries, and has successfully shown that the entries of the MSS. of the commentaries of the Kālamādhava in the Catalogue of Sanskrit MSS. at the Royal Asiatic Society of Bengal, Smṛti vol., compiled by Mm. Haraprasad Sastri, are either defective or wrong in some way or other. E.g. of the two parts of the same MS. of the Lakṣmī, one is noticed under the name of Lakṣmīdevī Pāyaguṇḍa and the other under that of Umā; the same work *Kālamādhava-kārikā-vivaraṇa*, passing under different names in different MSS. are not recognized as one and the same, and catalogued as such. In another section, Dr. Chaudhuri has supplied an array of evidence, both internal and external, regarding the personal history and date of Lakṣmīdevī, refuting here as well the views of Kane, Haraprasad Sastri etc. Thus Dr. Chaudhuri has established that Umā was the name

of her mother, and not her own. In the next section, an epitome of the *Kālamādhava-kārikās* and the *Upodghāta-prakaraṇa* of the *Kālamādhava* is given. This, together with the detailed contents, presents the work in a very convenient form. The comparative study of the three commentaries represents the woman commentator in her true perspective and reveals that *Lakṣmīdevī* studied many branches of the Sanskrit literature, including Vedic, the literature on Indian philosophy, and particularly Sanskrit Grammar and *Smṛti*.

The editing of the text and the commentaries has been done excellently. The readings accepted and the emendations suggested are apt and happy. Notes in English are exhaustive and scholarly. Almost all the quotations in the original as well as in its three commentaries have been traced to their sources. The Appendices, including two charts representing the divisions of time and the *Cāndra* years, and all the nine indices are useful. The Bibliography is exhaustive.

Dr. Chaudhuri has kept up the high standard of his previous works and is to be congratulated once again on his signal success both as an author and an editor.

AMARESWAR THAKUR

DVĀRAKĀ-PATTALA by Bīnabāyī and GĀṄĀVĀKYĀVALĪ by Viśvāsadevī, critically edited for the first time with English Introduction, English Translation of some selected portions of the *Dvārakā-pattala*, Notes, Appendices, etc. by Prof. Jatindra Bimal Chaudhuri, PH.D. Contribution of Women to Sanskrit Literature, vols. III & IV, Calcutta, 1940; pages viii + xiv + 314 + 136 + 2 + 58 + 44.

Dr. Chaudhuri publishes these two works as types of contribution made by women to Puranic Ritual and *Smṛti* respectively. In the foreword Dr. Blagden rightly remarks that apart from the intrinsic merit of the series, it is essential that the literary works of Indian women should be brought to the notice of scholars in other parts of the world.

Dr. Chaudhuri has prepared the edition of the *Dvārakā-pattala* from a unique MS. and that of the *Gāṅgā-vākyāvalī* mainly from three MSS., seven other MSS. having been consulted occasionally. The editing is excel-

lent and scholarly. The variant readings are given in foot-notes or Appendix I. The *Dvārakā-pattala* and the *Gaṅgā-vākyāvalī* contain about 2000 quotations, from over a hundred works including the Vedic *Saṃhitās*, the *Rāmāyaṇa* and the *Mahābhārata*, the eighteen *Mahāpurāṇas* and some *Upapurāṇas*, the Encyclopædic *Nibandhas* and the like. Almost all of these quotations have been traced by the editor to their sources, some of which are only available in manuscript form. This is in itself a formidable task; we are happy to state that Dr. Chaudhuri has acquitted himself well of this task. In tracing the quotations in the *Gaṅgā-vākyāvalī*, he has discovered not only important variable readings of the verses and prose passages in question but also the Smārtas who quoted the *Gaṅgā-vākyāvalī* by name or otherwise. Thus the importance of the *Gaṅgā-vākyāvalī* in the history of the Smṛti literature has been well-established inasmuch as Smārtas of no less eminence than Raghunandana, Vācaspati Miśra, Mitra Miśra, Govindānanda Kavikaṅkaṇācārya, etc. are found quoting from it. In the Introductions, Dr. Chaudhuri has collected all the available information about the authoresses and their works and convincingly shown that Indian womanhood made a substantial contribution to secular as well as religious literature.

The book has been enriched by Appendices, Indices, etc. There are six Appendices, six Indices, Bibliography and General Index all of which are very useful. The critical and explanatory notes given in foot-notes and Appendix I, are suggestive and valuable. The quotations of the *Gaṅgā-vākyāvalī* have been classified under seven heads of which the sixth containing quotations from works not extant, fragmentary or rare is specially valuable inasmuch as it shows how many valuable works are lost or probably going to be lost to us for ever. In Appendix IV, (some remarks on the authorship of the *Gaṅgā-vākyāvalī*), the editor convincingly establishes the fact that the *Gaṅgā-vākyāvalī* is the work of Viśvāsadevī, and not of Vidyāpati.

In Appendix V, the author throws light on the mediaeval history and culture of Eastern India and includes in it a short account of the life and literary activities of Vidyāpati. The materials for this section have mainly been collected from the works of Caṇḍeśvara, Śrīdatta, Vidyāpati, Misarū Miśra, Vācaspati Miśra, Vardhamāna, Rucipati, Gadādhara and others. The Charts and Indices are useful; Index IV gives a bird's eye-view of the numerous works utilised by Viśvāsadevī. The Bibliography reveals the deep and wide scholarship of the editor.

There can be no doubt that these two volumes of the series bring to light the high standard of scholarship attained by Indian women in two important branches of Sanskrit Literature.

AMARESWAR THAKUR

THE MAHARAJA RANJIT SINGH CENTENARY VOLUME,  
Cawnpore 1940. 188 pp.

This volume published by the Centenary Celebrations Committee Cawnpore, is an important contribution to Sikh history. Apart from resumés, surveys and appreciations of the achievements of the great statesman, it contains some papers that bring new materials before us. We should mention in particular the letter of Maharaja Ranjit Singh, addressed to Maharaja Man Singh of Marwar, translated by Pandit Bisheswar Nath Reu. The learned presidential address of Sir Shafat Ahmad Khan and the very interesting introduction written by St. Nihal Singh add to the value of the publication. We are only constrained to note that there are some papers that seem to be out of place here.

N. K. SINHA

THE JAINA ICONOGRAPHY (Indian Images, Vol. II.) by Professor B. C. Bhattacharya, M.A., F.R.G.S. (Edin.), etc. The Punjab Oriental Series, no. XXVI. Published by Motilal Banarsidas, Saidmitha Street, Lahore.

Jaina Iconography has been rather a neglected branch in the domain of Indological studies. Such a neglect appears to be a singular omission, as it represents an important expression of ancient Indian iconographic art. Brahmanical Iconography has been studied by so many scholars of repute and there have been quite a good number of standard works on the subject. Buddhist Iconography has also had its due share of attention from scholars, both Indian and foreign, who have dealt with it in its various aspects. But the same cannot be said of Jaina iconography, though materials for such a study are as much in abundance in the rich Jaina *Bhāṇḍāras* and in the magnificent Jaina temples of western India. It is a serious omission therefore that except stray studies by scholars like Bühler, Burgess, Bhandarkar, etc. we have had as yet no comprehensive work on the subject.

As such the present book, a companion volume to the author's earlier publication on Brahmanical iconography, should be welcome to all scholars as the first comprehensive study on the subject.

Prof. Bhattacharya should justly be congratulated on this pioneer achievement. In the introductory chapter the author discusses such preliminary questions as the Jaina religion, the Digambara and the Śvetāmbara sects, different classes of Jaina gods and goddesses, characteristics of Jaina images, etc. The next chapter deals with the images of the twenty four Tīrthaṅkaras, their *lāñchanās* and other distinctive features, while the next two have been devoted to a treatment of the iconography of Yakṣas and Yakṣiṇīs, the characteristic attendant divinities of the Tīrthaṅkaras. Next come the *Dikpālas* or guardians of the quarters (Jaina iconography recognises ten *dikpālas*, *Brahmā* and *Nāga* being the lords of the upper and nether regions respectively) and Navagrahas, both directly taken over from the Brahmanical fold. The next chapter deals with the Śrutadevīs and Vidyādevīs, the goddesses of learning, who form an important section in the hierarchy of Jaina divinities. There is also a chapter on miscellaneous Jaina deities like Naigameśa, Kṣetrapāla, Gaṇeśa, Śrī, Śāntidevī and the Catuḥśaṣṭhi Yoginīs, while the last chapter deals with *āsanas* and *mudrās*. A short appendix at the end of the volume explains the symbols and technical terms connected with the subject.

In compiling this systematic work the author has not only utilised the relevant texts, printed as well as in manuscript, but has also tried to compare and illustrate the texts by concrete examples, chosen from well known centres of Jainism. Some of his findings may be mentioned here for a better understanding of the work in question. It is significant and singularly interesting to find that the deified prophets like the Tīrthaṅkaras (also known as *Jinas* or conquerors), born, according to tradition, of human parents, have been given the highest rank in the Jaina pantheon, whereas the other ranks, who represent the gods of the heaven, have been made subservient to them. The hierarchy of Jaina gods and goddesses, except the highest, is purely the outcome of a mixture of ideas, in which the Brahmanical conception had played a predominant rôle, and most of the divinities, like the Yakṣas and the Yakṣiṇīs, the *Dikpālas*, Navagrahas, the Vidyadevīs, etc. have been imported from the Brahmanical pantheon, though in such a grafting the attributes and other characteristics have been sometimes confused, one with the other. Their characters, however, are



far too unmistakable and Prof. Bhattacharya has done well to lay special emphasis on this theme, as such connections are apt to be forgotten. We should however think that sometimes the author stresses the point rather far and some of the affinities, that he notices between a Jaina divinity and a Brahmanical deity, are difficult to support. It is difficult to hold, for instance, that the image of a Jaina agrees with the Dakṣiṇāmūrti of Śiva. There is no doubt that the Yakṣas and Yakṣiṇīs, who minister to the needs of the Tīrthaṅkaras, reveal, on analysis, mixed conceptions. But in such a mixture it is the original idea of the Yakṣa cult that has been fused with those of the Brahmanical divinities. It is significant that more than twenty of the Yakṣas bear each a mongoose and a citrus as the two common attributes, certainly a reminiscence of Yakṣa origin. The additional attributes in case of each have been borrowed from the particular Brahmanical deity, whose character it reflects. Such is also the case with the Yakṣiṇīs, each of whom bears further a dual aspect in the Jaina pantheon as a *Śāsanadevī* and as a *Vidyādevī*.

It is a pioneer work and it is natural that there should be shortcomings. The translation does not always follow the texts. Greater attention should have been given to the elucidation of the points of affinity between the Jaina and Brahmanical pantheons, and extracts from parallel Brahmanical texts would have added to the value of the work. On comparison the iconography of the Digambara sect appears to be, to some extent, imbued with Tantricism, a point that requires to be gone into in detail. The subject of the origin and antiquity of image worship and of the Jaina image does not appear to be exhaustive in treatment. A table of the twenty four Tīrthaṅkaras with their respective Yakṣas and Yakṣiṇīs, each with their cognisance and characteristic attributes, would have been a helpful appendix to the volume.

But these shortcomings do not detract from the value of the work, which removes a longfelt want in the field of Indian iconographic studies.

S. K. SARASWATI

THE SATKHANDĀGAMA of Puṣpadanta and Bhūtabali with the commentary DHAVALA of Virasena, vol. I. Satpurāṇā edited with introduction, translation, notes and indexes by Hiralal Jain M.A., LL.B. with the assistance and co-operation of Pandits Phool Chandra, Hiralal, Devaki-

nandan and Dr. A. N. Upadhye. Published by Seth L. Sitabrai, Amraoti, Berar, 1939. Demy 8vo. pp. 93 + 410 + 28.

The only surviving pieces of the original Jaina canon (twelve *Āṅgas*) are, according to Digambaras, preserved in *Dhavaḷa*, *Jaidhavalā* and *Mahā-dhavaḷa* siddhāntas. In the volume under discussion the first siddhānta has been critically edited for the first time. But this Dhavaḷa siddhānta is the commentary to the sūtra work embodying, according to Digambaras, the substance of the fifth and the twelfth *āṅga* of the Jaina canon. This sūtra work was composed by Puṣpadanta and Bhūtabali who were disciples of Dharasena.

The date of this work according to the editor is the second century of the Christian era at the latest. Though he may have a good ground for such a belief the language of the text will not permit us to assign such an antiquity to this sūtra work. It seems that there is very little in it to justify us to place it much earlier than the Śvetāmbara canons in general. But the question of date cannot be settled from the consideration of the language only. Its contents also may be of some help in determining the time of its composition. Unless and until such has been discussed one will not be justified to dogmatize on its date.

The date of the commentary (*Dhavaḷa*) seems to be pretty certain. The astronomical evidence placing the work about the beginning of the ninth century (816 A.C.) may be relied on.

Hence it seems that in the volume under review we have a very old document of the Digambara sect of the Jains together with its equally old commentary. The editor, his collaborators and persons due to whose munificence this big work could be published have all earned thanks of the scholarly world for this work which will surely widen knowledge on the Digambara sect of the Jains. The learned Introduction which discusses among other things the language and contents of the sūtra work and its commentary as well as the earlier literature on the subject, will, it is hoped, facilitate the extension of such knowledge. We eagerly wait for the appearance of the second volume which has been promised in the Preface.

MANOMOHAN GHOSH

ṚGVEDAVYĀKHYĀ MĀDHAVAKRṬĀ edited by C. Kunhan Raja, M.A., D.Phil (Oxon). Adyar Library 1939. Derry 8vo. pp. xiv + 472.

The volume under review is an edition of the commentary of the Ṛgveda by Mādhava based on a single manuscript of the work deposited in the Adyar Library. Mādhava the author of this commentary is quite different from his name-sake who was Veṅkatarāya's son and author of another commentary of the Ṛgveda called *Ṛgarthadīpikā*.

In the present edition of Mādhava's *Ṛgvedavyākhyā* the work has been printed exactly as it is found in the manuscript, which is full of many *lacunae* as well as errors.

But the editor has wherever possible suggested emendation in footnotes. It may be hoped that in spite of its many limitations the present commentary of the Ṛgveda published for the first time may be of some use to students of Vedic literature.

MANOMOHAN GHOSH

STUDIES IN THE PURĀNIC RECORDS ON HINDU RITES AND CUSTOMS by R. C. Hazra, M.A., PH.D., Lecturer in Sanskrit. University of Dacca. Published by the University of Dacca.

The long-neglected Purāṇas—a veritable mine of old Indian tradition in different branches of culture—which have of late attracted the attention of students of political history of India, have been subjected, it appears for the first time, in the volume under review, to a sifting critical analysis from the ritualistic point of view. Dr. Hazra who had been working on the subject for some time past, gave specimens of the results of his interesting studies in the pages of different oriental journals. These created an eagerness in the minds of interested scholars to see them in one place in the form of a book. It is really gratifying to note that this eagerness will now be satisfied.

The work is divided into two parts of which the first, and perhaps the more important one, is devoted to an investigation of the chronology of the chapters on Hindu rites and customs contained in the Mahāpurāṇas and Upapurāṇas. This investigation leads to the conclusion that the sections dealing with rituals and customs came to be incorporated in the Purāṇas from about 200 A.D. 'There were two main stages' concludes Dr. Hazra,

in the development of Purāṇic Smṛti materials. In the first stage, which covered a period ranging approximately from the beginning of the third to the end of the fifth century A.D., the Purāṇas dealt only with those topics on Hindu rites and customs which formed the subject-matter of the early Smṛti Saṃhitās such as those of Manu and Yājñavalkya. But in the second stage, which began from about the beginning of the sixth century A.D. ....the new topics added relate mainly to various kinds of gifts, initiation, sacrifices to the planets and their pacification, Homa, consecration (pratiṣṭhā) of images etc., Sandhyā, glorification of Brāhmaṇas and their worship, glorification of holy places, Tithis, Utsarga, Vrata and Pūjā. These topics are found neither in the works of Manu and Yājñavalkya] nor in the Purāṇas or portions thereof, which were written earlier than about the beginning of the sixth century A.D.' (p. 188-9).

On the basis of this chronological background the learned author draws a picture, in the second part of the work, of Hindu society during different periods of Indian history up to the sixth century A.D. as revealed by the different strata of the Puranic literature. An attempt is also made broadly to trace the origin of the rites and customs in a general way. In this connection reference may be made to the learned author's view that the prescriptions of various gifts and other rites entailing gifts to Brahmins are the outcome of ulterior motives of the Brahmins to satisfy, 'the economic and social needs of the sacerdotal classes'. But he rightly admits that 'they hesitate to accept these from any and every person without discrimination.' (p. 255). In the face of this admission it would seem to be rather difficult to justify the motive attributed above especially when we take into consideration the fact that Brahmins themselves were also required to make gifts and that the characteristics enumerated of the person fit to be a proper donee indicate that the gifts were aimed at the preservation and development of culture and generally had, like the endowments in modern universities, a laudable object in view.

Honest difference of opinion in a book of this type is, however, inevitable. And it must be admitted that inspite of this kind of occasional difference the present publication is a highly welcome addition to the existing literature not only on the history of Sanskrit literature but also to the rather not so very rich literature on the social and cultural history of India. The work will be of much help in the further study of the Purāṇas from the standpoint of Indian folklore or other aspects of Indian

culture including a comprehensive enquiry into Hindu religion and rituals. So far as the scope of the present work goes, the learned author has not spared any pains to make it thoroughly useful and scholarly. Special mention may be made in this connection of the two appendices referring to the Smṛti verses of the Purāṇas quoted in different commentaries and Smṛti digests. Many of these quotations are identified in Appendix I while those that are still untraceable are listed in Appendix II.

CHINTAHARAN CHAKRAVARTI

MYSTIC TEACHINGS OF THE HARIDĀSAS OF KARNĀṬAKA  
by A. P. Karmarkar M.A., LL.B., and N. B. Kalamdani. Karnāṭaka  
Vidyāvardhak Saṅgha, Dharwar.

The book does not, as its title would seem to indicate, give a systematic account of the philosophy of the Haridāsa sect of the Vaiṣṇavas, little known outside the territory in which it originated and flourished. It is primarily devoted to a description of the life-stories of ten saints belonging to the sect who flourished at different places and times between the 13th and 18th centuries of the Christian era. Incidentally it deals with the teachings of these saints as embodied principally in stray songs attributed to each of them. It may be mentioned in passing that it is recorded here, perhaps on the authority of local tradition, that Caitanya, the great Vaiṣṇava teacher of Bengal, was a disciple of one of these saints—Vyāsarāya (born 1447 A.D.). There are short chapters on the origin and development of the Bhakti cult, the main features of the Haridāsa movement, contribution of the Haridāsas to world-culture, and chronology and history of the Dāsakūṭa or 'devotees' three different lists of whom are given in the appendices. These serve to rouse the curiosity of the inquisitive reader for detailed information on many points. Is it too much to hope that the authors would try to satisfy this curiosity through the publication of a companion volume giving, among other things, a connected historical account of the sect and an authentic description of the rites and practices observed by members thereof? Comprehensive accounts of religious movements in different parts of the country are indispensable for the reconstruction of the religious history of the land.

CHINTAHARAN CHAKRAVARTI

BURHĀN'S TŪZAK-I-WĀLĀJĀHĪ, part II: 1162-1174 A.H. (Sources of the History of the Nawwābs of the Carnatic, II; Madras University Islamic Series, No. 4); translated by Dr. S. Muhammad Husayn Nainar, M.A., LL.B., PH.D., Head of the Department of Arabic, Persian and Urdu, Madras University; published by the University of Madras, 1939; 292 pages.

The first half of the translation of the *Tūzak-i-Wālājāhī* by Burhān ibn Hasan was published by Prof. Nainar in 1934. Since then students of Indian history had been eagerly awaiting the publication of the concluding portion of this very interesting work which throws much light on the rise of British power in the Deccan. *Wālājāh* (literally, "of elevated dignity") was the title of Muḥammad 'Alī, the celebrated Nawwāb (1749-95 A.D.) of Arcot or of the Carnatic, son of Anwaru'd-Dīn. It was conferred on Muḥammad 'Alī by the Mughal emperor 'Alī Gawhar Shāh 'Ālam (1759-1806) after the capture of Pondicherry by the former in 1761 A.D.

This part of the work deals with the history of the Carnatic from the battle of Ambur in 1162 A.H. (= 1749 A.D.) to the capture of Phulcheri (= Pondicherry) in 1174 A.H. (= 1761 A.D.). In this work Anwarud-Dīn has been called Nawwāb Sirāju'd-Dawla Bahādur and Muḥammad 'Alī simply Hazrat-i-A'lā, though the full title of the latter was Nawwāb Amīr-ul-Hind Wālājāh 'umdat-ul-Mulk Āṣamu'd-Dawla Muḥammad 'Alī Anwaru'd-Dīn Khān Bahādur Zafar Jang Sipahsālār. An index of the extraordinary names of persons and places used in the book would have been very useful. The learned editor has added a number of interesting footnotes, and a very useful glossary of technical terms used in the book; but unfortunately no index of any sort is appended to the volume. The editor again would have done well if he would have given such names as "Colonel Coote," "M. Lally," etc. also as they appear in the text.

DINES CHANDRA SIRCAR

THE ZAMORINS OF CALICUT (from the earliest times down to 1806), by K. V. Krishna Ayyar, M.A., L.T., Lecturer in History, Zamorin's College, Calicut; published by the author, Calicut, 1938; 347 pages.

The title *Zamorin* is well-known to students of Indian history as that of the ruler of Calicut where the famous Portuguese sailor Vasco da Gama landed in 1498 A.D. Apart from this interest surrounding the title, the

history of Calicut has a special importance, as the Zamorins of the medieval period ruled over a considerable part of ancient Kerala lying along the Western Coast of Southern India. We therefore welcome the publication under review.

The book is divided into two parts dealing respectively with the periods before and after Vasco da Gama's advent. It begins with an account of Kerala and its early history and gives a fairly exhaustive account of the rule of the Zamorins. The last two chapters deal with their administration and patronage of literature. The book contains some interesting appendices and an index together with a map of the Zamorin's kingdom in 1498 A.D.

The book is the result of patient labour and contains much useful and interesting material. The *Cāvar* (p. 45) reminds us of the *Saṅjak* of Cambodian inscriptions. It may however be pointed out that in many cases the learned author's treatment is inadequate. Thus he refers (p. 43) to the grants of Bhāskararavivarman and Sthāṇuravi, "The former is assigned to A.D. 192, 377, 700 and 1014; the latter to A.D. 311, 824 and 885...not...before the fourth century." Where the test of palæography can be applied such divergent dates are really absurd. The reign of Bhāskararavivarman may roughly be assigned to the period 982-1040 A.D. and that of Sthāṇuravi to the first quarter of the 10th century, as the latter was possibly a contemporary of Āditya Cola (880-907 A.D.) and Varaguṇa Pāṇḍya II.

Nevertheless we recommend the book to all students of South Indian history.

DINES CHANDRA SIRCAR

ADMINISTRATION AND SOCIAL LIFE UNDER VIJAYA-NAGARA (Madras University History Series, No. 15); by T. V. Mahalingam, B.A., published by the University of Madras, 1940; 476 pages.

In the book under review, the author attempts a systematic study of the administrative institutions and social conditions in the Vijayanagara empire. The subject is of absorbing interest and Mr. Mahalingam has treated it with admirable thoroughness and competence. We congratulate the Madras University for the publication of this excellent volume.

The book is divided into two parts, part I dealing with administration and part II with social life. Besides a short introduction, part I has six chapters discussing such interesting topics as central government (II),

revenue administration (III), law, justice and police (IV), military organisation—warfare and diplomacy (V), provincial government (VI) and local government (VII). Each of the chapters is sub-divided into several sections; ch. V on military organisation, e.g., has sub-divisions discussing strength, recruitment, divisions of the army, the march and the fight, the fort and the siege, military organisation, character of the wars, and foreign policy. Part II dealing with social life is divided into four chapters discussing such topics as society (VIII), religion (IX), education and literature (X) and architecture, sculpture and painting (XI). Here also the chapters are sub-divided into different sections, that on society, e.g., having sub-divisions dealing with castes and communities in the empire, social institutions, women, court life, habitation and food and dress, luxuries, and games and amusements. The book contains genealogical tables of the four Vijayanagara dynasties and an exhaustive index.

With reference to the author's discussion (pp. 32 ff.) regarding the functions of a Daṇḍanāyaka, it may be pointed out that there was hardly any clear demarcating line between the civil and military officials of the Hindu kings. Many of their officers appear to have performed both civil and military duties according to the needs of the hour. Originally a Daṇḍanāyaka was possibly the head of the police with power of administering justice in criminal cases. We do not understand why *yāmala* has been interpreted as "*Rudrayāmala*, a certain treatise on *mantra*" (p. 351). *Yāmala* is a particular class of Tantric works and several *yāmalas* are known to be connected with several Tantric gods and goddesses. As regards the method of learning a lesson in the village schools quoted from Pietro della Valle (p. 348), practically the same custom was popular in Bengal as late as the early years of the present century. With the popularity of European methods of teaching, those old systems are gradually giving way.

We have no doubt that Mr. Mahalingam's work will be indispensable to all students of Indian history.

DINES CHANDRA SIRCAR

THE RĀMACARITAM OF SANDHYAKARANANDIN edited with introduction, Sanskrit commentary and English translation by Dr. R. C. Majumdar, Dr. Radhagovinda Basak and Pandit Nanigopal Banerji Kāvyatīrtha, published by the Curator, Varendra Research Museum, Rajshahi, 1939; pages xxxv + 170.



The book under review removes a long-felt want of a reliable edition of Sandhyākaranandin's *Rāmacarita* which is the most important document regarding the history of the later Pālas of Bengal. The MS. of the work together with a commentary on Canto I and vv. 1-35 of Canto II was discovered by Mm. H. P. Sastri in Nepal as early as 1897. It was published by the same scholar in *MASB.*, Vol. III, no. 1; but his readings and interpretations were not in all cases satisfactory. Recently, moreover, the Māhiṣyas of Bengal, though they no longer acknowledge their brotherhood with the Kaivarttas, have been trying curiously enough to portray Kaivartta Divya or Divvoka of the *Rāmacarita* as a national hero, and scholars invited to preside over the annual celebration of their *Divya-smṛti-utsava* have been interpreting certain passages of the work and its commentary in whatever way they like. The publication of the excellent edition under review should therefore be welcomed by all students of the early-medieval history of Bengal.

The editors have done their work admirably well. Besides a learned introduction, they have added an illuminating original commentary on Cantos III and IV and vv. 36-49 of Canto II, no old commentary for which part has as yet been discovered. The English translation would again be very helpful to students. As every verse of the work, with the exception of the *Kavi-praśasti*, is to be interpreted in two different ways—one with reference to the Ikṣvāku hero Rāmacandra and the other to the Pāla king Rāmapāla, the task of translating and commenting on the latter part of the work is exceptionally difficult. It must however be admitted that the editors have performed it most satisfactorily.

We fully agree with the editors that there is absolutely nothing in the *Rāmacarita* to reckon Divya as a national hero and as a king elected by the people. Divya, who belonged to the Kaivartta community, appears to have been a general of Mahipāla II and was possibly sent against the rebels of North Bengal; but he seems to have joined the rebels and ultimately obtained mastery over North Bengal after killing his former master.

In a work of this nature however there should always remain scope for difference of opinion. The word *janakabhū* may not be "fatherland" (p.v), but merely "ancestral kingdom or part of it." In view of the peculiar nature of the work, the learned editors' arguments (p. vi) against Sastri's suggestion that the verses and their commentary were composed by the same author cannot be regarded as conclusive. Nidrāvalī or °vala (p. xxviii), as

the name of a *gāñi* of the Vārendra Brāhmaṇas, is not always the form found in MSS. In view of the facts that Jātavarman, ruler of Aṅga, had political relations with Divya, ruler of North Bengal, and that Bhojavarman granted land in the Rajshahi District, it is possible to suggest that after the Varmans had been ousted from Aṅga by the Pālas they took shelter somewhere in North Bengal and that Hari, mentioned in the *Rāmacarita* originally as a friend of the Kaivartta king Bhīma, is no other than Harivarman son of Jātavarman. Harivarman may have conquered East Bengal when Rāmapāla was fully engaged in the struggle with Bhīma or he may have originally received the Vikramapura region from Rāmapāla as a price of his friendship and allegiance. There seems to be no grounds for supposing that Kalacuri Karṇa fought with both king Nayapāla and king Vighrahapāla III. Very probably Vighrahapāla III fought with the Kalacuris as a general of his father.

In spite of such differences of opinion there can be no question regarding the value of the work. It will no doubt be favourably received by all students of Indian history.

DINES CHANDRA SIRCAR

## Select Contents of Oriental Journals

Adyar Library Bulletin, vol. V, pt. II

A. N. KRISHNA AIYANGAR.—*Two Ḍiṇḍima Inscriptions from Mullandram.*

The two inscriptions contain records of land-grants made by two members of the Ḍiṇḍima family, which had produced a number of Sanskrit poets who were connected with the ruling house of Vijayanagara as composers of royal *Śāsanas*. These inscriptions in Tamil-Grantha character found in a temple at Mullandram, the native village of the Ḍiṇḍima poets, help to ascertain the exact relationship of some of the well-known members of the family.

THE FOLLOWING SERIAL PUBLICATIONS APPEAR IN THIS ISSUE:

जीवानन्दनम् of *Ānandarāya Makhin*. The editing of this Sanskrit drama continues.

उमाशिरुद्धं of *Rāma Pāṇṇvāda*. This Prakrit poem in four cantos is being edited.

सामवेदसंहिता with the Commentaries of *Mādhava* and *Bharatasvāmin*. The edition of the Purvārcika portion of the *Sāmaveda* is completed with this instalment. Of the two commentators, Mādhava flourished about 600 A.C., while Bharatasvāmin belongs to the early 14th century.

सत्त्रीतरङ्गाकरः with the Commentaries of *Catura Kallinātha* and *Siṃhabhūpāla*. *The Nyāyakusumāñjali* of *Udayanācārya*. The work is being translated into English.

श्रीपाञ्चरात्ररत्ना of *Śrī Vedāntadeśika*.

*The Vaiṣṇavopaniṣads*. The instalment contains the English translation of the *Kalisantarāṇopaniṣad* and a part of the *Kṛṣṇopaniṣad*.

आश्वलायनगृह्यसूत्रम् with *Devasvāmibhāṣya*.

*Ālambanaparīkṣā* and *Vṛtti* of *Diṇnāga*. Translated into English.

K. MADHAVA KRISHNA SARMA.—सूर्यसिद्धान्तव्याख्या भूतिविष्णुकृता. The available portion of this rare astronomical work has been published from a ms.

H. G. NARAHARI.—*The Date and Works of Naimiṣastha Rāmacandra*. The period of Rāmacandra's literary activity falls between c. 1430 A.C. and 1460 A.C. He is known to have written the following works: *Nava-kunḍavidhi*, *Karmadīpikā*, *Śāṅkhāyanagrhyasūtrapaddhati*, *Śulbapari-*

*śiṣṭavyākhyā, Śulbavārtika, Samarasāra, Yantraprakāśa with commentary, Nāḍīparīkṣā.*

**Annals of the Bhandarkar Oriental Research Institute,**  
vol. XXI, pts. III-IV

- R. N. DANDEKAR.—“*Asura Varuṇa*”. In the Ṛgvedic pantheon, Varuṇa is essentially a governor of the moral and cosmic laws. There is nothing in the hymns themselves to support the views of various scholars, according to whom this god represents certain phenomena of Nature. Varuṇa can in no way be regarded as primarily associated with the sky, the moon, the winter, or the ocean. The epithet *asura* applied to him implies his *māyā* or the mysterious occult power exercised by him in the creation of the universe. The spiritual supremacy forms the principal conception of his nature which has developed metaphysically into the later doctrine of the mystic *brahman* of the Upaniṣads. His connection with the waters as found in the *Veda* has made him in the *Purāṇa* the presiding deity of the ocean.
- P. T. RAJU.—*The Buddhistic Conception of Dharma*. Different views in regard to the meaning of the word *dharma* in Buddhist literature have been discussed to show that it denotes the things of the universe, the law of the universe and the source of the universe, being at the same time incomprehensible.
- B. C. LAW.—*Ancient Indian Tribes*. References to the Kālīṅgas, Kulūtas, Ramaṭhas and Pāradas as found in the literary and epigraphic records have been culled in this article which throw light on the history and habitat of these ancient Indian people.
- H. D. SANKALIA.—*Regional and Dynastic Study of South Indian Monuments*. The writer of this paper gives a brief survey of the South Indian Monuments and deals in detail with the Śivaite cult and icons of the temples at Bhairavakoṇḍa in the Nellore district of the Madras Presidency, which are surmised to have been the work of the early Pallavas.
- P. K. GODE.—*The Chronology of the Works of Mahīdhara, the Author of the Vedadīpa and Mantramahodadhī—Between A.D. 1530 and 1610*.
- DANIEL JOHN.—*Rāvaṇa's Laṅkā*. Descriptions of the journeys to and from Rāvaṇa's Laṅkā found in the *Rāmāyaṇa* show that the city stood on an island in the midst of the sea off the southern or south-eastern coast of Ceylon, and not on the Vindhya Range as contended by some scholars.

**Aryan Path**, November, 1940

- K. MADHAVA KRISHNA SARMA.—*Bhartṛhari: A Great Post-upaniṣadic Intuitionist*. The object of the discussion in the paper is to show that Bhartṛhari, while dealing with 'Śabdaic Absolutism' and subtle grammatical points in his *Vākyapadīya*, has touched upon important topics of pure philosophy.

**Asiatic Review**, January, 1941

PERCY SYKES.—*Exploration in Beluchistan*.

**Bulletin of the School of Oriental and African Studies**,  
vol. X, III

- H. W. BAILEY.—*Rāma II*. In this instalment of the paper, the Khotanese text dealing with the story of Rāma has been translated into English and various notes and comments added thereto.

—.*Ttagutta*. The word *ttagutta* in Khotanese means Tibetan.

- E. J. THOMAS.—*Note on Divyāvadāna*. A few important emendations have been suggested regarding the printed text of the *Divyāvadāna*, making the corrected lines perfectly metrical and yielding a better sense. *Ragā cāpi* has been substituted for *na nāpi*, *pādād* for *yakām*, and *bhavān* for *bhagavān*, and *satām* has altogether been omitted.

ALFRED MASTER.—*The Nanda Couplet*. A couplet recorded in its Sanskrit, Prakrit, Apabhraṃśa and Gujarati versions is ascribed to Vararuci, who, as the legendary account goes, composed it to provoke king Nanda against his minister Śakaṭāla. The discussions on the different versions of the couplet are of linguistic interest, showing the method in which a popular verse of antiquity was modified at different times.

**Epigraphia Indica**, vol. XXV, pt. V

- R. K. GHOSHIAL.—*Santa Bommali Plates of Indravarman (Gaṅga year 87)*.  
V. V. MIRASHI.—*Puruṣottamapurī Plates of Rāmacandra (Śaka 1232)*. No record of this Rāmacandra of the Yādava dynasty of Devagiri has been found dated later than this one.  
MADHO SARUP VATS AND D. B. DISKALKAR.—*Two Grants of Pṛthvīcandra Bhogaśakti*. These records show that a feudatory dynasty hitherto unknown ruled over the territory of Purī-Koṅkaṇa in the latter part of the seventh and the first part of the eighth century A.C.

**Half-yearly Journal of the Mysore University, vol. I, no. 2**

RAGHAVENDRA RAO.—*A Note on the Panipat Disaster*. The writer of the note is of opinion that the condition of his health, and confusion in the Deccan prevented Bālāji Bāji Rāo from giving his undivided support to the Marathas fighting in the north, but he was in no way indifferent to the cause of his country jeopardised in the Third Battle of Panipat.

M. SESHADRI.—*Commerce of the Maurya Period*. The waterways and land-routes were favourable for trade in the Mauryan times. Commercial towns and market places grew in sufficient number, and industries were concentrated in specified places for their proper development. Foreign trade also received encouragement from the Mauryan State.

**Indian Culture, vol. VII, no. 3, January—March, 1941**

P. C. BAGCHI.—*New Materials for the Study of the Kumāratantra of Rāvaṇa*. Contents of Rāvaṇa's *Kumāratantra*, a treatise on child diseases have been discussed and compared with another work on medicine called *Kāśyapasaṃhitā* as also with a Nepalese ms. dealing with the same subject.

ATINDRA NATH BOSE.—*Five Hīnajātis*. The five despised castes of the aboriginal tribes of ancient India going under the general brand of *hīnajāti* such as the Caṇḍālas, the Pukkusas, the Nesadas, the Veṇas, the Rathakāras as found in the Pāli literature have been described and their callings discussed.

BENOY CHANDRA SEN.—*Administration under the Pālas and the Senas*.

P. K. GODE.—*Lolīmbarāja and his Works*. The writer proposes to deal, in this continued article, with the chronological data that can be gathered from the *Harivilāsakāvya* and other available works of Lolīmbarāja.

BATAKRISHNA GHOSH.—*Iranian and Sanskrit*.

**Journal of the Andhra Historical Research Society,  
vol. XII, pt. 1**

N. VENKATARAMANAYYA.—*Bir Dhol*. Barmatpur and Virḍhol mentioned in the Muslim account of Malik Kafur's campaign in Ma'bar were two important cities in Vīra Pāṇḍya's dominion. The former has been identified with Marakatanagarī which is another name for Kāñcī, and the latter with Markkāṇam in the Tindivanam Taluka of the South Arcot District. Bir Dhol was the capital of Vīra Pāṇḍya.

V. RAGHAVAN.—*The Surapuram Chiefs and Some Sanskrit Writers Patronised by Them.* Śrīnivāsa, Aṇṇaya Dikṣita, Kīrīṭi Veṅkaṭācārya, Aṇṇayācārya, Buccī Veṅkaṭācārya, Raṅgācārya and T. Śrīnivāsācārya were Sanskrit writers belonging to a single family patronised by the Kośala chiefs of Shorapur now in the Gulbarga District of the Nizam's dominion. Most of these authors flourished in the 18th century and wrote a large number of Sanskrit works, some of which have been described in the paper.

K. R. SUBRAHMANYAM.—*Śaktivarman I, Vimalāditya and Rājārāja.* This is an account of the strifes and wars in Andhra in the 11th century during the reigns of Śaktivarman and his two successors.

**Journal of the Annamalai University, vol. X, no. 3 (March, 1941)**

V. VRIDHAGIRISAN.—*The Nayaks of Tanjore.*

N. V. MALLAYYA.—*Studies in Sanskrit Texts on Temple Architecture with Special Reference to the Tantrasamuccaya.*

**Journal of the Assam Research Society, vol. VII, no. 2**

• R. M. NATH.—*Ruins of Na-Bhāṅgā.* A stone image with six hands and a grim appearance has been found at Na-Bhāṅgā in the district of Nowgong in Assam. It is supposed to be a representation of the goddess Cāmuṇḍa.

SARBESWAR KATKI.—*The Kāmarūpa School of Sculpture.* The paper proposes to establish that there flourished in the ancient kingdom of Kāmarūpa a distinct school of sculpture with its own characteristics and special features.

**Journal of the Bihar and Orissa Research Society,  
vol. XXVII, pt. I (March, 1941)**

G. YAZDANI.—*The Wall-paintings in Ajanta.* This survey of the scenes and subjects portrayed on the walls of the Ajanta caves deals with the salient features of the paintings, their spiritual significance and artistic excellence.

BIJUPENDRA NATH DATTA.—*The Rise of the Rajputs.* The assertion has been reiterated that the Śakas, Hūṇas and other tribes of foreign origin formed in course of time a separate Kṣatriya clan under the name of 'Rajput'.

- D. P. PANDEY.—*Identification of a Sculpture in the Provincial Museum, Lucknow.* The unique image on a slab now deposited in the Lucknow Museum have been identified here with Balarāma, Rukmiṇī and Vāsudeva Kṛṣṇa. Their identification with Lakṣmaṇa, Sītā and Rāma is not correct. Neither can the female figure in the middle be a representation of the goddess Ekānāṁśā as was held by another scholar.
- A. BANERJĠ-SASTRI.—*Two Mithilā Mss. on Tantra and Yoga.* *Biṣanāmāni* and *Sūkṣmasvarodayaprakaraṇam* are the two mss. described here. The former explains the contents and esoteric significance of the Tantric incantations, and the latter deals with the *nāḍīs* in the human body and their relation to the planets influencing every sphere of earthly life.
- DHARMENDRA BRAHMIACHARI SASTRI.—*The Jñānasvarodaya of Daryā Sahab.* This is an analysis of the *Jñānasvarodaya*, a Hindī religious treatise of Daryā Sāhab who flourished in the 17th century in Bihar and founded a religious order.
- K. K. BASU.—*Firoz Tugbluq and His Bengal Campaign (From Sirat-i-Firoz-shāhī).*
- JAGADISH NARAYAN SARKAR.—*Mir Jumla and the English in Madras (1655-58).*

**Journal of the Gujarat Research Society, vol. III, no. I (January, 1941)**

- PRAHLAD C. DIVANJI.—*Materials for the History of Gujarat of the Pre-Valabhi Period.*

**Journal of Indian History, vol. XX, pt. I (April, 1941)**

- P. ACHARYA.—*Identification of 'Indraratha of Ādinagara' found in Tirumalai Inscriptions of Rājendra Cola I.* 'Indraratha of Ādinagara' is considered to be none but king Dharmaratha of the Sonavamśi dynasty of Yayācinagara which is identified with the town of Sorpur in Sambalpur in Orissa.
- KALIKINKAR DATTA.—*The First two Anglo-Mysore Wars and Economic Drain on Bengal.*
- M. V. KIBE.—*Is the Uttara Kāṇḍa of Vālmiki-Rāmāyaṇa un-historical?* The view is expressed that the Uttara Kāṇḍa forming, as it does, a necessary portion of the Rāmāyaṇa, cannot be an interpolation. The Kāṇḍa contains facts that are corroborated by archæological excavations.
- S. N. SEN.—*A Note on the Purana Qila of Delhi.* The Purāṇa Qilā, which



is popularly believed to have been built first by Humayun and then by Sher Shah over the ancient site of Yudhiṣṭhira's Indraprastha, preserves a blending of Hindu and Muslim styles of architecture. The lion engaged in combat with a man represented on the gateways of the citadel is regarded by the writer of this note as of Muslim origin. The figures are surmised to have been inserted to commemorate Sher Shah's daring engagement with a lion in his early career.

T. G. P. SPEAR.—*The Mogul family and the Court in 19th Century Delhi.*

BIMALA CHURN LAW.—*Some Tribes of Ancient India.* Information has been gathered from various ancient records like the Purāṇas regarding the Culikas and Śulikas, Mūṣikas or Mūṣakas, Māhiṣakas or Māhiṣikas, Bhṛgukacchas, Tosalas, Gajāhvayas, Paṇṣavaras, Kaṅkanas and Aparāntas.

DHIRENDRA NATH MOOKERJEE.—*The Gupta Era.* Astronomical evidence has been brought into play in support of the writer's assertion that "the era introduced by Gupta Vikramādityas is identical with the well-known Vikrama era."

BAIJ NATH PURI.—*Jain Religious Orders in the Kuṣāṇa Period.*

H. K. SHERWANI.—*'Gaṅgū Bahmani.'* The writer of the note discounts Ferishta's story that 'Alāuddīn assumed the designation of Bahmani owing to his having been in the service of a Brahman called Gaṅgū.

HARI RAM GUPTA.—*Timur Shah's Army in 1793.*

DINES CHANDRA SIRCAR.—*Glimpses into Domestic and Social Life from a Story in the Daśakumāracarita.* The story in the *Daśakumāracarita* describing the poor but beautiful Gominī as preparing rice from paddy, cooking it for a stranger, and marrying him afterwards—gives some details to form an idea regarding the social, economic and domestic life in India about the 7th century A.C.

GANDA SINGH.—*Last Days of Guru Govind Singh.*

**Journal of the Royal Asiatic Society of Bengal,  
Letters, vol. VI, 1941, no. 2**

M. E. AND D. H. GORDON.—*Survivals of the Indus Culture.* The writers of the paper intend to show that the Indus culture did not die in the third millennium B.C. Objects of various descriptions, such as bangles, pottery etc. belonging to the times of the Mauryas and the Guptas are not dissimilar to the materials of a similar kind found in the Harappa and the Jhukur regions.

- UMESH CHANDRA CHAUDHURI.—*Some Observations on Two Copper-plate Grants from Bhāṭerā*. The two inscriptions recording gifts of land houses, slave's, etc. to two deities by king Keśavadeva and his son Īśānadeva were found in the village Bhāṭerā in the district of Sylhet in Assam. The discussion in the paper shows that the kings of Bhāṭerā plates cannot be related by any family link to the kings either of Agartala or of Cachar.
- E. F. O. MURRAY.—*The Ancient Workers of Western Dhalbhum*. Numerous ancient relics found in the Dhalbhum area of Chota Nagpur testify to the existence of industrious workers in stone, soapstone, copper, etc. in this region in the past.
- CHINTAHARAN CHAKRAVARTI.—*Panegyric of Malaivamma*. Eighty-four verses in Sanskrit by Premanidhi Pantha extolling Malaivamma, a chief ruling over a principality in Nepal about the middle of the 18th century, have been published here. The panegyric forms part of a Tantric work dealing with symbolic diagrams and gives a genealogical account of Malaivamma, the patron of the panegyrist, who wrote many other works on Tantra and Smṛti.

**Journal of the Royal Asiatic Society of Great Britain & Ireland,**  
1941, Part I

- DORA GORDINE.—*The Beauty of Indian Sculpture*. In this lecture delivered by one who is herself a sculptor, the great qualities of Indian sculpture receive appreciation. Hindu sculptors had a generosity of conception and a correct sense of sculptural laws, and had developed a special aptitude for delineating the beauty of the human form.

**Journal of the Sind Historical Society**, vol. V, no. 1 (January, 1941)

- A. B. ADVANI.—*Two Minor Invasions of Sind*. The Portuguese invasion of Thatta and Nadir Shah's invasion of Sind form the subject-matter of this paper.

**Journal of the United Provinces Historical Society.**  
vol. XIII, pt. II (December, 1940)

- RADHA KUMUD MOOKERJI.—*Presidential Address*. Dealing with the contributions of the Panjab to the human civilisation, Dr. Mookerji lays stress on the greatness of the Indus Culture, which he regards as 'more a

product of India, an indigenous and independent growth, than as an offshoot of the Mesopotamian civilisation.'

B. R. CHATTERJI.—*Tholing Monastery in Western Tibet*. A cultural link between Greater India, Pāla Bengal, and Tibet.

S. K. BANERJI.—*Prince Akbar under Humayun's Tutelage*. In this paper, the environment in which the early life of Akbar passed, the reasons for his illiteracy, the generosity and noble-mindedness which he inherited from his forefathers have been discussed.

H. C. SEIH.—*The Origin of Candragupta Maurya*. It is shown from the Brahmanic, Jain, Buddhist and early European, traditions that the designation Maurya borne by the dynasty founded by Candragupta was in no way connected with Murā. Maurya belonged to a Kṣatriya clan, an offshoot of the Solar race and Candragupta originally belonged not to Magadha but to the Gandhara region.

JAGAN NATH.—*Epigraphic Notes*. Corrections in the readings of eight well-known inscriptions are suggested.

NARENDRA NATH SEN GUPTA.—*Practice of Detachment in Spiritual Life*. *Aspaśayoga*, a Yogic method for securing a constancy of consciousness freed from distraction has been discussed in its historical development.

**New Indian Antiquary, vol. III, no. 12, March 1941**

K. G. SANKAR. *The Epoch of the Gupta Era*. It is shown that c. 273 A.C. and not 320 A.C. as generally believed is the true starting point of the Gupta Era, as it fits in well with the astronomical data given in the majority of the Gupta and Maitraka inscriptions.

**Ibid, vol. IV, no. 1, April 1941**

D. D. KOSAMBI.—*On the Study and Metrology of Silver Punch-marked Coins*.

K. G. SANKAR.—*The Hun Invasion of Hindusthān*. It is concluded in this paper that the Huns invaded Hindusthān in Gupta year 136, but were decisively defeated by Skandagupta, and that Toramāṇa and Mihirakula were not Huns but Parthians or Kṣatriyas.

**Ibid, vol. IV, no. 2, May, 1941**

J. B. CHAUDHURI.—*The Position of the Daughter in the Vedic Ritual*. The writer of this article has shown that the daughter occupied not a less

honoured or responsible position than the son in any of the Vedic Rituals, though in a few of them the son has precedence over her, but this is because she is to care more for her husband's family than her parents and cannot be supposed to have as much privilege as the son.

- P. T. RAJU.—*The Buddhistic and the Advaita View-points*. It is stated in this paper that both to the Mādhyamika school of Buddhism and the Advaitins, the world is unreal, but the latter denies only its separate existence from the Brahman whereas the former denies the existence of both the world and the Brahman. To them the only reality (*paramārthasatya*) is the non-existence.

**Panjab Oriental Research**, vol. 1, no. 1 (January, 1941)

- MOHAN SINGH.—*Sikh Mysticism—Texts from Adi Granth*. Extracts from the *Adi Granth* of the Sikhs relating to mysticism have been translated into English.

- SURYA KANTA.—*Abhiniṣṭhāna* or *Abhiniṣṭāna*. The corrupt reading of *abhiniṣṭhāna* for *abhiniṣṭāna* found in the *Gṛhyasūtras* prescribing kinds of letters of the alphabet to be selected for the name of a child has given rise to various interpretations of the expression which in fact means a *visarga*.

- PRABHU DUTT SASTRI.—*Descartes' Method in the Light of Hindu Metaphysics*.

- PARMANANDA BAHL.—*Injective Consonants in Western Panjabi Languages*.

- MOHAN SINGH.—*Muslim Contribution to Hindi Literature*. From the first invasion of Sind by the Arabs in the 7th century up to the time of Aurangzeb, a large number of Muslim saints and mystics wrote in the different dialects of Hindi.

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## Abhidhamma Abbhivinaya

(in the first two Piṭakas of the Pali Canon.)

In the first two Piṭakas of the Pali Canon the word *abhidhamma* occurs now and again. Although not prominent, on the occasions when it appears it is usually in some noteworthy context. Like many another Pali word it is a word with a history, but a "history of which we know very little."<sup>1</sup> It is the word which at some date, probably between the First Council and Buddhaghosa's time, had attained a sufficient degree of importance to give the name to the third, the Abhidhamma Piṭaka. It did not however spring into existence when the need was felt to draw up a third Piṭaka, for it had existed and been used before this event. That the term *abhidhamma* when found in the first two Piṭakas cannot be taken to refer to the third Piṭaka, admittedly later, or at least not to it in its finished closed form, unless the term when it occurs can be regarded as a later interpolation, has I think, been amply demonstrated by Oldenberg<sup>2</sup> and Max Müller.<sup>3</sup>

These authorities say nothing to rule out the possibility, which must ever be borne in mind, that the first and second Piṭakas, on the occasions when they mention *abhidhamma*, may be paving the way, however slightly, for the later emergence of the third Piṭaka. For as Oldenberg and Max Müller recognise, the stuff of it, the material out of which it grew and on which it was based was in existence before the Piṭaka itself. The question is, did the Abhidhamma Piṭaka develop in part from anything meant by *abhidhamma* in the Vinaya and Sutta Piṭakas? Can we hope to find in their references to the term any substance out of which the last Piṭaka was

1 Mrs. Rhys Davids, *Manual of Buddhism*, London, 1932, p. 27.

2 *Vinayapiṭakam*, vol. i. 1879, Intr. p. xff.

3 *Dhammapada* (S.B.E. X) 1st edn. 1881 (2nd edn. 1898, 1924), Intr. xl ff.

elaborated? Does any significance which they ascribe to *abhidhamma* lead on by a natural process to its meaning and range as title of the third Piṭaka? The task of answering questions such as these is all the harder since the meaning or meanings of *abhidhamma* in the Vinaya and Suttas is vague and doubtful and cannot be precisely determined.

There is no doubt that the word, especially perhaps as title of the third Piṭaka, has some historical connection with quite a different term, namely *mātikā*. This latter word, which also has a history, came to mean "openings", and so "headings, lists, summaries." E. J. Thomas says that it is "a term now applied to the lists of subjects discussed in the class of Abhidhamma, but also used as a synonym of Abhidhamma",<sup>4</sup> while Mrs. Rhys Davids remarks that "at the beginning of the Third Piṭaka one comes upon a first section called *Mātikā* (consisting of a dual list of subjects: so many coming under "Abhidhamma", so many under "Suttanta"). And it is presumably out of these *mātikās* of the former kind that the Abhidhamma-Piṭaka was in part developed."<sup>5</sup> They were, as E. M. Hare says, "the proto-*abhidhamma*."<sup>6</sup>

Passages in the Vinaya,<sup>7</sup> noticed by Mrs. Rhys Davids, and also in the Sutta Piṭaka,<sup>8</sup> refer to *vinaya*, *dhamma* and *mātikā*. The word *mātikā* was evidently dropped at some time in favour of the word Abhidhamma as the name of the third Piṭaka, even as the word *dhamma* gave way to the word Sutta as the name of the second Piṭaka. It must be supposed that the *mātikā*, headings, notes as it were, not written, but memorised and mentally referred to by a teacher when speaking on certain subjects or aspects of certain subjects, were expanded and elaborated into material that, because it was so much fuller and more discursive than the mere lists, was worthy of arrangement as a third Piṭaka. The *mātikā* themselves remain in the Abhidhamma "books", where they form tables of contents.

So much then may be accepted as historically sound: that some Vinaya and Sutta references to *mātikā* are in fact references to the type of material that was later incorporated into the Abhidhamma Piṭaka; and that references in these same passages to *vinaya* and *dhamma* are in fact references to the

4 *Hist. Bud. Thought*, p. 266

5 *Manual of Buddhism*, p. 27.

6 *G.S.* iii. 134, n. 2.

7 *Vin.* i. 119, 337, ii. 8.

8 *M.* i. 223, *A.* i. 117, ii. 147, iii. 179, 361, *D.* ii. 125, all stock formula. See E. J. Thomas, *Hist. Bud. Thought*, p. 266, n. 1 (where for *Aug.* ii, 167 read 147, and for *Digba* ii, 123 read 125).



type of material that was incorporated into the Vinaya and Sutta(nta) Piṭakas respectively.

But I am not here concerned with questions of the date, the development, the range or the subject-matter of the Abhidhamma Piṭaka. I want instead to draw attention to those comparatively rare passages in the Vinaya Piṭaka and the Sutta Piṭaka where the term *abhidhamma* occurs. For an analysis of these passages may reveal some part of the history of the word, or of its position and significance in the training, outlook and aspirations of Gotama's early followers.

"Significance" cannot be appreciated unless the meaning be understood. This will to a large extent depend upon the meaning or meanings ascribed to the great word *dhamma*; but an investigation of this term would be far too lengthy and it has been undertaken by others.<sup>10</sup> Let us here see *dhamma* as doctrine, as what had been and was being taught to the disciples both by the lord and by his fellow workers, religious views, precepts and sayings which, before being codified into an external body of teaching, were as yet appealing direct to the conscience, *dhamma*, in man, and to the deity, *ātman* and *dhamma*, which in the sixth century B.C. in India was held to be immanent in him. Let us see *dhamma* as religion, perhaps as philosophy, as that which was man's guide and stay, his urge to lead the good life, *brahmacariya*, his conscience.

*Abhi*, prefixed to a noun, has in general an intensive meaning such as super, higher, additional, supplementary; and it can also mean "what pertains to", "concerning." The *Atthasālinī*, in discussing the prefix *abhi*, takes it to show "growth, proper attributes, reverence, differentiation and surpassing worth" when prefixed to *dhamma*.<sup>11</sup> Thus for the compound *abhidhamma* we get some such phrase as "the higher doctrine", "additional to the doctrine" or "what pertains to the doctrine". It is possible that the cleavage between these two interpretations is not very great.

9 See Max Müller, *Dhammapada*, 2nd edn., p. xvii; Rhys Davids, *Hubbert Lectures*, 1881, p. 49f. Mrs. Rhys Davids, *Sakya*, p. 401ff.; B. C. Law, *Hist. Pāli Lit.* i, p. 303 ff.; E. J. Thomas, *Hist. Bud. Thought*, 274.

10 Mrs. Rhys Davids in several recent works, and W. Geiger, *Pāli Dhamma*, 1920.

11 *Asl.* 20.

12 Childers, *Dictionary*, 1879; Max Müller, *Dhammapada*, 2nd edn., p. xvii. See also the reason given for this translation by E. J. Thomas, *Hist. Bud. Thought*, p. 285.

Pioneers in Pali studies thought of *abhidhamma* as "metaphysics."<sup>12</sup> Sound reasons for rejecting this translation were given by Rhys Davids in 1881.<sup>13</sup> The term had already been subjected to rigorous pruning in 1879 by Oldenberg who, in a note in the Introduction to his edition of the *Vinaya-piṭaka*,<sup>14</sup> points out the passage in *Mahāvagga* I. 36, 12 where it is required of a teacher that he should be able to instruct his pupil: *abhidhamme vinetum abhiwinaye vinetum*.<sup>15</sup> Oldenberg remarks, "this of course is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya." And this was the rendering he put upon these phrases in translating them in *Vinaya Texts* in 1881.<sup>16</sup>

Yet in spite of this possible, although less pregnant rendering of *abhi*, Rhys Davids in 1894, in translating the *Milindapañha*,<sup>17</sup> reverted to the earlier notion imputed to *abhidhamma* of "transcendental doctrine,"<sup>18</sup> metaphysics. He thus showed a certain partiality for this rendering which I think has influenced all subsequent translators. Yet while pointing out that the pair *abhidhamma abhiwinaya* is "a phrase very instructive as to the correct rendering of the much misunderstood word *abhidhamma*", he translates it as "the higher subtleties of the Dhamma and the Vinaya". It is very likely that the "subtleties" pervading the seven "books" of the Abhidhamma Piṭaka, psycho-logico-ethical (Dhammasaṅgani, Vibhaṅga, Dhātukathā), doctrinal (Kathāvatthu), characterological (Puggalapaññatti), eschatological (Yamaka) and those concerned with logical relations (Paṭṭhāna), have also done something to colour translators' views, especially of those working after the complete publication by the Pali Text Society of all the Abhidhamma "books", as to a suitable rendering for *abhidhamma* when it does not refer to the third Piṭaka. And in this they may not be without justification, the more so if, as does not however seem capable of demonstration, *abhidhamma* could be established as a connecting term between *mātikā* and the Abhidhamma Piṭaka, expanding the "headings" of the former into the substance of the latter.

Later translators, Mrs. Rhys Davids, F. L. Woodward, E. M. Hare, Chalmers for example, taking *abhi*, not as "what pertains to", but as

13 *Hubbert Lectures*, 1881, p. 49.

15 Quoted in *Asi.* 20.

16 For the division of this work of translating the Vinaya into *Vinaya Texts*, see *Book of the Discipline*, i. Editorial Note, p. lxi.

17 *Questions of King Milinda*, 237, where see n. 2 18 Childers, *Dictionary*.

"higher", emphasise to a greater or less degree the "subtlety" which they understand this prefix to imply. The following instances may be adduced:

Mrs. Rhys Davids, *Dialogues*, iii. 246, "the advanced teaching of Doctrine."

F. L. Woodward, *Gradual Sayings*, i. 276 "extra doctrine."

" " " " " v. 19 (20, 64), 139, 217 "further doctrine."

E. M. Hare, " " " iii. 85, iv. 267, "More-Dhamma."

Lord Chalmers, *Further Dialogues*, i. 155, "quintessential Doctrine."

" " " " " i. 333, "higher branches of the Doctrine."

E. J. Thomas, *History of Buddhist Thought*, p. 159, "special dhamma."

" " " " " " p. 276, "further dhamma or special dhamma."

G. P. Malalasekera, *Dictionary of Pali Proper Names* (art: Abhidhamma Piṭaka), "special dhamma (i.e. the doctrine pure and simple without admixture of literary treatment and personalities, etc.)."

This "special dhamma," as Malalasekera implies, refers to the mode of teaching found in the Abhidhamma Piṭaka. This is by general, abstract statements, *nippariyāyena*,<sup>19</sup> and is thus opposed to the Suttanta method which is *pariyāyena*, that is *ad hominem*, with picturesque, illustrative and figurative language. This method is as vivid and compelling as the Abhidhamma method is dry and scholastic.

In addition, two of the above translators, no doubt realising the shifting and elusive nature of the word *abhidhamma*, have in their translations also kept the word in Pali<sup>20</sup> with a capital A, as though it stood, if not for the third Piṭaka in its completed state, then for it in some embryonic state. And it is very possible that these two careful scholars and excellent translators did mean *abhidhamma*, in these contexts where they leave it untranslated, to have such a reference. It is true that Oldenberg and Max Müller, by basing their arguments on the Vinaya accounts, have established that the Abhidhamma as a Piṭaka was not known by the time of the first Council. But yet, since a third Piṭaka was at some time found worthy to

<sup>19</sup> *Asl.* 317, *Vism.* 473, 499.

<sup>20</sup> Chalmers, *Fur. Dial.*, ii. 137; E. M. Hare, *G.S.*, iii. 280. Neither annotates the word.

take its place beside the other two Piṭakas, not only must the material of which it came to be composed have had some existence prior to the compilation of this Piṭaka itself, but it must have been of such a date or nature as to fit suitably into neither the Vinaya Piṭaka nor the Sutta Piṭaka.

I would also point out that the compilation of the third Piṭaka was probably not begun until the other two were closed, and was perhaps only begun when need was felt to clear up and, by catechetical methods, to pronounce upon some outstanding and still debatable points. In this case, the meaning, whatever it is, of *abhidhamma* in its occurrences in the two older Piṭakas, will not necessarily have developed into whatever is the meaning of Abhidhamma as the name of the third Piṭaka. Who can say, for example, whether the monks who were talking *abhidhamma* talk (*G.S.* iii. 280) or those who were holding divergent views upon *abhidhamma* (*Fur. Dial.* ii. 137) were dealing with a type of subject that was later collected into the third Piṭaka, or whether they were concerned with the doctrine pure and simple as this had been transmitted to them, and unembellished by additional material calling for specially erudite mastery and learning?

The Commentaries cannot yield one reliable, stable meaning for *ibhidhamma*. When they interpret the term, which is not always, as often as not some common factor, providing a sure clue to any growing or grown agreement, as to a definite meaning, is lacking. *VA.* 990 calls it "analysis into name and form," *nāmarūpapariccheda*,<sup>21</sup> which indeed has quite a taste of the third Piṭaka about it. *AA.* iii. 271 says that it is "the best (or highest) doctrine, *uttamadhamma*"; *MA.* iv. 29, "very distinguished doctrine", *abhisitṭha dhamma*. *MA.* iii. 185 takes the term to stand for the Piṭaka of that name, adding that it cannot exist without the Dhammahadaya Vibhaṅga<sup>22</sup> together with the Duka and Tika (*-ppatṭhānas*, here called *mātikā*). *DA.* 1047 and the Commentary on *A.* v. 24 are perhaps the most interesting. They are identical. They regard as fourfold: *dhamma* *abhidhamma* *vinaya* *abhivinaya*, and give two explanations for each word, thus: *dhamma* is the Sutta Piṭaka, *abhidhamma* the seven *pakaraṇāni*, literary compositions (into which the Abhidhamma Piṭaka was eventually arranged), *vinaya* the two Vibhaṅgas, and *abhivinaya* the Khandhakas and

<sup>21</sup> Also the name of an *Abhidhamma Piṭaka* treatise, published in *J.P.T.S.*, 1914.

<sup>22</sup> Last portion of the Vibhaṅga.

the Parivāra. The three Piṭakas are thus accounted for, with the Vinaya divided under two headings. Alternatively, these Commentaries call *dhmma* the Suttapiṭaka and the Abhidhammapiṭaka, *abbidhamma* the fruits and the ways, *maggaphalāni*; *vinaya* the whole of the Vinayapiṭaka, and *abbivinaya* the task of allaying the corruptions, *kilesavūpasamakaraṇa*.

In this last interpretation of *abbivinaya*, and it is the only one of its kind, presumably inner mental discipline is set in antithesis to the external control of the outward behaviour of monks as promulgated in the Pātimokkha rules. As such, it was further, higher, extra. Likewise would *abbivinaya* have this meaning if taken to stand for "the whole of the Vinaya Piṭaka." For then it would surely imply a wide knowledge, a deep understanding and a full mastery of Vibhaṅgas, Khandhakas and perhaps of the later Parivāra. It would doubtless include a knowledge of the history of the rules, the ability to answer questions such as were put at the first Council: where, because of what, in regard to whom and so on, were the various rules promulgated(?), their reasons and explanations, their exceptions, the agreements and discrepancies of various comparable rules, their groupings, their cross-references from Vibhaṅgas to Khandhakas and *vice versa*, and so forth along many lines of study.

But no Piṭakan passage throws any light on what was meant by *abbivinaya*. A Parivāra passage<sup>23</sup> says that *vinaya* is a designation or description, *paññatti*, and *abbivinaya* an analysis or classification, *vibhatti*. But this is as near as we get. And this is in a compilation that is admittedly later than the rest of the Vinaya Piṭaka. While this passage is I think the only Piṭakan reference to *abbivinaya* in separation from *abbidhamma*, in those other cases where the two are associated, it is safe to assume that the *abbi-* will have the same connotation; so that, if we say "the higher doctrine" we must say "the higher discipline," and if "what pertains to the doctrine" then "what pertains to the discipline."

While I think it very likely that there are not more than ten references to the word *abbidhamma* in the first two Piṭakas (not counting parallel passages, of which there may be five or six), in four of these the word is closely associated with *abbivinaya*. Thus although *abbidhamma* is found standing unaccompanied by *abbivinaya*, with the exception of the late passage just referred to *abbivinaya* is not found dissociated from *abbi-*

*dhamma*. This relatively infrequent pair of terms no doubt derives from a more frequent, probably comprehensive and undoubtedly great pair, *dhamma vinaya*. In this, *dhamma* usually precedes *vinaya*, as is also always the case in the derivative pair.

Let us now look at those four occasions when the derivative pair appears in the Vinaya and Sutta Piṭakas. In the *Mahāvagga* of the Vinaya<sup>24</sup> the ability to teach *abhidhamma* and *abhivinaya* to a pupil is brought forward as two out of a group of five qualities, among a long list of other groups, each of five qualities, the possession of which marks a monk as one able to ordain, to give guidance and to be waited upon by a novice. Although these groups are not exactly stereotyped, the whole passage could only have come to fruition in its present stylistic form at a comparatively late stage in the growth of the canon. Yet Oldenberg is probably right in seeing here in *abhi-* "what pertains to", rather than the "higher". For a monk would hardly instruct a pupil in "higher doctrine and discipline", but he should be able to teach him what pertains to doctrine and discipline.

In the *Saṅgīti Suttanta*,<sup>25</sup> among the ten qualities that "make for warding" is that conveyed by the sentence: "a monk strives after doctrine, *dhammakāma*, he is pleasant to converse with, he rejoices exceedingly, *uḷārapāmuja*, in *abhidhamma abhivinaya*." This whole passage on "living warded" also appears at *Ang.* v. 23 f. while *Ang.* v. 25 states that a monk who lives so warded may be considered by the elders, by those of middle standing and by the novices as fit for encouragement. The same quality, of striving after doctrine, etc., also occurs among those ten qualities endowed with which an elder is said to live happily or comfortably, *phāsu viharati*,<sup>26</sup> and again it is given as one of the ten traditional marks of a believer,<sup>27</sup> and yet again as one of the ten conditions to be remembered as conducing to concord and harmony.<sup>28</sup> This passage then, recurring six times in identical terms, and always in a set of ten items,<sup>29</sup> may be said to have attained the status of a formula. In an oral and then literary method which came to rely so greatly as did Pali on the use of formulae for learning and teaching, it is worth noticing that *abhidhamma abhivinaya* were not left out. I have quoted their formulae. In it they are associated with

24 *Vin.* i. 64; cf. i. 68 and above, p. 294.

25 *D.* iii. 267.

26 *A.* v. 201.

27 *A.* v. 339.

28 *A.* v. 89ff.

29 The ten items, of which this is one, are not on all the occasions when they occur quite the same as one another.

*dhamma* as *dhammakāma*; and in it they are qualified by a very strong expression, *uḷāra-pāmuja*, "an exceeding delight in."

Now I do not think that this expression would have been used unless *abhidhamma abhivinaya* had been intended to stand for something more than *dhamma* and *vinaya*, perhaps in the sense of some more than usually complete grasp and mastery of them due to further study and reflection, and resulting in a specially scrupulous observance of the matters inculcated by them. A monk becomes one who is fond of doctrine, strives after it, and he is also one who rejoices exceedingly in what concerns it and what concerns discipline. And this may no doubt be in regard to their higher and more controversial reaches, or to his power to grasp the various parts of either in relation to its whole, or to their subjective demands on him to put forth greater energy in acting with conscience and discipline as his guides.

With this use of *abhi-* as standing for "something more" in the sense suggested, one might compare the prefix *adhi-* in the triad *adhisīla adhicitta adhipaññā*. The descriptions of these conditions given at *Ang.* i. 235 to my mind make it quite clear that *adhi-* here points to "the higher morality, the higher thought, the higher wisdom," and should therefore not be translated by "as to" morality, etc., as in other contexts might be allowable. A *Vinaya* passage<sup>30</sup> also lends weight to this view, as I have elsewhere attempted to show.<sup>31</sup> So too does the Commentary on this *Anguttara* passage itself.<sup>32</sup> It puts forward no hint of *adhi-* here standing for "as to," and although not explicitly equating *adhi-* with *ati-*, "superior," the meaning is shown to be tantamount to this. For the Commentary explains: "*sīla* is called the five precepts (of morality, *sīla*), deriving from that *adhisīla* means the ten precepts, and deriving from that it means the four precepts of purity. Also all morality that is worldly is *sīla*, what is other-worldly is *adhisīla*. But thought (*citta*) is thought about the realm of sense desires, deriving from that, if it is about the realm of form it is called *adhicitta*, then deriving from that, if it is about the realm of formlessness it is called *adhicitta*. The same holds good of wisdom." Here then is a clear issue, the *Anguttara* Commentary saying in no uncertain terms that *adhi-* is here taken as meaning "higher, superior."

The pair of terms, *abhidhamma abhivinaya*, appears again in a passage at *Ang.* i. 288f. = *Ang.* iv. 397ff. This sets out to determine how a young

30 *Vin.* iii. 234.

31 *B.D.* ii. 94, n. 3.

32 *AA.* ii. 345-6

man may be gifted with speed, beauty and good proportions. The criterion of speed is said to be knowledge of the four truths of ill; that of good proportions the ability to get as alms the four requisites of a monk's life: robe, food, lodgings and medicine. The four truths of ill and alms came to play such important rôles in their own ways and spheres that they can hardly fail to throw a reflected glory on the criterion of beauty: the young man's ability not to falter but to solve questions<sup>33</sup> put to him on *abhidhamma abhivinaya*. For it cannot be conceded that this concept ever attained such eminence as to stand beside the truths and the alms on its own merits and without borrowing something of their own significance from them. The passage is stylised and comparatively late, and its internal evidence provides no clue to the meaning that *abhidhamma* and *abhivinaya* may bear here.

Mrs. Rhys Davids has shown in several of her more recent books that the teaching on the four noble truths, as this has been handed down,<sup>34</sup> did not belong to the original or even to the earliest Sakya, but was a doctrine that by laying an increased insistence on ill, became rooted as the monastic vogue grew in stature and strength. As such it was however of undoubted potency and importance. Again, alms-gathering and all that this implied for monks and to a lesser degree for donors, was far from being a purely mundane practical business devoid of inner meaning and feature. At the same time the four types of alms that this passage has in mind, and they are the ones which came to be generally used by monks, are in the Vinaya called "extra allowances" to those austere necessities originally prescribed and doubtless exclusively used by Gotama's earliest followers, as later they were the only ones used by some of his more ascetic followers. In view of these considerations, it is not here possible to see in *abhidhamma abhivinaya* terminology dating from the first inception of the Sakyan movement. Both must be out-growths of and presuppose the existence of an earlier doctrine and an earlier discipline, which had however attained to sufficient degree of coherency and form as to be capable of rational study and application.

E. J. Thomas, referring to this passage,<sup>35</sup> says "evidently an elaboration and analysis of the doctrinal principles is intended, just as *abhivinaya* would mean a casuistic discussion of the rules of discipline." There is unluckily no "evidence" for this remark, although its general sentiment

33 These same words are used in connection with *abhidhammakathā* at *M. i.* 214, see below, p. 303, thus so far as they go being stereotyped.

34 *Gotama the Man*, p. 42ff.

35 *Hist. Bud. Thought*, p. 276.



may be right. All such ascriptions of meaning to *abhidhamma* in passages where the internal evidence is of no avail are transcriptions to it of the subject matter of the Abhidhamma Piṭaka, of the treatment there accorded to this subject matter, and of the method of approach that is used. There is no Abhivinaya Piṭaka, so no analogous deduction could hold good. I have outlined above the kind of thing I think might have been meant by *abhivinaya*. I would hesitate to subscribe to the view that it means a "casuistic discussion of the rules of discipline." Cases of conscience were not resolved by discussion, but by an appeal to the rule that the offender had infringed and to the legal exemptions and exceptions which always accompany the statement of the rule. Moreover the Vinaya itself lays down no broad principles of ethics which could be applied to individual instances. The Vinaya is a mass of particular rules made to fit particular cases of unsuitable behaviour. Some of the moral grounds and the ideal which inspired this system of practical ethics are undoubtedly to be found in the Suttas. But if anyone were to decide matters of conscience or of behaviour not legislated for in the Vinaya, or apply general principles to individual cases, I should then say that, because he had to take his stand on Sutta rather than on Vinaya material, he was dealing with *abhidhamma* and not with *abhivinaya*.

The fourth occasion when the pair *abhidhamma abhivinaya* occur is in the Gulissāni Sutta.<sup>36</sup> This is a record of a talk ascribed to Sāriputta about a jungle monk. First, twelve ways are given in which such monk should become, *bhavitabbam*, one endowed with certain qualities. For example, he should know how to behave on his almsround, he should become one who is composed, sedate, of pleasant speech, amiable, energetic, vigilant and mindful, he should become one to guard his faculties and to possess wisdom and concentration. All such conduct of body and mind, stated in an ascending scale of values, is recognisable as deriving from Vinaya and Suttapiṭaka material. After this stress on what a jungle monk should become (and even more so one from a village, as Sāriputta is recorded to say), there follow three cases, interesting and baffling, where endeavour is to be made, *yogo karaṇīyo*, by him. There is first *abhidhamma abhivinaya*. Endeavour is to be made in these. Next it should be made in those formless freedoms which transcend form, *vimokkhā āruppā*; and

thirdly it should be made in conditions of furthermen, *uttarimanussadhammā*.<sup>37</sup>

This last was of such prime concern and importance as to attract legislation in the Pārājika group of offences, those offences, and there are no more than four of them, which entailed the severest penalty, expulsion from the Order, to which a monk could be subjected. While there is reason to suppose that the teaching on *uttarimanussadhammā* was not a particularly late comer into Sakyan thought, there is no reason to suppose anything of the kind about the formless freedoms. Had both these conceptions had either the appearance of earliness or of lateness, it might have been easier to assess the significance of *abbidhamma* and *abbiwinaya* in this passage.

Although neither the concept of freedom nor that of states of furthermen was ever central in the Sakyan teaching, both were of some consequence, the one more in the Suttas and the other perhaps more in the Vinaya. It can hardly be maintained that *abbidhamma abbiwinaya* are shedding lustre on these concepts simply because they appear as the first member of this triad. For in the preceding *bhavitabbam* list of desirable conduct and progress, less important and more elementary things stand first and more important, weightier things last. There is no reason to suppose a reversal of this upwardmounting process in the three cases where endeavour is to be made.<sup>38</sup> On the other hand, any value that *abbidhamma abbiwinaya* may have acquired, and one inclines to think that this will not have been slight, will not have been by reason of their grouping with freedom and states of furthermen, but by reason of their derivation from *dhamma* and *vinaya*.

This remained incalculably the superior, indeed the greatest of all pairs, perhaps the greatest of all concepts. But the jungle monk is not expected to make endeavour in these themselves. Two aspects of them, freedom and states of furthermen, have been ruled out with their specific mention. Is the monk then to make endeavour in any or all of those other numerous, but here undetermined, aspects of doctrine and discipline? This is surely too lop-sided to be reasonable. The possibility then occurs: are *abbidhamma abbiwinaya* meant to represent an endeavour to gain learning

<sup>37</sup> See *B.D.* i. Intr. xxiv f.

<sup>38</sup> The Pārājika concerned with states of furthermen is the last of the Pārājika rules. It is possible that these are arranged in an ascending scale of importance.

and mastery in matters affecting the here and now, while the freedoms and states of furthermen represent a field for endeavour that is to be made in other-worldly aspirations? If so, one may conclude tentatively that the purpose of these three concepts is to cover endeavour in the two spheres of worldly and other-worldly matters. And this would be no straining of the early Buddhist outlook and teaching. In this I think *uttarimanussa-dhammā* will certainly not have been absent, and *vimokkḥā*, although probably in its older form of *vimutti*, a term taken over from earlier and contemporary teachings, will also have had a part to play. If the whole passage shows signs of later reduction, this does not prevent it from drawing upon some older traditions.

We come now to three separate occasions, recorded in the *Majjhima* and *Anguttara*, of the term *abhidhammakathā*, talk on *abhidhamma*. At *M.* i. 214, quoted at *Asl.* 28-29, Moggallāna is reputed to give as his answer to the question of what would illumine the Gosinga Wood, the view that if two monks are talking *abhidhamma* talk and ask each other questions which they solve without being floored, then their *dhamma* talk, *dhammī kathā*, becomes lovely. It thus seems that the power to converse on *abhidhamma* improves talk on doctrine, and that this is the important thing. The *Atthasālinī* appears to support this view when it says: "Tradition has it that just the monks who know *abhidhamma* (*abhidhammikabbikkhū*) are called talkers on doctrine; the rest, though talking doctrine, are not talkers on doctrine (*dhammakathikā*)."<sup>39</sup>

Mrs. Rhys Davids sees in this talk the meaning of "higher dharma."<sup>40</sup> She naturally rejects as unlikely the possibility that Moggallāna "meant anything like the dreary catechisms of the Abhidhamma books." Pointing out that "higher dharma, *abhidhamma*, we do not associate with Moggallāna"<sup>41</sup>... (and that) we must be here up against *an older use* of the term", that is older than the Abhidhamma as a *Piṭaka*, she concludes that we have Moggallāna "saying what we might call a talk about conscience, or about God." Indeed it may well be that when specific points of doctrine, now found in the *Sutta Piṭaka*, had been thrashed out and clarified by some *abhidhamma* process, by analysis for example of their more detailed intentions and relations, or by assembling the synonyms, then from that larger

<sup>39</sup> *Asl.* 29.

<sup>41</sup> But see *DA.* 379.

<sup>40</sup> *Manual of Buddhism*, p. 213.

knowledge of *dhamma*, that reserve of knowledge, would that same *dhamma* gain in clarity of expression.

Turning now to *Ang.* iii, 392, an episode is given where "several elders" were talking *abhidhamma* talk. It is recorded that a monk, Citta-hatthisāriputta,<sup>42</sup> interrupted so much that Koṭṭhita asked him to wait until the talk was over. But Citta's friends stood up for him, rebuked Koṭṭhita for his censure, and declared that Citta was wise and able to talk *abhidhamma* talk to the elders. This context suggests that the talk was on something specially difficult or weighty.

Now Mahākoṭṭhita, although outliving him, was one of Gotama's earliest disciples.<sup>43</sup> This would quite rule out the possibility that the talk would have been "regarding the Abhidhamma", as Malalasekera affirms.<sup>44</sup> Yet Mahākoṭṭhita is called in the *Etad Aggas* "chief of the disciples who are masters of logical analysis", and it was he who, in the *Mahāvedalla-sutta*,<sup>45</sup> catechised Sāriputta, not it may be remarked as master to pupil, but as two mature minds exchanging views. Such records must tend to raise the question whether we have here in Koṭṭhita a monk who was expert in the logic and catechetical method which afterwards came to form part of the Abhidhamma material and process, but which were in his time in all likelihood no more than the bare framework on which the third Piṭaka later came to be erected. It is tempting to see some such connection between Koṭṭhita, at least present on one occasion when there was *abhidhamma* talk or, according to the *Dīgha Commentary* being one of the two interlocutors on this occasion, and the ascription to him of such special branches of learning: logic and catechism, as form part of the stuff out of which the Abhidhamma Piṭaka was composed.

On the third occasion when the term *abbidhammakathā* occurs, two points should be noticed: first, that it is unique to find *abbidhamma* in juxtaposition with *vedalla*, a catechism on fragments or miscellaneous disconnected subjects; and secondly, that it is here also federated with the

42 Mentioned at *D.* i. 190, 199ff. as a friend of the wanderer Poṭṭhapāda. See *Dial.* i. 256, n. 1. At *DA.* 379 it is said that the talk was held between Moggallāna and Koṭṭhita.

43 Mrs. Rhys Davids, *Gotama the Man*, pp. 111, 114.

44 *D.P.P.N.* under "Citta called Hatthirohaputta" and under "Cittahatthisāriputta Sutta."

45 *Maj. Sutta* XLIII.

pair *dhmma vinaya*, doctrine and discipline. There is one other example of this latter association, to which we will turn next. Here we are concerned with *Ang.* iii. 107, where it is stated that one of the five dangers in the way of monks who are untrained in body, morals, mind and wisdom is that when they are talking *abhidhamma* talk and *vedalla* talk, entering on a "dark doctrine,"<sup>46</sup> they will not be awake (to the meaning, *na bujjhisanti*). The passage ends as do those for the four other "dangers", by saying, "thus from corrupt doctrine comes corrupt discipline, from corrupt discipline comes corrupt doctrine." This is the leading concern: to keep doctrine and discipline pure, and not to confuse them by ignorant talk on *abhidhamma* and *vedalla*. Yet it is hereby tacitly admitted that talk on *abhidhamma* can affect one's views of *dhmma*.

Even if it be conceded that the *vedalla* method of procedure is of some antiquity, it cannot be deduced that *abhidhamma*, when so closely associated with it, is also a word belonging to some early date. For it must be remembered that any such proximity of terms may all too easily be due to later interpolation, and thus can afford no safe guide.

The other passage where *abhidhamma* is associated with *dhmma* and *vinaya* is in the Kintisutta, *Maj.* ii. 239. This is perhaps the most illuminating extant Piṭakan reference to *abhidhamma*. The lord is recorded to tell his disciples that they should train in the "profound-knowledge-things" (or states, conditions), *dhmmā abhiññā*, taught by him. It is most interesting to find these *dhmmā abhiññā* apparently having here nothing to do with<sup>47</sup> the five *abhiññā* of a psychic nature, with the knowledge of the destruction of the *āsavā* added as a sixth, which became collected and codified into a formula, the *chalabhiññā*, and which took complete precedence over every other possible meaning or association of *abhiññā*. For the lord, so it is said, here explained the *dhmmā abhiññā* by the things helpful to enlightenment, the *bodhipakkhikadhammā*. He is not shown as using this generic term, which naturally came later into being than either its thirty-seven component parts or the seven categories under which these were classified. But he names each of these categories. When the monks have trained in these things, the lord is reputed immediately to go on to say, there may be two monks holding different views on *abhidhamma*. Those

46 *kaṇha dhmma*, cf. *Dhp.* 87, *A.* v. 253.

47 Unless we except *iddhi* which occurs both in the list of *chalabhiññā* and of *bodhipakkhikadhammā*

who had trained in the *bodhipakkhikadhammā* were to summon these in turn and get each to recognise his error. When the error is recognised as an error, then *yo dhammo yo vinayo so bhāsitaṭṭho*, that which is doctrine, that which is discipline, can shine forth.

Again this stands out as the major point. Further it seems as if doctrine and discipline can only shine forth after divergent views on *abhidhamma* have been composed, and as if this is a task to be done by monks who have trained in the things helpful to enlightenment, here called also profound-knowledge-things. This is what the context seems trying to say. It strongly suggests that *abhidhamma* implies the higher reaches of the training: those things helpful to enlightenment, and which at the end of his ministry the dying Gotama is found recommending to his disciples. To clear up misconceptions regarding these things is to throw light on doctrine and discipline, and even on doctrine in all its fulness, *dhammassa* (*c*)*ānu-dhamma*, a point made in the last paragraph of the Kintisutta.

It may be noted that the Vibhaṅga, one of the Abhidhamma "books", has a long analysis of the *bodhipakkhikadhammā*, thus supporting the Kintisutta's evidence that these formed part of the subject matter of *abhidhamma*.

We have now noticed two cases where *abhidhamma* stands in some relation to *vinaya*, anticipating in name if in nothing more the first and the third Piṭakas. Now in *Vin.* iv, there are two occasions where *abhidhamma* and *vinaya* are again associated. On both of these the word *dhamma* is absent, whereas in the passages we have just noted it had been present. But on both of these Vinaya occasions there is present, not only the word *vinaya*, but also *suttanta*, the word which gave its name to the second Piṭaka. These passages are at *Vin.* iv. 144 (Monks' Pācittiya lxxii) and *Vin.* iv. 344 (Nuns' Pācittiya XCV). Both are cited by the Atthasālinī to show that *abhidhamma* is the lord's word.<sup>48</sup>

In the former, these three terms, *vinaya*, *suttanta*, *abhidhamma*, are also associated with *gāthā*, songs, poems, metric verses. This quartet is unique in Pali canonical literature. A monk may say to another: "Master *suttantas* or verses (both plural) or *abhidhamma* (singular) and afterwards you will master discipline." The very presence of the word "verses" is enough to preclude the word *abhidhamma* from standing for the literary

exegesis of that name. Indeed no reference to the three Piṭakas as such would have combined a reference to part of the material, verses, which one of them eventually came to include.

The reference to *gāthā* no doubt points to a time subsequent to the composition of at any rate some of these. But again we are in ignorance of much of the history of Pali Buddhist verse-making. Yet the evidence which has been adduced from its study,<sup>49</sup> and it is by no means negligible, shows it must have taken a long time for say the Dhammapada, Suttanipāṭa, and the Verses of the Elders and the Women Elders to reach their final form. So that Oldenberg may be substantially right when he says that *gāthās* are "here meant to represent the different texts comprised in the Khuddakanikāya."<sup>50</sup> Only we must qualify this view by saying: "texts which came at some later date to be comprised in the Khuddakanikāya at its final revision." For with verses being made since very early days, there is no reason to infer that the "verses" or songs mentioned at *Vin.* iv. 144 are meant to refer to any completed collection or collections of verses. It is therefore not possible to conclude that the presence of this word suggests such a late date for this passage as to justify seeing here in *abhidhamma* the title of the third Piṭaka, in spite of its proximity to words which were used as titles for the two earlier Piṭakas.

Moreover this Pācittiya purports to refer to the time when Upāli, the great Vinaya expert, was alive. But since he could not have long survived the First Council, in the Vinaya accounts of which there is no mention of the Abhidhamma, this as a Piṭaka could not well have been compiled and completed until after his death.

The triad found in Nuns' Pācittiya xcv, *suttanta vinaya abhidhamma*, stands as a perfect triad without the addition of any fourth member. This is, so far as I know, with the exception of a line of verse in the admittedly later Parivāra,<sup>51</sup> unique in Pali canonical literature. A nun, according to this Pācittiya, having obtained a monk's permission to ask him about *suttanta*, commits an offence of expiation if she asks him instead about *vinaya* or *abhidhamma*; and it is the same with the two variations on this theme. Oldenberg states that this is "the only passage in the Vinaya

49 See Introductions by Max Müller, *Dhammapada* (S.B.E. X); Chalmers, *Buddha's Teachings* (*Suttanipāṭa*, H.O.S. 37); Mrs. Rhys Davids, *Dhammapada* (S.B.B. vii.), and her *Poems by Monk and Nun*, *Review of Religion*, January, 1940.

50 *Vinayapitakam*, vol. i. Intr. p. xii, n. 2.

51 *Vin.* v. 86.

which really presupposes the existence of an Abhidhamma Piṭaka,<sup>52</sup> and that "we can unhesitatingly assume" these words to be an interpolation. Which exact "words" he means is not quite clear, since he only italicises *abhidhamma*. But he probably means no more than *abhidhamma vā*.

Although I think that Oldenberg is very likely indeed to be right, and there is no internal evidence to suggest that he is wrong, or indeed to suggest anything helpful at all, I cannot feel myself so entirely convinced as he appears to be that the Abhidhamma Piṭaka was in existence by the time that this passage was formulated. The main reason why I think he may be right is that here we have a triad, unadulterated and unique in the canon, which supplies the names of what, at some time, came to be constituted as the three Piṭakas. Where *abhidhamma* is combined with *abhivinaya* we can be far less certain of its having this reference, indeed fairly certain that it has not. But where, as in this Pācittiya, *abhidhamma* is so closely associated with *vinaya* and with *suttanta*, but with nothing else, then an assumption such as Oldenberg's gains in plausibility.

On the other hand, although it is true that in the Nuns' Pācittiya group, Pāc. xcv is the last but one of the rules there formulated, we should not be too much swayed by this consideration. For the position of a rule in the class in which it is placed is no sure guide to its comparative date. For example, in the Monks' Pācittiya group, some of the rules towards the end have a much earlier ring than some of those which precede them and which assume the existence of certain constitutional developments, such as could only have arisen when the Order had attained some degree of long-standing. In a word, it may be said that the rules are not now arranged in the order in which they were promulgated, and they thus yield no reliable evidence for the history of their formulation.

Again, it cannot be too often emphasised, as Max Müller wrote several years ago,<sup>53</sup> that the "three subjects of Dhamma (*sutta*), Vinaya and Abhidhamma treated in these baskets" (of the Suttas, of Vinaya and of Abhidhamma) "existed and were taught long before the three baskets were definitely arranged." Bearing this in mind, it may be suggested that at the time when this Pācittiya was formulated the whole teaching had done no more than reach a stage when it was *capable* of division into these three

52 *Vinayapitakam*, vol. i. Intr. p. xii. n. 2.

53 *Dhammapada* (S.B.E. X) 2nd edn., Intr. p. xli.



baskets, but that the final division and arrangement had not as yet been made.

We therefore find ourselves in great uncertainty as to what in any of the Piṭakan passages that we have noticed is the meaning and intention of the word *abhidhamma*. This word, held as it is, not to refer to the Piṭaka of that name, and with the one possible exception this seems the only tenable hypothesis, commands no unanimity of interpretation in the Commentaries. I think we may agree that the word, if not as puzzling to the commentators as to ourselves, had for them a fluctuating meaning, and was thus able to be explained in one way in one passage and in another way in another passage.

We have now found records where Moggallāna, Mahākoṭṭhita, Cittahatthisāriputta and "several elders" were concerned with *abhidhamma* talk, *abhidhammakathā*, and once (*Ang.* iii. 107) the word is put into the lord's mouth. Again, *abhidhamma* itself is connected with Sāriputta; on other occasions the lord is made responsible for using this word, while on still others it occurs in the Vinaya apparatus. It is perhaps not insignificant that the compound *abhidhammakathā* is connected with the names of some of Gotama's earliest disciples. Although Moggallāna is chiefly famed for his psychic powers, and there is little reason to suppose him to have had gifts of an *abhidhamma* nature or we should have heard more about them, there is doubtless some excuse for connecting the term with Mahākoṭṭhita, as explained above, with Sāriputta on the grounds of his taking part with Koṭṭhita in the catechetical discussion now preserved in the Mahāvedallasutta, and with Cittahatthisāriputta. Very little has survived concerning this disciple. But he is shown in the Poṭṭhapāda Suttanta as sitting by while the wanderer Poṭṭhapāda and Gotama discuss aspects of the self, *attā*, then as asking a penetrating question about the three modes of self, past, present and future, and then as resolving this question in a manner approved by Gotama. Eschatological matters, such as are foreshadowed in the Poṭṭhapāda Suttanta, were later analysed in some of the Abhidhamma "books."

On the other hand the linking to these names of the term *abhidhamma* may have no foundation in fact, but may be due to the desire of "editors", working years later on the Sayings, to give the term the value they felt was owing to it on account of a growth in their day of a vogue for studying an *abhidhamma* class of thought. Conversely, this class of thought would

also gain in repute if it could be made to trace its beginnings to some of the more eminent personalities in the Order.

Of one thing we may be certain, and it is that *abbidhamma* was never meant to oust *dhamma* from its pre-eminent position. This remained immeasurably the more central and the more potent word and concept of the two. *Abbidhamma* is nowhere extolled as a prize of learning bringing its own rewards, and only to be mastered by the greatest intellects. Rather it appears as accessory material to *dhamma*, supplementary to it, illuminating it, it is true, but not necessary for those who will become, if they are willing to train, highest in the immortal because they live having *dhamma* as light, *dhamma* as refuge.<sup>54</sup>

I. B. HORNER

## Revival of Maratha Power in the North

(1761-1769)

Although historians are not agreed as to the *ultimate* effects of the battle of Panipat on the destiny of the Marathas, there is no doubt that its *immediate* result was the eclipse of Maratha power in the North. Sir Jadunath Sarkar observes that the annihilation of the Maratha armies was followed by "a revolt against Deccani domination everywhere in Hindusthan,—in the Gangetic Doab, Bundelkhand, Rajputana and Malwa alike. Everywhere the dispossessed or humbled original chieftains, and even petty landlords, raised their heads and talked of shutting the southern invaders out of their country in future."<sup>1</sup> Contemporary Marathi letters give a graphic picture of the disturbances which followed the dissolution of Maratha authority in those regions. The Doab was looted by bold zemindars. The roads became unsafe. Bundela chiefs like Hindupat and Khet Sing renounced Maratha allegiance. Petty chieftains created trouble in Jhansi. In Rajputana all the chiefs turned against the Marathas. Maratha officers repeatedly asked for assistance.<sup>2</sup> Nor was the anti-Maratha movement confined to humble chieftains. Shuja-ud-daula was casting a covetous eye upon Bundelkhand. The Rohillas were trying to expel the Marathas from the Doab. Madho Singh of Jaipur stopped payment to the Marathas and invaded their territory.<sup>3</sup> Najib Khan, the principal cause of the Maratha disaster at Panipat, became the *Mir Bakshi* of the imperial army, the *Faujdar* of Delhi and the *Mukhtar* of the imperial administration. Surajmal Jat, freed alike from the Marathas and the Durrani, extended his possessions at the cost of the Marathas, the Durrani and the Rajputs. Only Ahmed Shah Abdali was inclined to be friendly, but his attempt to conclude peace with the Peshwa failed due to the intrigue of Imad-ul-mulk and Tatyā Gangadhar (Holkar's diwan).<sup>4</sup>

For some years the Marathas found it impossible to resume their activities in the North. After the battle of Panipat the insolvent Poona Government created serious discontent by trying to lay violent hands upon

1 Sarkar, *Fall of the Mughal Empire*, vol. II, pp. 502-503.

2 *Selections from Peshwa Daftar*=SPD., xxix, 5, 6, 7, 12, 14, 15, 24, 25, 81.

3 SPD., xxix, 5, 10, 18, 21, 22, 24.

4 Sarkar, *Fall of the Mughal Empire*, vol. II, pp. 378-381, 444-445.

the property of the generals who had fallen at that fatal field.<sup>5</sup> The premature death of Peshwa Balaji Baji Rao in June, 1761, "contributed to increase the general gloom which overhung the country."<sup>6</sup> Then followed the family quarrels arising out of the question of succession to Jankoji Sindhia. The intrigues and rebellions of Raghunath Rao, the revolt of Janoji Bhonsle, the invasions of the Nizam and the long struggle with Haidar Ali naturally kept the Marathas away from the stormy North. It was only towards the close of his brief but glorious administration that Madhav Rao found it possible to make a serious and successful attempt to recover Maratha authority in Hindusthan.

The task of restoring Maratha authority in Rajputana and Malwa immediately after Panipat fell upon Malhar Rao Holkar. In May, 1761, a Maratha officer recaptured Rampura (in Malwa), a place in Malhar's *jagir*, from a Candrawat Zemindar who had seized it.<sup>7</sup> In June Malhar himself captured Gagrani<sup>8</sup> (in Malwa) from Abhay Singh Rathor, an officer of the Maha Rao of Kota.<sup>9</sup> He then turned his attention to Madho Singh, who had been trying to set up an anti-Maratha coalition consisting of Najib Khan, Yaqub Ali (Ahmad Shah Abdali's agent in Delhi) and the exiled Emperor Shah Alam II. He was also joined, or likely to be joined, by petty Rajput chiefs, like the rulers of Sopar, Bundi, Kota, Kerauli and Khichi. Malhar could not deal with this menace during the rainy season of 1761; so he returned to Indore. In following October Madho Singh sent 10,000 troops to besiege Nenve, which was at that time held by a Maratha officer named Sadashiv Gopal. Malhar left Indore and was joined at Bariya (in Kota State) by 3,000 Kota troops led by Zalim Singh. He defeated the Jaipur army in the battle of Mangrol (November 29, 1761).<sup>10</sup> This decisive victory destroyed Madho Singh's fond hope of uprooting Maratha power from the North and "restored Maratha prestige throughout Hindusthan."<sup>11</sup> He fled

5 Sarkar, *Fall of the Mughal Empire*, vol. II, p. 503.

6 Grant Duff, vol. II, chap. V.

7 *SPD.*, xxvii, 271.

8 Or Ganguri, 120 miles north of Indore.

9 *SPD.*, xxvii, 267, 269, 271.

10 *SPD.*, II, 5, 6, 57; xxi, 91-94; xxvii, 276; xxix, 20, 22, 27.

For a detailed description of the battle, see Sarkar's *Fall of the Mughal Empire*, vol. II, pp. 506-508. Tod's account of the battle (*Rajasthan*, Annals of Haravati, chap. vi) is, as Sir Jadunath Sarkar shows, quite unacceptable.

Mangrol lies on the east bank of the river Banganga (35 miles north-east-east of Kota).

11 Sarkar, *op. cit.*, vol. II, p. 508.

to Jaipur, took measures for the defence of the capital against the apprehended Maratha attack, and removed his family to Amber for safety. His diwan Kaniram opened negotiations with Malhar, who had in the meanwhile come to Manoharpur (40 miles north of Jaipur). Jaipur was temporarily saved from Holkar's incursion as his attention was diverted due to the invasion of Bundelkhand by Shah Alam II and Shuja-ud-daula.<sup>12</sup>

Emperor Alamgir II was assassinated on November 29, 1759. His eldest son, Shah Alam, "a homeless wanderer on the face of the earth", celebrated his accession in his camp at Ghotauli (5 miles north of Sone East Bank Railway Station) on December 23. After the battle of Panipat Shuja-ud-daula undertook to escort him to Delhi. The Emperor met Shuja at Sarai Sayyid Razi on June 19 and the two reached Jajmau on July 23. After the rainy season they started for the expulsion of the Marathas from Bundelkhand.<sup>13</sup> The weakness of the Marathas, the disobedience of the local chiefs and the treason of Maratha officers like Ganesh Sambhaji (who joined the Imperial army)<sup>14</sup> made it easy for Shah Alam and Shuja to conquer a portion of Bundelkhand. Shuja crossed the Jamuna at Kalpi (Jalaun district, U.P.) in January, 1762. Within a month he captured Kalpi, Moth (Jhansi district, U.P.) and Jhansi.<sup>15</sup> The Bundela chiefs of Urchha and Datia made peace by paying tribute. Shuja, however, failed to subjugate Raja Hindupat of Mahoba (Hamirpur district, U.P.). He then crossed the Jamuna and returned to his own dominions.<sup>16</sup>

Unable to resist this invasion the Maratha officers in Bundelkhand had appealed for assistance to Malhar Rao. He was, therefore, compelled to leave Jaipur and started for Jhansi. On his way he heard that Jhansi had already fallen. So he turned back and went to Indore. He had received a serious wound at Mangrol. It made him very weak and almost confined him to bed for three months.<sup>17</sup> His return to own territories saved Madho Singh and left the Marathas defenceless in the North.

While Malhar was trying to crush Madho Singh and his allies, other Maratha *sardars* were busy in north Malwa. Vithal Shivdev restored Maratha authority in Gohod and the neighbouring districts. There were

12 Sarkar, *op. cit.*, vol. II, pp. 508-509.

13 *Ibid.*, pp. 525, 537, 543.

14 SPD., xxix, 22, 37, 45, 46.

15 SPD., xxix, 32, 34, 35, 37, 38. *Seir Mutaqheria*, (R. Cambray's edition), vol. IV, p. 25.

16 Sarkar, *op. cit.*, vol. II, pp. 544, 509.

17 SPD., II, 7; xxix, 33, 34, 37.

troubles in Ahirwada. Gopal Rao suppressed them during the early months of 1761, but soon after his departure the Ahirs rose again in alliance with Izzat Khan and the Khichis. Nothing could be done during the rainy season. In November, 1761, Maratha officers in Ahirwada invited Malhar to come to their assistance. He came as far as Sanganer, but his wound prevented him from advancing to the scene of action. Vishwas Rao was thereupon asked by his father, Naro Shankar, to capture Jhansi with the co-operation of Izzat Khan and Govind Kalyan. The latter was asked by the Poona Government to settle the affairs of Ahirwada and to recover the fort of Bhilsa, seized by the Nawab of Bhopal.<sup>18</sup>

During the years 1762-1763 the Marathas could pay no attention to the affairs of Malwa, Bundelkhand and Rajputana. The invasion of Nizam Ali and the civil war between the Peshwa and his uncle absorbed their energy. Malhar Rao, gradually sinking due to old age and ill health, could not venture into the scene of his former triumphs. Mahadji Sindhia was busy with the question of succession, and the Poona Government as yet showed no desire to profit by his abilities.<sup>19</sup> "Inactivity and lack of a vigorous policy weakened the Maratha power in Malwa."<sup>20</sup>

Two incidents seem to show that by the year 1764 the position of the Marathas in Northern India had somewhat improved. Ahmad Shah Abdali ratified a formal peace with them in that year.<sup>21</sup> This was a much-needed relief,<sup>22</sup> and at the same time it was an indirect recognition of their still surviving power. The second incident is more interesting. We read in the East India Company's general letter to Madras, dated May 13, 1768, "When our servants after the Battle of Buxur planned the extirpation of Shujah from his dominions and the giving the same up to the King,"<sup>23</sup> Lord Clive soon discerned the King would have been unable to maintain them and that it would have destroyed the strongest barrier against the Marathas and the northern powers and therefore wisely restored Shujah to his dominions."<sup>24</sup> If Lord Clive considered it necessary in 1764 to maintain a strong

18 SPD., xxix. 12, 22, 37, 43; xxxix. 3. Rajwade, I, 296.

19 When he left Poona for Malwa in 1764, measures were taken to intercept his journey. SPD., xxix. 62, 64, 67.

20 R. Sinh, *Malwa in Transition*, p. 316. 21 SPD., xxix, Introduction, p. 1.

22 See the story of Raghunath Rao's flight in 1767 on pp. 8-9.

23 Shah Alam.

24 BSCP., December 13, 1768. Madras to Bengal, November 11, 1768.

barrier against the Marathas, their prospects in Hindusthan must have been favourable indeed.

In 1764 the political condition of Rajputana was disturbed by the outbreak of a quarrel between Madho Singh and the Jat Rajah Jawahir Singh. Madho Singh naturally allied himself with Najib Khan, the arch-enemy of the Jats. In October, 1764, Malhar Holkar came to Jobner (13 miles east of Sambhar) in order to compel Madho Singh to clear his dues. Then he proceeded, in response to advice from Poona, to assist Jawahir Singh against Najib Khan.<sup>25</sup> But Malhar had no intention of seriously weakening his 'foster son', and his lukewarmness compelled the Jat chief to make peace with Najib in February, 1765.<sup>26</sup> Malhar's next adventure was directed against the East India Company. He met the English at Kora on May 3, 1765, as an ally of Shuja-ud-daula,<sup>27</sup> but he was defeated by Sir Robert Fletcher and compelled to fly.<sup>28</sup> Then he recovered Jhansi (December, 1765),<sup>29</sup> resumed his operations against the Rana of Gohad and hastened a rupture with Jawahir Singh. Before bringing these operations to a satisfactory conclusion he died on May 26, 1766. His alliance with the Jat Rajah had one good effect, for it intimidated Madho Singh, who agreed to make a satisfactory arrangement for the payment of his tribute. He paid five lakhs in cash, and issued orders on bankers for the balance. Mahadji Sindhia, who had in the meanwhile come to Northern India, adopted a less conciliatory policy than Holkar and pressed Madho Singh for arrears.<sup>30</sup>

The annual subsidy promised by the Rana of Udaipur to Peshwa Baji Rao in 1736 was never regularly paid. During the years 1761-1764 complications in the Deccan, Malwa and Jaipur prevented the Marathas from making any attempt to put pressure on that prince. In July, 1765, Mahadji Sindhia settled the tribute of Kota at 15 lakhs, and left his Diwan Acyut

25 *SPD.*, xxix, 72. *Seir Mutaqherin* (R. Cambray's edition, vol. IV, p. 33) says that Jawahir Singh took the Marathas into his pay.

26 Grant Duff (vol. II, chap. VII) says that Najib, "by means of that secret understanding which always subsisted between him and Holkar, induced the Marathas to abandon the alliance."

27 Probably Malhar was bribed. *CPC.*, I, No. 2348, 2524A.

28 General Carnac wrote to the Select Committee of Bengal that Holkar's defeat had filled the neighbouring states with consternation. *BSCP.*, 1765(I), pp. 130-131.

29 *SPD.*, xxix, 102.

30 *SPD.*, xxix, 99, 102, 107, 108.

Rao to collect tribute from Udaipur, Shahpura and Rupnagar.<sup>31</sup> Rana Ari Singh II of Udaipur agreed to pay a total sum of Rs. 26,30,221, which was to be realised in quarterly instalments in four years.<sup>32</sup>

We have already referred to Malhar Holkar's rupture with Jawahir Singh. The Jat Rajah had become so angry at Malhar's collusion with Najib Khan that on the conclusion of peace he refused to pay the balance of 12 lakhs still due out of the promised 22 lakhs.<sup>33</sup> The outbreak of a civil war in the Jat State provided a welcome opportunity to the Marathas. Nahar Singh, Suraj Mal's beloved son and Jawahir's disappointed rival for the throne, renewed his claim to succession under Malhar's protection. The Marathas knew that there was in India no other place for money like Bharatpur,<sup>34</sup> and they gladly prepared themselves to play the same mercenary part in this fratricidal struggle as they had played in the case of Jaipur. A detachment of 15,000 horse was sent by Malhar (who was then fighting against the Jat Rana of Gobad) to plunder Jat villages on the other side of the Chambal. Jawahir came to an understanding with the Sikhs<sup>35</sup> and met Holkar's detachment near Dholpur in March, 1766. The combined Jat-Sikh army defeated the Marathas and captured their commanders. Dholpur, which was the appanage of Nahar Singh, was occupied by Jawahir.<sup>36</sup> The captured Maratha generals were released in December next by a treaty concluded by Naro Shankar. Jawahir could have crossed the Chambal and defeated Malhar himself but for the refusal of his Sikh horsemen to follow him in the terrible summer heat. Nahar Singh was abandoned by the Marathas and committed suicide.<sup>37</sup>

Towards the close of 1765 Raghunath Rao made preparations for leading an expedition to the North.<sup>38</sup> He advanced to Malwa, took tribute from Bhopal,<sup>39</sup> and was joined by Malhar Holkar and Mahadji Sindhia near Bhandar in April, 1766.<sup>40</sup> Malhar died a month later. Raghunath

31 *SPD.*, xxix, 87, 96, 99, 102, 105, 108.

32 *Vad.*, vol. ix, pp. 266-269. Tod says that in 1764 Malhar Holkar invaded Mewar and compelled the Rana to agree to pay 51 lakhs. This is inaccurate. See Sarkar, *Fall of the Mughal Empire*, vol. II, pp. 517-518.

33 Sarkar, *op. cit.*, vol. II, p. 468.

34 *SPD.*, xxix, 177.

35 *SPD.*, xxix, 102.

36 *SPD.*, xxix, 126, 127, 204.

37 Sarkar, *op. cit.*, vol. II, pp. 472-473.

38 *SPD.*, xxix, 97.

39 *SPD.*, xix, 36; xxix, 120, 128.

40 *SPD.*, xxix, 131, 136, 137, 139, 140.



tried to finish the contest begun by him against Gohad.<sup>41</sup> The misunderstanding which had arisen between Raghunath and Mahadji Sindhia over the question of succession to the Sindhia State rendered it impossible for them to work in sincere co-operation.<sup>42</sup> Moreover, the Rana of Gohad was being assisted openly by the victorious Jawahir Singh. Raghunath laid siege to Gohad, but at every stage he was confronted with difficulties. His supplies were looted, and his troops starved. He had no money with him, and no loan was available even at high interest.<sup>43</sup> Some Maratha chiefs, including Holkar and Gaikwad, left the camp against Raghunath's orders. Jawahir Singh encamped on the other side of the Chambal with 15,000 or 20,000 troops.<sup>44</sup> Yet Raghunath tried to capture Gohad by assault. He personally stood behind the batteries. The attack was repulsed, and many Maratha troops were killed. The Gohad troops came out and burnt Maratha flags. Two more attacks were repulsed, and the Maratha cause appeared hopeless. The following interesting account of the operations occurs in a letter<sup>45</sup> written by the Rana of Gohad to the Governor of Bengal, "Malhar for years kept on ruining my country, destroying forts and plundering ryots. Raghu Nath Rao, with a powerful army and artillery invaded my country, and having destroyed the forts situated on the frontiers, laid siege to Gohad, which is the writer's capital and birth place. The writer, taking courage, came out of the fort with 25,000 foot and 4,000 horse and at a distance of one quarter mile from the fort engaged Raghu Nath Rao. The battle lasted till sunset, when the writer entrenched himself outside the Fort. The siege went on, and day and night battles were fought in which thousands were killed. As God was on the writer's side, he offered a stubborn resistance to Raghu Nath Rao. The latter, who considered himself mightier than the Hand of Destiny, after five months

41 For the history of this principality, see Khare, vol. II, p. 1242.

42 According to *Holkar Kaifiyat* and *Natu's Life of Mahadji Sindhia*, Raghunath's plan of attack was betrayed to the Rana of Gohad by Mahadji. Khare disbelieves this story, as it does not occur in *Patwardhan Daftar*. There we find that Mahadji lent his troops and showed personal valour, for which Raghunath gave him a new *jagir* worth 10 lakhs. See Khare, vol. III, p. 1242.

43 See *SPD.*, xix, 44. The Peshwa sent one lakh of rupees. Khare, III, 638.

44 It seems that "the discovery of a treasonable collusion of his valued Gosain generals with the Marathas" prevented him from taking a more aggressive attitude. Sarkar, *Fall of the Mughal Empire*, vol. II, p. 473.

45 CPC., II.

became hopeless of success and raised the siege." Then at Mahadji Sindhia's mediation the Rana agreed to pay 15 lakhs and the siege was withdrawn in December, 1766.<sup>46</sup> Raghunath then intended to proceed against Jawahir Singh, who, however, concluded peace<sup>47</sup> by surrendering the Marathā commanders captured in March, 1766. A meeting arranged between Raghunath and the Jat Rajah was ineffective owing to the former's suspicion of his Gosain generals who had taken shelter with the Maratha.<sup>48</sup>

At this stage a revival of the Abdali menace led Raghunath to retrace his steps to the Deccan.<sup>49</sup> It seems that after the settlement with Jawahir Singh he intended to proceed towards Rajputana. We are told that Madho Singh collected troops and made preparations to resist the Marathas at Dasak where they usually crossed the river. The Jaipur ruler was probably alarmed at the report that "Raghunath will insist on strict payments on the Rajput country as he has in his possession the valuation of the rents."<sup>50</sup> But Raghunath's plan remained unexecuted. Ahmed Shah, Abdali had in the meanwhile appeared in the Punjab and "written to Raghunath in a proud and haughty manner threatening him with war and rapine."<sup>51</sup> The Maratha chief considered it imprudent to meet him and hurriedly left Hindusthan. He left Bahiro Anant and Vithal Shivdev in Bundelkhand and proceeded to Indore *via* Ujjain. In vain did Shuja-ud-daula and the English ask him to remain where he was. Shuja sent an envoy to bring

46 Khare, III, 634, 635, 638, 644; pp. 1242-1244. *SPD.*, xxix, 160. *CPC.*, II, 11B, 12B. Grant Duff (vol. II, chap. VII) says that the Rana agreed to pay 3 lakhs only.

47 *SPD.*, xxix, 159. *CPC.*, II, 12A, 12B. One of the terms of the peace was as follows:—"A small part of country inhabited by Rajputs had for a considerable length of time belonged to the Marhattas, and they accordingly received stipulated quit-rents from the inhabitants. But for some years past the latter have not paid any rents and have been living upon plunder and rapine. Their places of abode being almost inaccessible, whenever they suspected an attack from the Marathas, they immediately crossed the river into Jawahir Singh's territories, nor could they ever be so reduced as to pay the most trifling sum. On this consideration, Raghunath Rao has agreed to a cession of that territory and granted *sanads* for that purpose to Jawahir Singh, as it lies contiguous to the latter's possessions. Jawahir Singh is to collect and receive the rents of the same exclusively and independently of any other power. It is said that he has agreed to pay for that country five lakhs of rupees; and as a compensation for the ravages committed there, Raghunath Rao is to receive the sum of ten lakhs from Malhar Rao."

48 *SPD.*, xxix, 164. *CPC.*, II, 12C.

49 *BSCP.*, 1767(1), pp. 391-392.

50 *CPC.*, II, 12B.

51 *CPC.*, II, 207.

him back, but "he pleaded rains and went home." The disappointed Nawab wrote to the Peshwa, "If he had come, what might had he not done with help from the English and myself?"<sup>52</sup> The Governor of Bengal wrote to Raghunath that he was prepared, in alliance with the Nawab of Oudh, to support the Marathas against Ahmed Shah Abdali, and asked him to return to the North "lest Abdali should think he was running away to the Deccan in fear."<sup>53</sup> Nana Fadnis wrote from Poona to Shuja-ud-daula and the Governor of Bengal asking for a defensive alliance against Abdali.<sup>54</sup> Nothing, however, could bring Raghunath back to the North.<sup>55</sup> Within a short time Ahmad Shah wrote to him that he had no intentions against the Marathas and was resolved to march directly to Patna.<sup>56</sup> Then he returned to Lahore to punish the Sikhs,<sup>57</sup> leaving the Marathas free to prosecute their operations—an opportunity which Raghunath did not utilise.

Raghunath's motive in going to Indore was to settle the question of succession to Malhar Holkar's state. Malhar's successor, Male Rao, died early in 1767,<sup>58</sup> without leaving any issue. Gangadhar Yashwant Candrad, an old minister of the Holkar State,<sup>59</sup> was a partisan of Raghunath. They decided that Ahalya Bai, Male Rao's mother, should adopt a child related to the Holkar family and leave the management of affairs to the minister.<sup>60</sup> Ahalya Bai refused to accept this arrangement, and enlisted the support of some military chiefs and their troops. When Raghunath "was making preparations to compel her to compliance, she sent him a message, earnestly advising him not to make war on a woman, from which he might incur disgrace, but could never derive honour." Mahadji Sindhia and Janoji Bhonsle "refused to unite with him, an ungrateful

52 CPC., II, 622.      53 CPC., II, 207.      54 CPC., II, 224, 255.

55 "Alliance with English and Shuja not having taken place, the Marathas marched back to save themselves"—CPC., II, 213.

56 CPC., II, 265.

57 CPC., II, 294.

58 Malcolm says that "his death occurred nine months after his elevation." *Memoir of Central India*, vol. I, p. 157.

59 He "held his station of Dewan, or Minister, to the Holkar family from the Paishwah. He had been nominated by Bajetow to that office with Mulhar Rao, when the latter was first promoted to high command." *Memoir of Central India*, vol. I, p. 160.

60 The minister proposed to give a considerable present to Raghunath. Malcolm, *Memoir of Central India*, vol. I, p. 161.

minister, to subvert the independence of the Holkar family."<sup>61</sup> Finally, the Peshwa himself decided in favour of Ahalya Bai. She undertook the charge of civil administration and entrusted the command of her troops to Tukoji Holkar.<sup>62</sup> Gangadhar was dismissed. Raghunath himself went to Mhysir, where he was "most hospitably entertained" by Ahalya Bai. "The divided authority established in the Holkar State, from the day of Tukajee's elevation, ..... remained for above 30 years"<sup>63</sup> undisturbed by jealousy or ambition."<sup>64</sup>

Raghunath then proceeded to Gujrat, and wrote a letter to Gopika Bai, saying that he had compelled the disloyal Gaikwad to pay a fine and to surrender some districts.<sup>65</sup> This letter seems to have been written to deceive Gopika Bai, for Raghunath took no steps against the Gaikwad, who was one of his partisans and helped him against the Peshwa in the civil war that followed.<sup>66</sup> From Gujrat Raghunath came to Anandavalli and began to collect troops for a new contest with his nephew.

Raghunath's inconclusive campaign<sup>67</sup> did not restore Maratha power in the North. Jawahir Singh at once became aggressive. He sent an envoy named Padre Don Pedro to Calcutta for an alliance against the Marathas, but this gentleman could not reach his destination as he was "recalled owing to an internal revolt in the Jat State."<sup>68</sup> Towards the close of 1767 the Jat chief's position was strong indeed. His rival Nahar Singh was dead. He had crushed his disloyal Gosain troops. Encouraged

61 Malcolm says that Ahalya Bai probably "used some of the contents of her full treasury" to gain the friendship of these chiefs. *Memoir of Central India*, vol. I, p. 121.

62 Malcolm says that he was "a chief of the same tribe, but in no way related to Mulhar Rao," *Memoir of Central India*, vol. I, p. 163. Grant Duff (vol. II, chap. VII) holds the same view.

63 Really for 28 years—till Ahalya Bai's death in 1795.

64 Malcolm, *Memoir of Central India*, vol. I, pp. 156-164. Khare, III, pp. 1229-1230, 1245-1246.

65 Khare, III, 715.

66 Khare, III, p. 1230. In a letter dated April 6, 1766, we find that Raghunath asked a man (whose name is not given) to suppress the Gaikwad. That man wrote "I am trying my best. If you come here, you will get 40 or 50 lakhs." (*SPD.*, xix, 35).

67 Mr. Sardesai says that he "woefully mismanaged" the campaign. *SPD.*, xix, Introduction.

68 *CPC.*, II, 642, 854.

by Raghunath's retreat he occupied Maratha domains from Bhind (20 miles west and south-west of Etawa) to Kalpi. Balaji Govind Kher, the Maratha officer in charge of Kalpi, was treacherously attacked and compelled to fly across the Betwa. Only Gwalior and Jhansi remained under Maratha control. The Jat Rajah established his authority in the Kalpi district, levied tribute from Datia and Seondha, advanced up to the bridge of Nawar and formed an alliance with the rulers of Pichor and Gohad.<sup>69</sup> In December, 1767, Jawahir won a "Pyrrhic victory" over Jaipur troops in the battle of Maonda (60 miles north of Jaipur).<sup>70</sup> A contemporary writer observes, "The fortune of the Jats has been shaken and the result has been fatal to them. They have returned home pillaged, stupefied and overthrown; and Jawahir ..... has since then only gone backwards."<sup>72</sup>

While the Jat chief was pursuing a policy of aggrandisement, the ambitious Nawab of Oudh had not been sitting idle. He wanted to occupy Bundelkhand and asked the Governor of Bengal to exercise British influence in his favour. The Governor recommended a policy of caution. Bundelkhand, he wrote, "is large and extensive, surrounded by Maratha districts, and favourite object of their attention. If you take it, there may be jealousy or open rupture. If Marathas go to war with you, it will be absolutely impossible for the English to help you without violating their alliance with the Marathas on the coast." So the Nawab was asked to wait; and a half-hearted assurance followed,—"The late advices from the coast indicate so little permanency to the alliance of the English with the Marathas and the Nizam, and show so much duplicity and treachery in their conduct that it is not unlikely for the alliance to be ultimately broken off."<sup>72</sup> The English were obviously unwilling to venture far into the den of the Marathas even to strengthen their barrier. But Shuja-ud-daula was not to be easily set aside. He suggested that the Rohillas, Ahmad Khan Bangash and the Jats might enter into an alliance and form a barrier against the Marathas.<sup>73</sup> The Governor of Bengal approved this plan and asked the Nawab to carry on anti-Maratha negotiations with the above powers, although the Peshwa had, "far from disturbing the English, sent a vakil with voluntary offers of co-operation against the Nizam and Haidar."<sup>74</sup>

69 SPD., xxix, 149, 185, 215, 196, 169, 207, 208.

70 SPD., xxix, 192.

71 Wendel, quoted in Sarkar, *Fall of the Mughal Empire*, vol. II, p. 479.

72 CPC., II, 524.

73 CPC., II, 597.

74 CPC., II, 599.

Fortunately for the Marathas, their enemies were too jealous of each other to combine against them.

The temporary eclipse of Maratha influence due to Raghunath Rao's hasty retreat did not last long. Maratha officers in Bundelkhand succeeded in recapturing many posts occupied by the Jats.<sup>75</sup> Their position was further improved by internal dissensions in the Jat kingdom. Jawahir Singh was assassinated in July, 1768, by a soldier whom he had disgraced.<sup>76</sup> His successor, Ratan Singh, was murdered by a Brahmin monk<sup>77</sup> in April, 1769. His infant son, Kesari Singh, was then placed on the throne, the management of affairs being entrusted to Dan Shah. Nawal Singh's brother-in-law. Dan Shah seems to have been an able man, and he had already participated in some encounters against the Marathas in Bundelkhand.<sup>78</sup> But his authority was disputed by Nawal Singh and Ranjit Singh, Ratan Singh's brothers, who did not agree to submit to the rule of an outsider. Dan Shah was besieged by them at Dig and forced to surrender on condition of exile from the Jat kingdom. Then a quarrel broke out between Nawal Singh and Ranjit Singh. As Shah Alam wrote to the Governor of Bengal, "There is scarcely an individual (in the Jat State) whose head is not turned with ambitious schemes."<sup>79</sup> Ranjit Singh took possession of the fortress of Dig with all the treasures and stores hoarded there,<sup>80</sup> and defied his brother.

In the meanwhile the Marathas had reappeared in the North. Jawahir Singh's aggressions had led the Peshwa to decide that an army under Mahadji Sindhia and Tukoji Holkar should be sent to Hindusthan in order to deal with the growing menace of the Jats. These two chiefs, accordingly, proceeded to the North;<sup>81</sup> but before dealing with the Jats they invaded

75 *SPD.* xxix, 75. Colonel Smith reported from Allahabad to Calcutta on October 28, 1767, that Jawahir Singh had evacuated the fort of Kalpi which had been reoccupied by the Marathas. *BSCP.*, 1767(I), pp. 409-410; 1767(II), pp. 386-387.

76 *SPD.*, xxix, 192. *CPC.*, II, 789, 835, 1100. *Seir Mutaqherin* (R. Cambray's edition), vol. IV, p. 34.

77 *Seir Mutaqherin* (R. Cambray's edition), vol. IV, p. 34.

78 *SPD.*, xxix, 173, 202, 215, 217, 220, 222, 223. 79 *CPC.*, II, 1101.

80 *Seir Mutaqherin* (R. Cambray's edition), vol. IV, p. 34.

81 Colonel Smith reported from Allahabad to Calcutta on December 1, 1767, that the Marathas had not yet determined to enter Hindusthan.

The following episode narrated by Grant Duff (vol. II, chap. VII) shows how the young Peshwa exacted obedience from his servants: "When ordered to

Mewar. Rana Ari Singh II had offended many powerful nobles of his court, who had thereupon set up a rival for the throne in the person of Ratan Singh, falsely reputed to be a son of Rana Raj Singh II. In May, 1769, Mahadji Sindhia and Tukoji Holkar appeared near Udaipur to support the cause of Ratan Singh. Differences, however, soon arose between the two chiefs, as a result of which Holkar returned to Kota in June. Mahadji once decided to give up the cause of Ratan Singh, who had no money, and to support Ari Singh who was prepared to pay 35 lakhs. But he remained idle and took no steps to deliver an assault on Udaipur. At last Ari Singh agreed to pay 64 lakhs as contribution and 5 lakhs as present to Sindhia, and to alienate  $1\frac{1}{4}$  lakhs worth of *jagir* in favour of Ratan Singh. 33 lakhs were paid immediately; for the balance some districts were left to be jointly administered by Rajput and Maratha officers.<sup>82</sup>

On his return from Mewar Tukoji Holkar besieged Raghogarh.<sup>83</sup> Sindhia joined him after the conclusion of peace with Ari Singh. Then they advanced to the Kerauli territory in order to put pressure for tribute on Jaipur.<sup>84</sup> Before this purpose could be accomplished, they were lured away by the envoys of Ranjit Singh to take part in the civil war which was then desolating the Jat kingdom.

#### ANIL CHANDRA BANERJEE

Hindoostan.....after all the commanders had obtained their audience of leave, Mahadajee Sindhia.....continued to loiter in the neighbourhood of Poona. Mandoo Rao, who at all times exacted strict obedience from his officers,.....observed Sindhia's camp still standing. He sent instantly to Mahadajee Sindhia, expressing astonishment at his disobedience.....and presumption.....Mahadajee took his departure promptly."

82 *SPD.*, xxix, 87 (wrong date?), 233, 234, 238, 239, 241, 243, 245. The Rajput version is different. See Tod, *Annals of Mewar*, chap. XVI, and Ojha, *Rājputāne Kā Itihās*, part III, pp. 962-867.

83 *SPD.*, xxix, 245.

84 *CPC.*, III, 128.

[Abbreviations used:—

*SPD.*—Sardesai's *Selections from the Peshwa Daftar*.

Khare—Khare's *Aitahāsik Lekha Sangraha*.

*CPC.*—*Calendar of Persian Correspondence*.

Numbers of letters, not pages, are referred to.

Vad—Peshwas' Diaries.

*BSCP.*—Bengal Select Committee Proceedings.]

## Some Anglo-French Disputes in Bengal during Post-Diwanry Period

The Anglo-French relations in Bengal during the post-diwanry period were none too cordial, and were marked by continual jealousies and disputes. The authorities at Chandernagore envied the political ascendancy of their English rivals, and fretted against the increasing restriction of their own freedom and trade. The English on the other hand suspected secret and hostile designs on the part of their disgruntled neighbours, and were ever on the alert, lest the latter should seriously attempt to disturb the peace and tranquility of the country.

The French authorities complained of interruption to their trade soon after the departure of Clive.<sup>1</sup> Towards the end of March, 1767,<sup>2</sup> they sent a deputation to Calcutta to acquaint Verelst with their manifold grievances.<sup>3</sup> Messrs. Sinfray and Rouland, deputies from the Council of Chandernagore, represented, firstly, that the customs officials had lately begun to detain and search their boats at every *Chauki*, causing thereby unnecessary delay as well as expense, secondly, that the English *Gumastahs* abused their influence, and deliberately obstructed the French trade, thirdly, that the weavers were not allowed to work for the French Company, and lastly, that the officials of the 'Nizamati' often disregarded the privileges of the French Company, and refused to do justice.<sup>4</sup>

In reply to the remonstrance of the deputation, the Governor pointed out<sup>5</sup> that the boats of the European Companies had always been detained at every recognised *chauki*, and were also liable to be searched, if full particulars of the goods were not stated in the *dastaks*. He further explained that no new duties had been imposed on the French goods, and that the

1 Beng. Pub. Cons., February 2, 1767.

2 Letter to Court, March 30, 1767.

3 Beng. Pub. Cons., March 30, 1767.

4 *Vide* "Remonstrance" of Messrs Sinfray and Rouland, March 24, 1767.

5 Cop. I, 1766-67, Nos. 135-7. The Faujdar of Hooghly was, for instance, reported to have summoned a French subject to attend his court at Hooghly. "This," the French authorities complained, "is unjust and means a violation of the privileges the French have been enjoying for a long time."

6 Letter to the Council of Chandernagore, March 27, 1767.



customs regulations were the same for all classes of merchants including the English who too had to pay the usual duties and allow their boats to be searched, if necessary. As regards the complaints of highhandedness on the part of the Company's *gumashtabs* and the Nawab's officials, the Governor readily agreed to make necessary enquiries and redress "every real grievance," and finally assured the deputation that he had already issued instructions<sup>7</sup> to the English *gumashtabs* and the Nizamat officials not to impede the trade of the French Company, or give them any reasonable cause for offence.<sup>8</sup>

The principal grievance<sup>9</sup> of the French was, however, their want of a sufficient number of weavers, which was admittedly<sup>10</sup> caused by the recent enlargement of the English investment in silk goods. This is why both the French and the Dutch pressed for an equitable division<sup>11</sup> or 'enumeration' of all the available weavers in different *arangs*. The Governor and Council at Chandernagore complained<sup>12</sup> in May that the Nabob's officials still interfered with their trade, and protested in particular against the conduct of Raja Maha<sup>13</sup> Singh of Dacca, who had "sent people into the jungles to take our cloths out of the hands of the weavers whom he has forbidden to continue to work for us before the business of your nation was finished."<sup>14</sup> The Governor in his reply to the authorities at Chandernagore maintained that complaints were "reciprocal," and that it was not possible to restrain "by violence the free-born manufacturers of the country." He, however, instructed<sup>15</sup> the Chief at Dacca to inquire into the conduct of Raja Maha Singh and restrain<sup>16</sup> him, if found actually guilty of the alleged highhandedness. It is interesting to note that the Governor indignantly

7 Beng. Pub. Cons., February 2, 1767. ".....we have repeated our orders that their people (i.e. the French *gumashtabs*) be not molested in any shape whatever."

8 Cop. P. L. I., 1766-67, No. 4.

9 Letter to Court, March 17, 1767. Bolts, *Considerations* etc. pp. 73, 192 etc.

10 Beng. Sel. Com., March 10, 1767. *Ibid.*, July 6, 1767. Letter to Court, March 28, 1767.

11 Beng. Pub. Cons., May 20, 1767.

12 Letter from the Governor and Council at Chandernagore, May 6, 1767.

13 In the Proceedings the name is 'Maw Sing.'

14 Letter from the Governor and Council at Chandernagore, May 15, 1767.

15 Beng. Pub. Cons., May 20, 1767.

16 "It is not in our power to remove or displace him." (Beng. Pub. Cons., *op. cit.*).

repudiated the insinuation that the acts of violence reported by the French agents were inspired by the English and challenged the French Governor to produce one single instance of their having exercised an undue influence to the prejudice of their affairs.<sup>17</sup>

The French authorities bitterly recriminated<sup>18</sup> that the English *gumashtabs* regularly abused their authority, and managed to elude the orders issued from Calcutta. They wrote on the 27th of May, "Our complaints far from diminishing seem to multiply."<sup>19</sup> The Governor thereupon informed them that their commissaries had already been appointed to investigate into the alleged abuses, and asked for co-operation in the enquiry now in progress. Following the example of the Dutch, the French refused<sup>21</sup> to participate in the work of the aforesaid commission of inquiry, and insisted on a fair division of the weavers in the manner formerly agreed<sup>22</sup> to by Clive. The authorities at Calcutta had, however, already decided<sup>23</sup> not to allow the proposed division of weavers. They accordingly informed the French in July<sup>24</sup> that upon maturely weighing the matter and taking the advice of the ministry" they had been convinced of "the impracticability and ill consequence" of a division of weavers among the European Companies.

Meanwhile an incident<sup>25</sup> had occurred at Patna, which would serve to illustrate how commercial rivalry not infrequently led to acts of aggression on the part of the servants of the rival European Companies. M. Carvalho, Chief of the French Factory at Patna, complained<sup>26</sup> in May against certain English *gumashtabs* who had molested his agents and compelled "the inhabitants to sell their opium to the English", although he "had already made advances" for the same. As, Shitab Ray "would not

17 Letter to the Governor and Council at Chandernagore, May 20, 1767.

18 Beng. Pub. Cons., May 30, 1767.

19 Letter from the Governor and Council at Chandernagore, May, 27, 1767

20 Letter to the Governor and Council at Chandernagore, May 30, 1767.

21 Beng. Pub. Cons., July 11, 1767.

22 Letter from the Governor and Council at Chandernagore, June 18, 1767.

23 Beng. Pub. Cons., June 8, 1767.

24 Letter to the Governor and Council at Chandernagore, July 11, 1767.

25 Beng. Pub. Cons., June 8, 1767. Letter from Mr. T. Rumbold, May 28, 1767.

26 Letter from Mons. A. Carvalho to Mr. T. Rumbold, May 18, 1767.

concern himself"<sup>27</sup> in this matter, M. Carvalho forcibly imprisoned one of the English *gumashtabs* in the French Factory.<sup>28</sup> The English *gumashtabs* on their part seized a number of French *gumashtabs* as a retaliatory measure. M. Carvalho thereupon sent a 'vakil' to represent the matter to Shitab Ray, but, according to M. Carvalho's allegation,<sup>29</sup> the vakil was assaulted by Mr. Rambold "with his own hand." The latter retorted with a different version<sup>30</sup> of the affair, and denied having ever assaulted the 'Vakil.' He alleged<sup>31</sup> that before Shitab Ray could complete his enquiry into the complaints against the English *gumashtabs*, M. Carvalho had taken the law into his own hands, and had imprisoned an English *gumashtab* in the French Factory. It is noteworthy that the Governor and Council offered<sup>32</sup> to institute a public enquiry into this affair by the members of the Patna Council in the presence of M. Carvalho, but the French authorities do not appear to have availed of this offer. A few months later, M. Carvalho was once again reported to have imprisoned an 'amil' of the Government on grounds which appeared after careful examination by Shitab Ray to be wholly untenable.<sup>33</sup> Although incidents such as these were no more than mere exhibition of bad temper, they served to aggravate the the already strained relations, between the English and the French in Bengal.

Rivalry<sup>34</sup> in inland trade was at the root of most of the quarrels between the English and the French authorities. Early in November, Mr. Sykes, Resident at the Durbar, reported,<sup>35</sup> "Mr. Chevalier appears to me to be aiming at carrying on a trade throughout the country on the same footing that we do, and has established *gumashtabs* at many places for the purchase of rice, grain, and other articles which they never before dealt in."

27 Letter from Mons. A. Carvalho to the Governor, May 24, 1767. Beng. Pub. Cons., June 18, 1767.

28 Letter from Mr. T. Rumbold to Mons. A. Carvalho, May 23, 1767.

10 Letter from Mons. A. Carvalho to Mr. T. Rumbold, May 23, 1767.

30 Beng. Pub. Cons., July 11, 1767.

31 Letter from Mr. T. Rumbold, June 30, 1767.

32 Letter to the Governor and Council at Chandernagore July 11, 1767.

33 Trans. R. 1767-68, No. 374.

34 Orders were issued in the name of the Nawab and Muhammad Riza Khan to the Chiefs of the French, Dutch, and Danish Factories, prohibiting their trade in salt, betelnut, and tobacco (Vide. Beng. Sel. Com., October 13, 1767). This naturally caused great heartburning among the rivals of the English.

35 Letter from Mr. F. Sykes, November 9, 1767.

Mr. Sykes accordingly warned<sup>36</sup> the authorities that unless the French were restrained immediately, they would endeavour "to undermine our trade"! The Select Committee at once took up a strong attitude, and resolved to confine the rival European Companies "to the precise bounds of their trade in imports and exports, agreeably to the letter and spirit of their phirmaund."<sup>37</sup> Mr. Sykes was instructed<sup>38</sup> to put a stop to the inland trade of the French with the assistance of the authorities<sup>39</sup> at Murshidabad.

As desired<sup>40</sup> by Mr. Sykes, Muhammad Riza Khan issued strict regulations<sup>41</sup> for restraining "the illicit trade" of the Europeans. These regulations were circulated to all zamindars and officers of the Government. They were directed, firstly, to suffer only those *gumashtabs* to reside in the districts under their jurisdiction, who had regular '*parwanahs*' under the seal of the Nawab, the Company, or the Governor, secondly to prevent the *gumashtabs* from buying or selling articles which were not specified in their '*parwanahs*,' thirdly, to disallow the use of force or compulsion against the ryots or the '*gumashtabs*,' and in case of disobedience on the part of the latter to report such cases to Murshidabad, fourthly, to exert their influence and authority in the suppression of all abuses in connection with inland trade, fifthly, to seize and send those *gumashtabs* to Murshidabad, who should be found trading in salt, betelnut, tobacco, and grain in the name of the French, the Dutch, or other foreigners, sixthly, to enforce the collection of the prescribed customs duties and check all illegal charges, and lastly, to afford every encouragement and protection to the merchants and inhabitants of the country, and relieve the poor from oppression.

These regulations were of course meant to suppress the inland trade of the French and other Europeans, but it may be noted that the Governor was always ready to remove all just grievances of the latter in the matter of their recognised sea-borne trade. For example, when M. Chevalier complained<sup>42</sup> that the *chankidars* levied double duties on the French goods, the Governor promptly took action to stop such illegal exactions,

36 Letter from Mr. F. Sykes, November 10, 1767.

37 Beng. Sel. Com., November, 17, 1767.

38 Letter to Mr. F. Sykes, November 17, 1767.

39 The Nawab himself had recently asked for a prohibition of the inland trade of the Europeans. Trans. R. 1767-68, No. 381.

40 Letter from Mr. F. Sykes, November 25, 1767.

41 Beng. Sel. Com., November 29, 1767.

42 Trans. I. 1766-67, No. 203.

and directed Muhammad Riza Khan and the Faujdar of Hooghly to punish such abuses of authority on the part of the customs officials.<sup>14</sup> But, however much the authorities might tolerate the regular trade of the French under instructions from the Directors,<sup>15</sup> they would not allow their rivals to extend their inland trade on any pretence whatsoever. Early in December, the Governor issued strict orders to Muhammad Riza Khan, directing him "to confine the French Company to their fixed bounds." The Governor reminded him that it was "most unreasonable that the inland trade of the province, which the English themselves have curtailed, should still be laid open to the French."<sup>16</sup> Muhammad Riza Khan was thereafter so strict in his attitude towards the French that he once refused<sup>17</sup> to allow their agents to reside in Sylhet for manufacturing lime, lest they should set on foot an illicit trade in rice, cloth, opium, and other necessary commodities in that remote district. The malpractices of the French *gumashtabs* who, according to Mr. Sykes, often endeavoured "to assume an authority independent of the Government's officers"<sup>18</sup> were thus effectively checked. The French authorities were also compelled to discontinue their unlawful grant of '*dastaks*' to local merchants.<sup>19</sup>

The extent to which the French found themselves restricted in their trade will be best judged from a highly exaggerated despatch<sup>20</sup> which M. Chevalier wrote on the subject to de Boigne, Minister of Marine and the Colonies, on the 6th of September, 1763. The relevant portions of the despatch may be thus freely translated: "Our privileges are no longer considered fit to be recognised. Our passports are no more valid. Our colours are insulted from all sides. Our boats are stopped and damaged and new customs duties are imposed upon us, from which we were always exempted. The end of such a revolting conduct is clear; we are going to be forced to renounce our commerce. The English know well that it would not be decent to make their name appear in these vexatious affairs. They act in the name of the Nawab, the latter is but a paid servant of theirs:

43 Trans. I. 1766-67, No. 216.

44 Letter from Court, May 17, 1766.

45 Trans. I. 1766-67, No. 219A.

46 Trans. R. 1767-68, No. 461.

47 Letter to Court, September 13, 1768.

48 Letter from Mr. F. Sykes, November 25, 1767.

49 Trans. I. 1766-67, No. 223.

50 For the original despatch in French *vide*, '*Bengal Past and Present*,' vol. XVI, p. 130. Unfortunately, it has not been translated there. The above translation is the present writer's own.

constrained to act conformably to their wishes. They have recently made him publish a new decree which absolutely prohibits all branches of our trade in this country; and all Frenchmen who penetrate into these provinces for the purpose of trade are sure to be arrested and imprisoned. It is in vain that we complain and ask for justice. The English order the Nawab to perpetrate iniquities with which the latter himself is disgusted; for at the bottom of his heart he desires only to favour us. In short, the jealousy of the English has reached a point which cannot be endured. In a position like this it is certain that we have nothing more to hope for, and that we can regard India as absolutely lost to us."

In March, 1768, the Governor brought to the notice of the Select Committee that the French were transmitting large quantities of silver to Pondicherry, and as the scarcity of specie was already acute in the province, the Select Committee resolved<sup>51</sup> to put a stop to the future exportation of bullion from Bengal. At the suggestion<sup>52</sup> of Mr. Sykes, the Governor represented to the Emperor that the French, the Dutch, and other European nations brought little silver into this country, and not only carried on their trade by receiving money here and giving drafts<sup>53</sup> on their Companies at home, but also exported<sup>54</sup> large sums of money out of Bengal, thereby accentuating the growing scarcity<sup>55</sup> of coin in these provinces. To oblige the Governor, the Emperor, of course, readily issued a royal 'farman,'<sup>56</sup> prohibiting the export of bullion from Bengal.

51 Beng. Sel. Com., March 31, 1768.

52 Mr. Sykes complained in April, ".....the Shroffs on the smallest intimation of being obliged to exchange their money have declared their intention of shutting up their shops and quitting the city.....complaints of a similar nature are made to me from many of the considerable districts."

53 It is worth noticing that the authorities wanted to use the Emperor's name to stop the export of bullion from Bengal. After all, the legal fiction of the Emperor's authority still held good.

54 The French authorities induced the Company's servants to send their remittances through them by offering more favourable terms. For example, the authorities at Calcutta informed the Directors in December, 1767, that the French had lately "reduced their exchange on bills granted on their constituents to twenty-six pence for the current rupee, or one penny lower than the exchange allowed to your servants." Letter to Court, December 16, 1767. Vide also the letters of Mr. Richard Barwell (*Bengal, Past and Present*, vol. IX, pp. 172-4).

55 Letter to Court, September, 13, 1767.

56 Siyar (Lucknow Text), p. 783.

57 Beng. Sel. Com., July 23, 1768.

The 'farman'<sup>58</sup> runs thus: "As the good of mankind and the welfare of countries has always been the chief study of great kings, former Emperors, out of their bounty, benevolence, and love of their subjects, were graciously pleased to grant the privilege of trade to several European nations, that they might bring here their own commodities, and in benefiting the people of this country, benefit themselves in return by exporting the manufactures of this country, and thus promote the mutual advantage of both the people. At present His fortunate and propitious Majesty has been informed that the European nations bring in a small quantity of bullion into the country and export a great quantity of coin out of it. Since these practices are the occasion of great distress to His Majesty's subjects, and disadvantageous to the Empire, paying regard therefore to the prosperity of the country and the welfare of its inhabitants, His Majesty has issued his Royal farman to all European nations that whatever quantity of bullion and merchandise they bring here, they should take its equivalent in the commodities of this country in return, and not carry with them home than the value of the bullion. They are also ordered to desist from exporting money without an order from the Nizamat. In case they act contrary thereto, they shall be caused to pay the Sarkar a penalty of double the quantity they export and forfeit the liberty of trade which former kings as well as the present were graciously pleased to grant them. It is likewise necessary that they should give in a list of the goods they export and import to the Baksh-bandar<sup>59</sup> that it may pass His Majesty's august cognizance. Let therefore all the world, as it regards His Majesty's high displeasure, pay due obedience to this command."

The enforcement<sup>60</sup> of this 'farman' gave rise to serious dispute with the French late in 1768. 'Chaukis' were stationed from Chandernagore to Hijli to search all vessels under French colours and seize whatever bullion was found in any of them.<sup>61</sup> The French authorities bitterly protested against this new interdiction, and would not agree to have their boats and ships searched. M. Chevalier sent a strong remonstrance<sup>62</sup> against "the unjust and violent proceedings" of the Faujdar of Hooghly, under whose orders all the French boats that passed down the river were detained and searched, and urged that in cases of necessity he was obliged to export

<sup>58</sup> The 'Farman' is dated 7th of Rabi II, 9, *Julus*.

<sup>59</sup> The Customs Officer at Hooghly.

<sup>61</sup> Trans. R. 1768, No. 320.

<sup>60</sup> Abs. I. 1766-71, No. 148.

<sup>62</sup> *Ibid.*, No. 9A.

small sums of money to different settlements, adding significantly, "Every individual and merchant is master of his own property, and has the power to send it wherever he thinks proper."

In December there were serious clashes between the French and the '*Chauki*' people. Once while a French boat was detained by the '*Chauki*' at Chatra for the usual search, the Frenchmen on the boat violently assaulted three peons, and made off with one of the wounded men and three of the '*Chauki*' boats to Serampour.<sup>63</sup> The men were forcibly carried on board and the boats were detained alongside of the French ships anchored at Serampur. A few days later, when two French boats were again stopped by the same '*Chauki*' at Chatra, the crews of the boats pelted the peons with sticks and stones, wounded one of the '*dandis*,' bruised many others seriously, and continued to act in this manner till they arrived at Serampur. The Faujdar of Hooghly complained to the Governor that if the French persisted in behaving in this outrageous manner, it would not be possible for ether '*Chaukis*' to search their boats, except by taking recourse to hostilities.<sup>64</sup> Muhammad Riza Khan likewise represented<sup>65</sup> that the French would not pay heed to the royal orders, and were bent<sup>66</sup> upon quarrelling with "the people belonging to the Sarkar."

The obduracy of the French authorities, however, could not continue long. Muhammad Riza Khan eventually threatened strong measures against them, and warned M. Chevalier<sup>67</sup> that if he did not desist from exporting money from the country, the entire French trade in Bengal would be put an end to.<sup>68</sup> Strict orders were issued to the '*Chaukis*' to search every French ship, and confiscate the money that might be found in any of them. As, however, the French still paid no regard to the repeated warnings of Muhammad Riza Khan and the Faujdar of Hooghly, orders were issued early in 1769 in the name of the Nawab for a blockade of Chandernagore. According to a contemporary account,<sup>69</sup> the French opened fire on the peons sent to surround the town, as a result of which many were reported to have been killed and wounded. Reprisals were

63 Trans. R. 1768, No. 333.

65 *Ibid.*, 1769, No. 3.

67 Trans. R., 1769, No. 9.

69 Vide *Memoir of Colonel Thomas Deane Pearse of the Bengal Artillery (Bengal, Past and Present, vol. II, pp. 311-12)*. Letter from Col. Pearse to a friend at Allahabad, February 23, 1769.

64 *Ibid.*, No. 342.

66 *Ibid.*, No. 4.

68 *Ibid.*, No. 9B.



forthwith ordered, and a free fight ensued between the Nawab's people and the French, in which the latter ultimately came off worst. A French ship was seized, a number of houses at Chandernagore were pulled down, and the French trade was practically dislocated. This appears to have brought the French authorities to their senses, for they submitted shortly afterwards, whereupon the ship was restored to them.

Among the conditions of the restoration of Chandernagore to the French after the conclusion of the Seven Years' War was that no new fortification should be constructed there in future.<sup>70</sup> The authorities at Calcutta were extremely strict on this point, and their most serious quarrel with the French during the post-diwani period was incidentally over a ditch excavated by the French ostensibly to provide for a proper drainage of the town of Chandernagore.

Late in 1767 the Faujdar of Hooghly reported to Muhammad Riza Khan that the French were erecting some fortifications at Chandernagore on the plea of constructing a drain round the town.<sup>71</sup> Muhammad Riza Khan promptly sent an officer with a troop of horse,<sup>72</sup> and ordered<sup>73</sup> the Faujdar to stop the progress of the ditch. While fully approving of "the spirited conduct"<sup>74</sup> of Muhammad Riza Khan, the Governor ordered the postponement<sup>75</sup> of any strong action for the present in order to make the necessary enquiries from the French Governor about the object and nature of the works under construction. In reply to Verelst's representations,<sup>76</sup> M. Chevalier assured the Governor towards the end of December that "the work carrying on there was only a ditch round the town with drains to carry off the water which in the rainy season makes it very unhealthy," and finally offered to have the ditch examined by an English engineer "as well for our satisfaction as for that of the country government."<sup>77</sup>

In January, 1768, Capt. Martin, Chief Engineer, was deputed by the Governor to inspect and report on the character of the ditch in question.

70 According to Article XI of the Treaty of Paris, the French engaged "not to erect fortifications, or to keep troops, in any part of the Subah of Bengal." Vide also Gross, *Voyage to the East Indies*, II, pp. 477-8.

71 Trans. R., 1768, No. 443.

72 *Ibid.*, 1768, No. 445.

73 *Muzaffar Nāmah* (Alld: Univ., MS.), p. 437.

74 Trans. I., 1766-67, No. 219A.

75 *Ibid.*, No. 230.

76 Letter to Court, February 29, 1768.

77 Beng. Sel. Com., February 10, 1768.

Capt. Martin carefully examined the excavations and reported<sup>78</sup> that he could detect nothing in the works in the nature of a fortification.<sup>79</sup>

It appears from his report that the ditch was 38 ft. broad, and from 12 to 15 ft. deep in different parts and that four hundred workmen were employed daily for this work. Capt. Martin seems to have been fully convinced that the ditch was meant only to deliver the waters which annually flooded<sup>80</sup> the town in the rains. The authorities thereupon decided to offer no obstruction to the work in question, and no objections were in fact raised by them for more than a year.

Early next year, however, the excavations for the ditch were reported to have assumed such proportions as to create the suspicion that they were intended to be used as defensive earthworks. The Governor accordingly directed Lieut.-Col. Campbell, Chief Engineer, to make extensive enquiries and report on the present state of the works. The latter, it is interesting to note, managed<sup>81</sup> to inspect the ditch incognito before presenting his credentials to the French authorities.

Lieut.-Col. Campbell's report contains a vivid description of the state of the works, and deserves to be quoted in full. He wrote<sup>82</sup> to Mr. Cartier<sup>83</sup> as follows: "Lest I should have been disappointed in obtaining that information which Mr. Verelst requested relative to the French Drain at Chandernagore, I thought it best upon learning at Chinsura that there was a large body of Cooleys employed upon the excavation to visit the work before I waited on M. Chevalier, and have the pleasure to acquaint you, Sir, that I succeeded so well on the undertaking as to examine the greatest part of it, before the French Governor had any intelligence of my arrival.

78 Letter from Capt. F. Martin, January 28, 1768.

79 Letter to Court, February 9, 1768. ".....Capt. Martin.....has given it as his opinion that it could not, in any degree, be deemed a fortification, or answer any other purpose than what Mr. Chevalier assured the President it was intended."

80 "Mr. Chevalier informed me that several children have been carried away.....and the houses have suffered in their foundations."

Letter from Capt. F. Martin, *op. cit.*, It was in execution of an elaborate drainage scheme that the "digue d'enciente" was excavated to take off the outflow from the drains of the town. *Vide* Stavorinus, *Voyage to the East Indies*, I, p. 529f.

81 Beng. Pub. Cons., May 2, 1769.

82 Letter from Lieut.-Col. Campbell, April 27, 1769.

83 The report was addressed to Mr. Cartier, as the Governor was during these days at Murshidabad in connection with the 'Punyaba.'

"I found this Ditch or Drain as the French are pleased to term it about three miles in Extent—its breadth about fifty feet in many places, and from 12 to 18 feet in depth from the top of the Rampart—the earth of the Excavation which is laid regularly on the inside of the ditch makes the Rampart 50 feet broad and about 6 or 10 feet above the level of the Country, and I found 3500 Cooleys then at work upon the excavation.

"Along the circuit of this ground as far as I placed it there seemed to be about 7 or 800 feet of the excavation not yet commenced upon, and what appears not a little remarkable in this work is that the most finished parts are those that are most distant from the Public Roads and consequently little exposed to the eye of a British Passenger.

"Their overseers differed exceedingly in their reports of the intention of this work though some of them were honest enough to call it an Entrenchment—for my part, Sir, I am perfectly of opinion it is capable of being made a good field work in a very few days, I mean those parts of it that are already carried up to the above specified dimensions, and there may be at present (as far as I can learn) two thirds of the whole circuit in that State.

"As to the precious pretext of its being a Drain to carry off the back-water of the country which inundates the Town of Chandernagore it can have little weight with Gentlemen of Common understanding who examine the Work with attention.

"The French are not remarkable for cutting zig zag drains of 50 feet broad and 12 or 13 feet deep for the sake of carrying off as much back-water as might be contained in a straight line of one sixth of the capacity, neither do I imagine it is consistent with the last articles of Peace, that they should on any pretence whatsoever shut themselves up to the field in such a manner as to render their situation formidable, but you, Sir, and the Hon'ble Council are the best judges of this matter, and it only becomes my duty to render to the Board the earliest intelligence of a circumstance wherein the interest of the Hon'ble Company may be so deeply concerned."

The report of Lieut.-Col. Campbell satisfied<sup>84</sup> the authorities that their suspicions were too well-grounded. They were convinced that the construction of the ditch and rampart amounted to an infraction of the 11th

84. Beng. Pub. Cons., May 2, 1769.

article of the last Treaty of peace. They accordingly decided to depute the Chief Engineer "in a public capacity" "to make the most minute inspection into the nature and condition" of the works, and wrote a strongly worded note to M. Chevalier, expressing their "deepest concern at your carrying on a ditch and rampart round the town of Chandernagore more calculated for the purpose of defence than to serve as a drain as was represented in 1768."<sup>85</sup>

Apprehending opposition<sup>86</sup> from the French to a public inspection of of the ditch, the Governor ordered<sup>87</sup> Lieut.-Col. Grant to transfer certain battalions of sepoys for duty at the Presidency, and hold the rest of the troops at Monghyr "in readiness to march at a moment's warning"<sup>88</sup> against Chandernagore. Mr. Graham, Resident at Burdwan, was likewise directed to keep the companies under his charge in readiness to move at the shortest notice.<sup>89</sup> Lieut.-Col. Campbell, however, met with no opposition during his survey of the ditch, but the result of his enquiries left no doubt as to the real purpose of the works. The authorities thereupon demanded that the ditch should be levelled up to allay all suspicions. The French not only did not care to comply with the requisition, but carried on the work "with all possible expedition."<sup>90</sup>

A number of circumstances at this time combined to strengthen the growing belief<sup>91</sup> that the French were preparing for a movement against the English settlements. In the first place, a letter was received<sup>92</sup> from the Directors in March, wherein the latter warned that the French were sending out large reinforcements to their islands and settlements in India. In the second place, intelligence had also been received some time ago that the French were trying to obtain possession of the island of Negrais.<sup>93</sup> In the

85 Letter to the Governor and Council at Chandernagore, May 2, 1769.

86 Letter from Mr. W. Lushington, Assistant Secretary to the Council, to Mr. C. Floyer, Secretary to the Select Committee, May 12 1769, ".....military force may be required to enforce our just demands upon the Governor and Council at Chandernagore to give our Chief Engineer an opportunity of surveying the works.

87 Letter to Lieut.-Col. H. Grant, Commanding the troops at Monghyr. The Letter was written in May, but was embodied in the proceedings of the Select Committee, June 8, 1769.

88 Beng. Sel. Com., May 13, 1769.

89 *Ibid.*, May 19, 1769.

90 *Ibid.*, June 8, 1769.

91 Suspicions arose even in 1768. *Vide* Letters to Court, September 13 and 26, 1768, and Beng. Sel. Com., July 20, 1768.

92 Beng. Sel. Com., March 21, 1769.

93 Abs. I. 1766-71, Nos. 146-7.

third place, the Faujdar of Hooghly reported more than once that the French were secretly importing<sup>94</sup> arms, and manufacturing<sup>95</sup> gunpowder. In the fourth place, it was reported that thatched sheds were being erected<sup>96</sup> in the old fort at Chandernagore, which also indicated that the French were expecting a large force in Bengal. In the fifth place, news<sup>97</sup> was also received that some French ships of war with troops on board had sailed from the Cape towards India. In the last place, it was already notorious that the French were keeping more than the required number of sepoys at their various factories. For example, Mr. Vansittart, Chief of Midnapur, reported in March<sup>98</sup> that one M. Aussant had arrived at Mohanpore with a considerable force of armed sepoys in the capacity of Resident for the French Company.

The refusal of the French to destroy the works in dispute was naturally regarded as an added proof of their hostile intentions. The Select Committee came to the conclusion that the conduct of the French was such as clearly betrayed "a tendency to disturb the tranquility"<sup>99</sup> of the country. They accordingly issued peremptory orders for the forcible demolition<sup>100</sup> of the works, and Lieut.-Col. Campbell was deputed with a body of sepoys to execute the same. Precautionary measures were at the same time taken to guard against a sudden outbreak of hostilities with the French. Lieut.-Col. Chapman was ordered<sup>101</sup> to proceed with the whole of the Second Brigade to Berhampore, and Col. Smith was directed<sup>102</sup> to send a company of Artillery along with the Second Brigade, and remove the Third Brigade<sup>103</sup> from Allahabad to Bankipore, or "divide them at that place and at Monghyr."<sup>104</sup> The First Brigade, it may be pointed out, had already been ordered down to the Presidency.<sup>105</sup> The Chief and Council at Cossimbazar were warned of the danger of a rupture with the French, and were

94 Trans. R. 1768, Nos. 278, 297 etc.

95 Cap. R. 1769, No. 77.

96 Beng. Sel. Com., June 8, 1769.

97 Letter from Col. R. Smith, June 14, 1769.

98 Bengal District Records, Midnapur, II, p. 139.

99 Beng. Sel. Com., June 8, 1769.

100 Letter to Court, September 30, 1769.

101 Letter to Lieut.-Col. C. Chapman, June 8, 1769.

102 Letter to Col. R. Smith, June 8, 1769.

103 Beng. Sel. Com., June 20, 1769.

104 Letter to Col. R. Smith, June 20, 1769.

105 Letters from Lieut.-Col. H. Grant, May 23 and 25, 1769.



advised to arrange accommodation for the Second Brigade in the new cantonments at Berhampore.<sup>106</sup> On the representation<sup>107</sup> of the authorities at Cossimbazar that the cantonments at Berhampore could not accommodate the whole of the Second Brigade, orders<sup>108</sup> were issued for the supply of tents, and for the erection of temporary bungalows to provide additional accommodation for the officers.

Agreeably to the orders of the authorities, Lieut-Col. Campbell proceeded to Chandernagore early in June, and the Faujdar of Hooghly was ordered to supply "as many thousands of coolies" as the Chief Engineer might require to fill up the ditch.<sup>109</sup> The Faujdar having left<sup>110</sup> for Murshidabad to attend the 'Punyaha', his deputy failed to collect a sufficient number of coolies, whereupon he was severely rebuked by Mr. Cartier, and was asked "to persuade the coolies whom the French have collected to leave their services and come over to this side."<sup>111</sup> Despite all his efforts,<sup>112</sup> the Naib-Faujdar could not supply more than eighty coolies. The authorities were so disgusted at his "negligence and incompetence" that they threatened<sup>113</sup> him with "condign punishment", if the required number of coolies were not forthwith procured.

Meanwhile, orders were issued from Murshidabad for the transfer<sup>114</sup> of Sayyid Muhammad Ali Khan, the former Faujdar of Hooghly, to Purneah. and a stronger<sup>115</sup> man, Raziuddin Muhammad Khan, was appointed in his place expressly for expediting the levelling up of the ditch. In view of the reported scarcity<sup>116</sup> of coolies in the Hooghly district, the new Faujdar brought a large number of coolies from Murshidabad itself.<sup>117</sup> He too was, however, reprov'd for his negligence,<sup>118</sup> although he appears to have collected more than 700 coolies.<sup>119</sup> The work of filling up the ditch was further hampered by the frequent desertion of the coolies. For example, towards

106 Beng. Sel. Com., June 10, 1769.

107 Letter from the Chief and Council at Cossimbazar, June 19, 1769.

108 Beng. Sel. Com., July 8, 1769.

109 Cop. I. 1769, No. 18.

110 Cop. R. 1769A, No. 22.

111 Cop. I. 1769, No. 20.

112 Cop. R. 1769A, No. 25.

113 Cop. I. 1769, No. 21.

114 Cop. R. 1769A, No. 34.

115 *Muzaffar Nāmah* (Alld. Univ. MS.), p. 444.

116 Cop. R. 1769, No. 31.

117 *Muzaffar Nāmah* (Alld. Univ. MS.), p. 444.

118 Cop. I. 1769, No. 30.

119 Trans. R. 1769, No. 75.

the end of July more than 600 coolies were reported to have deserted.<sup>120</sup> At last, the ditch was levelled up with the help of 800 sepoy.<sup>121</sup>

Such strong measures taken against the authorities of Chandernagore eventually provoked acrimonious complaints from the French Court to the Government of England, as a result of which, after Verelst's departure from India, a representative was appointed<sup>122</sup> by the Crown to report on the differences between the servants of the two Companies in Bengal.

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120 Cop. R. 1769, No. 50. The desertion was alleged to be due to "the severity of the Captains." (Trans. R. 1769, No. 95).

121 Stavorinus, *Voyage to the East Indies*, I, pp. 529-30. *Muzaffar Nāmah* (Ald. Univ. MS.), p. 445. Letter to Court, September 30, 1769.

122 Letter from Court, June 27, 1720. Sir John Lindsay was the accredited agent on the part of the Crown.

## A critical Study of Kalyan Singh's *Khulasat-ut-Tawarikh*

Maharaja Kalyan Singh, the son and successor of the famous Maharaja Shitab Rai who contributed so much towards the consolidation and progress of the British power in northern India, and also served as the Naib-Subadar and Naib Diwan of Bihar for a period of 7 years (1765-1772), was himself an important officer and certainly connected with some of the events that happened in Bihar and elsewhere, both during the regime of his father and his own period of deputy-governorship of Bihar from 1773 to 1781. Even after the settlement<sup>1</sup> of the whole Subah of Bihar for an annual sum of 34 lakhs of rupees, which reduced Maharaja Kalyan Singh to the position of the Chief renter of Bihar, he continued to be looked upon as Naib Nazim and Rai-i-Rayan of the province, and was addressed as such by the Governor as late as September 19,<sup>2</sup> 1784, if not later. He was not only a politician and an administrator but also an accomplished<sup>3</sup> scholar and a poet of no mean order.

Besides his numerous poetical effusions and other literary productions, he left for posterity a historical work entitled *Khulasat-ut-Tawarikh*. Naturally this work is expected to be of great value for the history of the eastern provinces of India, especially from the sixties to the eighties of the

1 *KT.*, 546; *Hand*, 17.

2 *CPC.*, IV.

3 The historian, Fakir Khairuddin, author of *Ibrat Nāma*, who visited Patna at the end of 1192 (1777), gives in his book *Tuhfa-i-Taza*, a very interesting account of his interview with the affable, sweet-tongued, highly intelligent and versatile young Raja Kalyan Singh, the Nazim of Bihar, who was prepared to discuss with him on all possible branches of 'science or arts' and ultimately offered to make his visitor the principal of his Madrasa on an annual salary of Rs. 5000. The Fakir had to admit the Islamic learnings of the Raja when the latter read out certain passages from his book *Hilyatul-Fatmain TT.*, 88-90.

4 *Ibrati* mentions that Maharaja Kalyan Singh left behind him 3 Diwans (collections of poems), the Masnavi entitled *Tarikh-i-Zeba*, 10,000 verses in praise of Muhammad, his daughter and 12 Imams of the Shiah, and a versified history of Islam *Jadid-us-Seyar* known as (*MK.*). This last, a fine Urdu Masnavi (versified story), two Qasidas (odes) repudiating the charge of following the Islamic faith, other eulogistic poems including one congratulating Lord Cornwallis on his victory over Tipu Sultan, and some of the works mentioned by *Ibrati*, have been utilized by the present writer. They are in possession of Babu Rameswar Nath, B.A., B.L., a direct descendant of Rai Mahtab Rai, the only brother of Maharaja Shitab Rai.



eighteenth century. One may suppose that as the author was an eye-witness of, and as he claims, also a participant in, some of the affairs and events that he has recorded, his book may be relied upon as one of the authoritative and original sources of information for at least the post-Diwani period. But when critically examined with reference to some of the important original historical sources of the same period, *Khulasat-ut-Tawarikh* appears to contain many inaccuracies and certain exaggerations, particularly relating to those affairs in which the author had a direct share. By an irony of fate the author had, in course of time, lost his power, position, influence and property, which he probably thought could be restored, at least partly, if not all, if he revealed to the English, the de facto master of Bengal and Bihar, in as bright colours as possible, his personal and his father's services in their behalf. In certain respects, however, as for example, in the broad outline of historical events of the period, the value of author's testimony, even when not corroborated in so many words by other sources, cannot be entirely ignored. There are also certain new informations which he alone was in a position to supply and which we cannot but give due consideration to, unless of course, we get anything contrary to the same in more reliable works. A perusal of the relevant pages of *Khulasat-ut-Tawarikh* enables us also to have a refreshing insight into the true character, motives and intention of some of the historical personalities of the period.

A few years back an eminent citizen of Patna published an English translation of *Khulasat-ut-Tawarikh* in the various<sup>6</sup> issues of the *Journal of the Bihar and Orissa Research Society*. But on comparing it with the original manuscript<sup>7</sup> of the book from which the translation was made, the present writer finds that full justice has not been done to it. In fact the translations are incomplete, due to the omission of sentences and passages<sup>8</sup> at different places.

5 Though young he was highly intelligent and was certainly a spectator of, if not an actor in, the political drama that was being enacted in Behar and Oudh during the sixties and the seventies of the 18th century.

6 Volumes V and VI (1919-20).

7 The manuscript used by the translator and placed in his hand by the late Syed Khurshaid Nawab of Patna City, now belongs to Nawabzada Syed Md. Mahdi, a relation of the original owner. The Nawabzada has very kindly allowed the present writer to utilize it.

8 We may mention only a typical instance. Pages 384 to 425 of the Persian manuscript, containing about 574 original lines have been compressed within 3 pages of the English translation with not more than 111 lines.

Necessarily the original text has been unduly interfered with, being either modified, ignored or compressed. It is unfortunate that the learned translator, who is now no more in his earthly existence, did not add a preamble which might have given us an idea of his plans and the reasons for the modification and omission which characterize his translation. Be it said to his credit, however, that he was fully competent by his knowledge of both Persian and English to give a literal and at the same time an intelligent and interesting rendering of the original passages, and has nowhere distorted the meaning of, or given a version different from, that supplied by the author of the book the like of which we do find some times in some generally accepted and standard translations," of other historical works.

It is not the translation, however, but some of the statements found in the original book which have been subjected, in the following lines, to a close and critical examination, with a view to ascertaining the truth. Only a certain portion dealing with Bengal and Bihar, and not the brief summary of the history of India under the Mughals since Timur,<sup>10</sup> has been taken into consideration in this paper.

Maharaja Kalyan Singh has said much about himself and his father in his book but nowhere does he indicate his place and date of birth. We know from other sources<sup>11</sup> that he belonged to a respectable family of Saxena Kayasthas of Delhi and he was born in that capital city somewhere about the year 1164-5 i.e. 1750-51 A.D. and died at the age of 73 years at Chitpur, Calcutta, in 1237/1822. He was therefore, about 7 years old when his father left him at Delhi with Ghaziuddin,<sup>12</sup> Imad-ul-Mulk, and himself

9 The present writer has pointed out in a paper recently published in *JIH.*, Madras, how Raymond was very unjust to the zemindars of Bihar by mistranslating a certain passage of the *Seyar* and giving currency to the idea that Raja Ramnarrain had to drop the idea of avenging the brutal murder of his master, Siraj, because Pahlawn Singh, Sunder Singh and others whom he had written to for the purpose gave no response.

10 One fails to understand why the portion concerned with pre-Akbar Mughals including his father and grand-father has been left out in the translation.

11 *Miraj-ul-Khewayal* by Wazir Ali, Ibrati. We have got the evidence of Kalyan Singh himself who says, in more than one place, in his Persian *Masnavi*, *Tarikh-i-Zeba*, dictated and completed in 1231 (1815) (as is indicated by the colophon and also by the title which constitutes a chronogram) that he was 66 years in that year, 1231—66=1165.

12 The notorious grandson of Nizam-ul-Mulk, who acted as the king-maker and dominated Delhi politics for 5 years (1754-59).

proceeded to Bihar to manage the affairs of the Diwani-Khalsa (KT., 171). If it happened "a few months after the death of Sirajud-Dowla" it could not be exactly "the 6th year of accession (Alamgir II)" but about a year before (KT., 582-583).

Our author speaks of his having left Delhi and retired from the service of Nawab Vazir (Shuja-ud-Dowla) two and half years before the arrival of his father as an exile from Patna in the camp of Shuja-ud-Dowla (KT., 347). This happened, according to Karam Ali,<sup>13</sup> a contemporary authority in 1177(1763). Now the arrival of Kalyan Singh in Oudh and Allahabad in 1174-75 is not improbable but his statement regarding his appointment as a Risaladar of 2000 horse and on a salary of Rs. 4000 (KT., 307) cannot but be taken as absurd when we consider not only his age but also his other statement, elsewhere, that his father, an able, talented and experienced officer, got into the service of the same master and was put in command of the same 2000 horse and foot and was attached to the camp of Maharaja Beni Bahadur (KT., 330, 347).

We are informed by Kalyan Singh that his father having lived in Bihar for sometime, wanted to return to Delhi, but being approached by the Chief of Patna Factory (Mr. Amyatt ? ) who had heard from some of the Jagirdars and Mansabdars about his influence in the imperial court, he ultimately agreed to proceed to Murshidabad where he met Colonel Clive and Nawab Mir Jafar. Pledges of mutual friendship and service were exchanged. Shitab Rai had already assured the Chief of Patna that "he would establish the affairs of the Company in the court of the King on such a stable basis that the whole of Bengal would pass into the exclusive possession of the East India Company and remain in the hands of the English for years and years together" (KT., 584). He also added on this very occasion that "I deem it advisable to secure from the Court of the King the Subadari of Bengal, Bihar and Orissa in the name of the Nawab Saheb, and the Diwani of the said provinces for the English Company" (KT., 586). In return for "the pledges of perpetual friendship for the Nawab Saheb and Company" Shitab Rai asked for, and was promised, the office of the Naib-Subah and Naib-Diwan of Bihar with a recurring annuity of one lakh of rupees and also the Jagirs and Altamgha in this province being assigned to him and to his son Kalyan Singh and his descendants in perpetu-

ity (KT., 588-89). This is followed by the claims that "his father and he, the slave, after taking much pain and making many efforts from this place (Bihar) to Shahjahanabad (Delhi) secured the Sanad of the Subadari of Bengal, Bihar and Orissa, in the name of Mir Md. Jafar Khan and the Sanad of the Diwani of the said provinces in the name of the Company, from the Court of Alamgir II, the then Emperor of India" (KT., 590).

If any faith can be put in the above statements, then we shall have to take the affairs of the Diwani to have begun long before 1718(1765). Considering the connection of Shitab Rai with the Delhi Court, it is not improbable that his mediation was sought for getting the Sanad of the Subadari for the Bengal usurper. Ghulam Husain<sup>14</sup> speaks of Shitab Rai's difficulties on his arrival in Bihar owing to veiled hostility of Raja Ramnarayan and the consequent friendship which Shitab Rai formed with Mir Jafar and Colonel Clive on the occasion of their arrival at Patna in 1758. We also learn further that Shitab Rai accompanied Clive to Murshidabad. Clive's correspondence<sup>15</sup> with Emperor Alamgir II, and his Prime Minister, Ghaziuddin, dated 17th April 1758, does tell us of some letters written by the Colonel to the addressees even before this date and also that "their servant Shitab Rai" was charged with the task of 'delivering' these fresh letters to the addressees. In a letter to Raja Ramnarayan, dated <sup>16</sup> 19th May 1758, Clive emphasises "the friendship subsisting between me and Shitab Rai." The Vazir, Ghaziuddin,<sup>17</sup> wrote to Clive in June 1758 about the grant of Sanads to Mir Md. Jafar Khan and the latter also<sup>18</sup> refers in his letters written in the same month and year to the "receipts of the King's presents and Farman for these Subahships." We know<sup>19</sup> how Ghaziuddin did much to neutralize the efforts of Prince Ali Gohar (Shah Alam II) to capture Bihar and the zeal with which Shitab Rai aided Raja Ramnarayan and the English and fought against the Prince Imperial and his supporters is also a matter of history. As regards the Diwani, Malcolm's *Clive*,<sup>20</sup>

<sup>14</sup> SM., 650.

<sup>15</sup> Imperial Records Department—Bengal and Madras Papers, vol. III, 1757-1785.

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*

<sup>19</sup> Besides the Persian histories and the English records we have got a valuable collection of Raja Ramnarayan's correspondences in *Dastur-ul-Insha* which throws interesting light on the subject.

<sup>20</sup> Writing about the improvised Darbar of Shah Alam in the premises of the Patna Factory in 1761, Malcolm observes "The aid of the English was desired to fix the Emperor upon the throne of Delhi; and in return, an offer was made of the

Vansittart's<sup>21</sup> Narrative and the letters in the *Calendar of Persian Correspondence*, vol. I. (1291-92, 1340, 1338 etc.) prove that at least in 1761, Messrs. Carnac, Coote, Ellis and Lushington were in the know of the "King wanting to grant the Diwanship of the Subah to the Company." There was a good deal of bitterness between Nawab Mir Qasim and the English owing to the interception of the letters of Shitab Rai wherein he wrote about a certain "business" which "according to Major Carnac and Mr. Lushington referred to the King's granting the Diwaniship to the Company." The Governor referred to Shitab Rai who knew the whole truth." He had been waiting about something "which His Majesty (and his Chief Minister) knew of" and "a project which failed." Did the strong stand taken up by Mir Qasim and the support he received from Governor Vansittart, cause the postponement ('dropping') of the process which had actually been at work for sometime and which came to materialize only in 1765?

Whatever may have been the beginnings of the talk about the Diwani and howsoever early the association of Shitab Rai with the English, and his readiness to promote their interests and his share in securing the Sanad of Subadari for Mir Jafar, there is no proof, however, of all that Kalyan Singh says about the negotiation having been initiated by either the Patna Chief or Colonel Clive and much less of the assurances concerning the bestowal of Niabat and annuity, jagirs etc. demanded by his father and given by the Colonel and his protégé. As, according to his own statement,<sup>22</sup> "it was after some time when the affairs of the Diwani-i-Khalsa had been already regulated and settled on a firm basis" that Shitab Rai wanted to go back to Delhi and he was approached by the English; obviously, the account in *Seyar* referred to above, does not apply to the occasion. Then again it would be taxing our credulity too much to take seriously the claim of Kalyan Singh, then a mere lad of 8 or 9 years, that he was associated with his father on such a highly confidential and responsible affair as the procurement of the Sanads of Subadari and Diwani. We find almost a similar difficulty in

Diwani of Bengal, Bihar and Orissa, but though the project was entertained at Calcutta, want of funds and alarm prevented its acceptance" *MC.*, II, 274. The actual grant of the Diwani in 1765 is viewed by Malcolm to have been "the governing efforts of his hero" and to it, we are told "Clive attached the greatest value." *MC.*, II, 338.

<sup>21</sup> Carnac's letter, dated June 21, 1761, quoted by Vansittart tells us of the "offer of the Diwani of Bengal on condition of your (Council) being answerable for the royal revenue etc."

<sup>22</sup> *KT.*, p. 583.

accepting all that he says about the part played by him just before the battle of Buxar.

Let us first summarize very briefly the main points concerning his achievements which we find spread over a considerable portion<sup>23</sup> of his book and then examine them closely to ascertain the truth.

1. After a stay of about 4 years Shitab Rai was compelled due to enmity of Mir Qasim to leave Bihar for Oudh. He entered the service of Shuja-ud-Dowla and rose very high under the latter's Chief Minister, Maharaja Beni Bahadur.<sup>24</sup> He was, however, always on the look out for information about Bengal and anxious to promote the interests of the English.
2. When the vanquished Mir Qasim fled towards Oudh (in 1763), Shitab Rai sent a congratulatory letter through his clerk, Sadhu Ram, to Mir Jafar and the English who were then encamped on their side of the Karamnasa river. The English and their protégé, Mir Jafar, availed themselves of this opportunity to send petitions and letters, addressed to the King and the Nawab Vazir, together with a cheque (Hundi) of Rs. 6 lakhs. The faithful Sadhu Ram took advantage of the occasion to plead successfully for the restoration of his master's office of Diwani and jagirs in Bihar of which the latter had been deprived by Mir Qasim. The English and the Nawab gave a written undertaking and they also directed Mir Md. Kazim, the then Naib Nazim of Bihar, to restore the Diwani and the jagirs and also help Shitab Rai in getting possession of the same.
3. The letters, petition and cheque were despatched by Sadhu Ram through Harkara (messenger) to Shitab Rai who was then at Allahabad. The latter owing to his indisposition, deputed his son, Kalyan Singh, to take these to Maharaja Beni Bahadur and impress upon him the advisability of the execution of the business.

<sup>23</sup> *KT.*, pp. 329-367.

<sup>24</sup> In a letter to Major Adams, dated 7-12-1763, Raja Shitab Rai writes "when he returned from the Patna province on account of the enmity of Mir Qasim, he went to the Royal army where he remained eight months with the King and the Vazir. Afterwards the latter sent him along with Raja Beni, who is Naib of the province and has authority over all the affairs of the Empire." *CPC.*, I.

4. Kalyan Singh discharged these duties satisfactorily. He had to read out the contents of the letter which "Beni Bahadur could not read for himself" and brought home to him the necessity of doing the work which would enhance his prestige, bring much good, and strengthen the friendship of Mir Jafar and the English. After a long discussion over the pros and cons of the whole question, Beni Bahadur was convinced of the arguments put forward by the young visitor. As he had been "turned into a supporter and well-wisher of Nawab Mir Md. Jafar Khan and the English gentlemen" he proceeded at once to the camp of the Nawab Vazir, accompanied by Kalyan Singh, although it was getting close upon evening.
5. Leaving his companion in the courtyard, Beni Bahadur advanced towards the Nawab Vazir, sat near his Musnad, talked with him quietly for half an hour, and ultimately "got his heart into his snare." He then called Kalyan Singh to go near them.
6. After enquiring about his father's health, the Nawab Vazir took all the papers from Kalyan Singh's hands, perused them carefully and then returned the letter of Sadhu Ram and that addressed to His Majesty. He then discussed for two hours all the pros and cons of the question and Kalyan Singh "gave as satisfactory answers as his tongue was capable of." He was supported by Beni Bahadur. The Nawab ultimately approved of the proposal (of friendship and alliance with Mir Jafar and the English and the expulsion of Mir Qasim) and praised Kalyan Singh for "having spoken well and eloquently." He warned him, however, to see that the other party did not violate the pact for it would cause his displeasure both for him and for his father. Kalyan Singh was prepared to write a paper with his blood about this affair which the Nawab said, smilingly, was not necessary. Thereafter they took leave of the Nawab.
7. Beni Bahadur having gone ahead, Kalyan Singh was taken back again to the Nawab Vazir who took out with his own hand from the waistband of Kalyan Singh the paper which contained the cheque for 6 lakhs and putting it into his pocket said "I shall keep it myself, and you will have to get it cashed." As the cheque had been referred to only in the letter of Sadhu Ram

and was not mentioned in the letter addressed to the King, the Nawab Vazir first ordered Kalyan Singh to erase the same before presenting the letter to His Majesty, and then, probably, not believing in the assurances of compliance, himself penned through the lines which referred to the cheque and also poured down upon it sufficient ink so as to make it illegible. Kalyan Singh undertook the task of having a fresh copy of Sadhu Ram's letter which would be put inside the old cover—an idea which so pleased the Nawab that he made a present of choicest and freshest fruits to his young visitor. When Kalyan Singh informed Beni Bahadur of this affair, the latter smiled and said "As the Nawab Vazir has taken the cheque, convey my congratulations to your father that his work is practically done."

8. Shitab Rai was very much pleased to hear all this and as he had not yet shaken off his illness, he again deputed his son to arrange the whole affair with the King and the Vazir through Beni Bahadur. He proved himself equal to the task. We are told that for "full two hours' hot discussion continued between him and the King and the Nawab Vazir" and questions were put and satisfactorily answered. Ultimately, through the grace of God, the affair of Bengal, Bihar and Orissa was settled for an annual tribute of 24 lakhs with a yearly present of 2 lakhs and a cash advance of 10 lakhs for the Nawab Vazir. It was resolved to grant Sanads of Subadari of Bengal, Bihar and Orissa to Nawab Mir Md. Jafar Khan and of Diwani of the said provinces to the English Company. The necessary papers and Sanads were prepared by the secretaries and duly sealed and they were made over together with robes of honour for the English and the Nawab to Kalyan Singh. The latter had already arranged with the banker, Lala Kashmiri Mal, for cashing the cheque of 6 lakhs. The receipt which the Nawab Vazir gave for it was in possession of Kalyan Singh when he wrote his book.
9. On the affair being reported to Shitab Rai, he told his son "As you have so nicely done this important work, it is better that you should yourself take both the Sanads, agreements, replies to the petitions and letters and the robes of honour to Nawab Mir Md. Jafar Khan and the English officers who are encamped



on the other side of the Karamnasa, for it would be your best means of seeking their audience and enhance your honour and prestige with those people." It was on the occasion of seeking permission of the Nawab Vazir to proceed on his mission that the latter conferred upon Kalyan Singh the title of Rajah, granted him robes of honour etc., a sword, a fringed Palki, an elephant etc.

10. Having left his uncle, Mahtab Rai, in his place in the service of the Nawab Vazir, Kalyan Singh left the military camp of the latter at the head of 200 horse and 300 foot and a number of clerks and retinue. He met Beni Bahadur, took leave of his father, crossed the river and arrived at Benares where he "paid a flying visit" to Raja Balwand Singh "who was his old acquaintance" and with whom he stayed in the night and from whom he took two letters addressed to Major Carnac and other Englishmen containing his expression of friendship and constancy towards the Company.
11. As he arrived near the camp of Mir Jafar, he was received by Sadhu Ram who arranged for the interview between Kalyan Singh and the Nawab and the English. "Major Carnac, Major Adams, Major Fletcher, Major Knox and two or three other gentlemen.....embraced the royal emissary and when all except the English officials and Sadhu Ram had retired, Raja Kalyan Singh stated all that had happened in the camps of the Nawab Vazir, King, and Beni Bahadur and presented all the documents he had brought and also gave "valuable information about the ways and manners of the other party and about the strength of the army of the Vazir and the King and their intentions." This was followed, on the next day, by a public investiture of the Nawab and the English with robes of honour. "The recipients turned in the direction of the camp of the King and made their obeisance to him." The contents of the two Sanads of Subadari and Diwani were read out by Kalyan Singh and there was an exchange of presents and gifts, the English presenting to Kalyan Singh, on behalf of the Company, Khilats, swords, elephants, pistols and also a sum of Rs. 50,000 as Peshkash.

12. During his one week's stay Kalyan Singh paid respects to the Nawab and the English twice a day, did much to promote the interests of his father, secured a Khilat for Sadhu Ram whom he sent to Patna to manage the affairs of the Diwani (Khalsa) and his jagirs there, and also obtained a reply to the letter of Balwand Singh, "the foundation of whose friendship with the English he had succeeded in strengthening." On his way back he put up at night, with Balwand Singh at Ramnagar and "exhorted him to serve the cause of, and be loyal to, the English and the Company."
13. Crossing the Ganges he arrived in the camp of the Nawab Vazir at Jhusi (Allahabad) where he heard that Mir Qasim having learnt of the despatch of royal patents and robes of honour and the settlement of the Bengal affairs through Shitab Rai and his son, approached the Nawab Vazir, humiliated himself before him, accused Shitab Rai of intrigues and fraudulent dealings, and even tried in vain to bribe the Nawab Vazir with 10 lakhs for ordering the execution of Shitab Rai. The Vazir promised to help the ex-Nawab of Bengal in getting back his Subadari and also to send away Shitab Rai from his presence. The latter, before his departure, "saw Maharaja Beni Bahadur, spoke out what was proper and impressed upon him everything which was necessary." At first Kalyan Singh felt very much perturbed but being encouraged by the reassuring words of Beni Bahadur said to the latter "As the whole affair of the peace with the Nawab Mir Jafar and the English was done through me and my father and you also were a party to it, now that Mir Qasim, owing to the support of Salar Jung, has disturbed the situation, and brought indignity on all three of us, you will, on no account, give up the thread of amity and friendship with the English gentlemen, for this would ultimately serve your purpose." Maharaja Beni Bahadur replied "whatever you have said will be acted upon." "In short, the Maharaja, in his heart of hearts, remained firm in his pledge and consequently put no heart in the battle of Buxar."
14. Next day, when Kalyan Singh approached the Nawab Vazir, the latter at first paid no heed to him: but when all the visitors

had retired, he lifted up the drooping head of young Kalyan Singh, asked him as to how he was, accepted the usual *Nazar*, and assured him that his father had been advisedly sent to Partabgarh but he would continue attending on him as usual, though he should not go to him when Mir Qasim was in his company for that "troublesome fellow" was an enemy to him and his father. Being encouraged by the Vazir's enquiry about Mir Jafar and the English, Kalyan Singh spoke about the wisdom and straight dealings of the latter and added that the English, despite the fewness of their troops were past masters in the art of warfare. If friendly relations were cultivated with the English, it would conduce to an increase in the wealth and prosperity of his master. The Nawab Vazir said "let us see what happens." After this Kalyan Singh gave a true account of all that had happened and again spoke against the fickle-minded, cowardly and pledge-breaking Mir Qasim, and brought out, by way of contrast, the high character of the English and Mir Jafar. The Nawab Vazir said, "I, too, realise what you have thought about, but you should hold your peace and utter not a word. Let us see what Providence wishes to happen."

There is much in this pretty long account given by one who was an eye-witness, and apparently one of the principal participants in the whole transaction, which remains uncorroborated by any other sources, contemporary or otherwise. Evidence is, however, not lacking of Shitab Rai's continued attachment to the English and "his representing to the King and the Vazir the loyalty<sup>25</sup> of the English ever since his arrival there." He forwarded letters of the English and their protégé and gave to the latter useful information about the movements<sup>26</sup> and intentions of his new masters (*CPC.*, I). We also learn from his correspondence about the sending of Sadhu Ram,<sup>27</sup> his Diwan, to Mir Jafar and the English, and referring to him for particulars. It is also a fact, as Karam Ali<sup>28</sup> and the English records<sup>29</sup> tell us, that Mir Jafar and an English detachment led by Adams etc. had marched in pursuit of Mir Qasim upto Karamnasa and the usurper of Bengal lay encamped for 4 months on the bank of Durgāvatī. Discussions

25 *CPC.*, I, 2026.

26 *CPC.*, I, 1927, 1935, 2040, 2065 etc.

27 *CPC.*, I, 1935 dated 7-12-1767.

28 *MN.*

29 Broomes.

also did take place about the royal money (tribute) and attempts were made through the despatch<sup>30</sup> of Peshkash and Nazars to win over the King and the Nawab Vazir. Karam Ali<sup>31</sup> tells us that in the very first interview between Mir Qasim and Beni Bahadur on the 17th of Jamadi I, 1177 (24th November, 1763) differences arose which became further aggravated, so much so, that Beni Bahadur, as Ghulam Hussain<sup>32</sup> also states, became determined to prevent the realization of the cherished object of Ali Jah (Mir Qasim) and to induce his master to come to a settlement with Mir Jafar and the English. We also get evidence of the fact that both Beni Bahadur and Balwand Singh gave only a lukewarm<sup>33</sup> support to, and acted rather treacherously towards, their chief, the Nawab Vazir, on the occasion of the battle<sup>34</sup> of Buxar. We know also that Beni Bahadur and Shitab Rai did much to "procure the Sanad<sup>35</sup> of the Subadari" and we are informed by Shitab Rai himself that he had obtained the Sanad and the Khilats but was prevented from conveying them personally, firstly because he had to await the arrival of Beni Bahadur<sup>36</sup> and latterly because the "treachery of Mir Qasim<sup>37</sup> detained him and caused his departure for Lucknow." The King in his letter signifies his readiness to "grant the Sanads of the province" on certain conditions and refers for particulars to "Raja Shitab Rai,<sup>38</sup> a true friend of the English." The Sanads were actually despatched, as we learn from certain letters, through Sadhu Ram, and Shitab Rai also "sent a

30 MN.

31 MN.

32 SM.

33 A contemporary authority, Subhan Ali, author of *Tarikh-i-Benares* says that at the battle of Puchapahari (Patna) Beni Bahadur prevented Balwand Singh from exerting himself on behalf of their master—*TB.*, 95.

The historian Fakir Khairuddin writes—"It was reported to the Nawab Vazir that there was a long-standing friendship between Raja Balwand Singh and Raja Shitab Rai; that the former was in intrigues with the English through the intermediary of the latter; that their alluring words had found entrance into the heart of Beni Bahadur, too; consequently at the time of fight they were standing as mere spectators." The Nawab Vazir became definitely suspicious but he could not afford to alienate them further at that time. *TT.*, 47a.

34 Besides Subhan Ali's charges of "perfidy and disloyalty" against Balwand Singh, we get another definite evidence of the same in a letter addressed to Shitab Rai by his agent Raja Kheyali Ram, on Nov. 12, 1764 wherein we read, "Raja Balwand Singh, in conformity with his engagements, did not take part in the battle (Buxar), but remained on the other side of the river under the pretence of sickness" *CPC.*, I, 2459.

35 *CPC.*, I, 1964, 1985, 2000, 2002, 2121, etc.36 *CPC.*, I, 2096. 37 *CPC.*, I, 2125.38 *CPC.*, 1945, 2035.

scheme<sup>39</sup> for the destruction of the ex-Nawab." The change in the attitude of Shuja-ud-Dowla on the intervention of Salar Jung<sup>40</sup> and other supporters of Mir Qasim and the advised exile of Shitab Rai are also borne out by other sources. Again, considering the character of Shuja-ud-Dowla, we may take the Hundi affair to be within the range of probabilities, especially because of the reference to the receipt of the Nawab Vazir being present in possession of Kalyan Singh at the time he wrote his history.<sup>41</sup>

Despite all that has been said above, one cannot but take Kalyan Singh's version with a grain of salt. Though he has furnished us with such wealth of details, he has unfortunately omitted to give the dates of Sadhu Ram's visit to Mir Jafar's camp, of his own interviews with Beni Bahadur, and with the Vazir and the King, and of his mission to the military camp on the other side of Karamnasa. The English army had reached near the bank of Karamnasa on the 5th December<sup>42</sup> and Major Adams had left the command of the army to Major Knox and proceeded to Calcutta where he died on the 13th January 1764. Major Knox also did not continue for long and had to resign very soon in favour of Captain Jennings. How Messrs. Adams, Knox and Carnac could embrace Raja Kalyan Singh on his arrival in the camp of Mir Jafar when we find Governor's letter dated<sup>43</sup> 10th December 1763, about "Mir Jafar proceeding to Sasaram" and not yet encamped at Karamnasa. Then there is the question of Kalyan Singh's age in 1177(1763-64) which was not more than 12 or 13 years. Undoubtedly, he was a gifted boy and appears to have been given a good education. An indulgent and loving father may have also been anxious to initiate his son into the mysteries of diplomatic dealings. But a highly responsible and confidential work such as the conduct of negotiation between the King, the Nawabs of Oudh and Bengal, and the English, could be hardly entrusted into the single hand of an immature youth. The fact that neither the contemporary works and records of either of the English or the Indians, nor even the letters of Shitab Rai himself, make the slightest reference to Kalyan Singh, is too significant to be lost sight of. Again one is apt to take from Kalyan Singh's account that he was in no inconsiderable degree responsible for the cultivation of friendly

39 *CPC.*, I, 1221, 2124.

40 *TB.*, 94b.

41 *CPC.*, I, 21, 25.

42 Broome 40. Broome gives 16th January, as the date of Adam's death but Governor's letter has been relied upon *CPC.*, 2028.

43 *CPC.*, I.

relation between Beni Bahadur, Balwand Singh and the English officials. Apart from the objection because of the disparity of age, the correspondences<sup>44</sup> of Raja Ramnarain conclusively prove that these people had already become well-disposed towards the overthrowers of Siraj-ud-Dowla and the vanquisher of Shah Alam. This friendship was, perhaps, largely due to the mediation<sup>45</sup> of Raja Shitab Rai. There are reasons to believe that Shitab Rai definitely conceived the brilliant idea of the grant of Diwani to the Company as far back as 1760-61,<sup>46</sup> if not earlier but there is no definite proof of the details of the transaction as given, by Kalyan Singh, having been agreed upon in pre-Buxar days.

Certain it is that a regular communication was kept up through Shitab Rai and also others in the Court of the King and the Vazir; that it was Shitab Rai who "recommended<sup>47</sup> that letters requesting Sanads for the provinces should be sent to the Court;" that he sent on 7th December 1763, Sadhu Ram, his Diwan, and a man of trust and "well acquainted with all the affairs of the Imperial Court;"<sup>48</sup> that Beni Bahadur received Major Adam's letters through Raja Shitab Rai and forwarded them to the Court and also "wrote to the Vazir in proper<sup>49</sup> manner; that Raja Shitab Rai wrote to Major Adams (recorded on 11th December 1763) about his intended march with the dresses which were prepared for the Major and Nawab Mir Jafar at the head of 100 horsemen;<sup>50</sup> that Raja Shitab Rai wrote to Major Knox in January,<sup>51</sup> 1764, about his repairing to the Court and getting the Sanads ready which would be delivered to him as soon as the Peshkash money arrived; that Raja Shitab Rai informed Captain Stables in March,<sup>52</sup> 1764, that he had been dismissed with the Sanads, but had deferred his departure, and that he was detained owing "to my departure for Lucknow in consequence of the treachery<sup>53</sup> of Mir Qasim" and had to send the Sanads, Farmans and Khilat, which he had obtained, through Sadhu Ram, who handed them over to Mir Jafar at Buxar<sup>54</sup> on the 24th March 1764.

44 *DI.*, A paper read before the last Calcutta session of Indian History Congress by the writer contains extracts from some of these letters.

45 *Vide* the testimony of the historian Khairuddin, referred to above.

46 *Vide* above.

47 *CPC.*, I, 1927, 1935.

48 *CPC.*, I, 1927, 1935.

49 *CPC.*, I, 1964.

50 *CPC.*, I, 1985.

51 *CPC.*, I, 2039.

52 *CPC.*, I, 2096.

53 *CPC.*, I, 2125.

54 *CPC.*, I, 2154.

There is no mention of the Diwani in any of these letters nor that Kalyan Singh was in any way connected with the affair. It may be that young Kalyan Singh was associated with more elderly experienced persons, such as his own uncle, Mahtab Rai, or his father's trusted Diwan, Sadhu Ram, in most of these transactions, but as he dictated his book after a lapse of "48 or 49 years in 1219(1812)<sup>55</sup> when he had become old and blind, and as he was anxious to bring home to Mr. Abraham Weland(?), the Chief of the appellate Court of Patna, at whose instance he had undertaken the composition of the history, the services he had himself rendered to the English so that he might get back, through his mediation, the jagir and allowances that he had lost, he consciously or unconsciously gave an exaggerated and confused account of the part played by him on the eve of the battle of Buxar.

The enumeration of his services does not end here. We are taken to the battle of Pachapahari (Patna) which resulted in a defeat of Shuja-ud-Dowla in May 1764, and told that Kalyan Singh was present in the army of the Oudh Nawab while he lay encamped at Phulwari for about 15 days before delivering his attack on Patna. During this period Sadhu Ram, who was then in the City, managed to secure the permission of Mir Jafar and the English and saw Kalyan Singh twice or thrice. The latter gave him valuable information about "the King's<sup>56</sup> being well disposed towards the English and about the inward and constant friendship of Beni Bahadur and Balwand Singh and their being kept firm in their pledges of the past." He asked Sadhu Ram to "convey his compliments to the English and to Mir Jafar and assure them that he was ever on the look out for an opportunity to help them, and would do his best to carry out their behests to the best of his capacity and in the same way as that of his father."

We next get an account of the battle of Pachapahari in which the Nawab Vazir and his Rohilla and Sannyasi troops performed feats of valour, capturing drums and other things of the English and for a time causing violent commotion in the opposite ranks. The description is refreshing and accurate and is borne out by other sources.<sup>57</sup> Kalyan Singh states what appears to have been a fact that Maharaja Beni Bahadur and Balwand Singh who stood on the right side of the Nawab did not<sup>58</sup> exert themselves as

55 *KT.*, p. 14; last page.

57 *SM.*, *TM.*, *IN.*, etc.

56 *KT.*, 374.

58 *Vide* above.

they should have done. But we have no other corroborative evidence about the statement that when the Nawab Vazir and his allies fell back upon Phulwari towards the evening, Kalyan Singh who had been standing at a certain place with some others, sent some messenger to Major Carnac and the English officials and being summoned by them secretly went to their camp and saw them. "Having told them<sup>59</sup> what had to be said and enquired after everything that was worth knowing" he stole back to his camp.

As regards the account of the subsequent skirmishes—after the recovery of the Vazir from trouble in the legs (probably a wound),—which continued for a month till the rainy season set in, in the course of which the Vazir again gave proof of his personal valour, extricating himself from the danger of being captured, and then marched back to Buxar, there is nothing to take exception to. The treachery of Samru, the plunder and humiliation of the unfortunate Mir Qasim and the reasons thereof are also substantially correct. Raja Shitab Rai's recall to the Vazir's camp for effecting an accommodation with the English in June, his arrival at Patna and conference and conversation with Mir Jafar on the 2nd of July, his accompanying the latter to Calcutta in the middle of August, the terms proposed centering round the relinquishment of Bihar and the remission of royal revenue etc. and the detention of Shitab Rai in Bengal are mentioned in the letter of the Calendar and bear out the version in *Khulasat-ut-Tawarikh*. The details given there are interesting, especially the impossible demands<sup>60</sup> suggested at first by the Nawab Vazir and Raja Shitab Rai's humble but more practical submissions thereon.

We next get a fairly correct account of Major Munro's appointment to the command of the forces at Azimabad, his suppression of a mutiny<sup>61</sup> in the English army near the bank of the river Ghoghra, his march to Buxar and the battle he "fought and won over Shuja-ud-Dowla." It is the true version of an eye-witness and an accurate observer and, therefore, a first hand information that we get here about the battle of Buxar.

59 *KT.*, 378.

60 *KT.*, 388. The original demand meant the payment of an annual tribute of 30 lakhs together with about 50 lakhs for war expense and the relinquishment of the Subah of Bihar in favour of the Nawab Vazir.

61 This does not find even a reference in the translation but is borne out by other sources.



The Nawab Vazir, we<sup>62</sup> are told, fled across the river Ganges towards Allahabad, leaving Beni Bahadur and Kalyan Singh to induce the Emperor to follow and join his Vazir. But His Majesty paid no heed, did not move from his place, and refused to cross the Ganges for "he had already conveyed the message of friendship for, and strengthened the basis of his alliance with, the English through Maharaja Shitab Rai." This is proved also by the letters in the Calendar.<sup>63</sup> As desired by the King, Kalyan Singh remained in the royal camp. Having enclosed the King's Shuqqa in his<sup>64</sup> own letter, Kalyan Singh sent it to Major Munro, who on receipt thereof, marched forward, though not authorized by the Council at Calcutta, towards the King's camp while Beni Bahadur marched away across the river Ganges. Nawab Munirud-Dowla<sup>65</sup> and Kalyan Singh were sent ahead to receive Major Munro. The Major and the King's army crossed the river, entered Benares and encamped at some distance from each other near Pisach Mochan(?). Next day Kalyan Singh had a private interview<sup>66</sup> with the Major who first enquired about his father and was told that he was at Calcutta and then disclosed to the Major how he, in accordance with the direction of his father, had persuaded the King to keep to his pledges to the English and abstain from accompanying the army of the vanquished Vazir. The Major is said to have become so much impressed that he asked the young man to remain in his camp but Kalyan Singh told him that his presence in the royal camp was necessary in the interest of the Company itself.

The separation of the<sup>67</sup> King and the Vazir, the former's undignified conduct in courting the favour of the foreigners through Shitab Rai, and Major Munro's and (Captain Stable's) being "admitted to the presence<sup>68</sup> and made happy by royal favours" are proved facts. But it was Munirud-

<sup>62</sup> *KT.*, 397.

<sup>63</sup> *CPC.*, 2063.

<sup>64</sup> *KT.*, 402.

<sup>65</sup> The founder of the Bhiknapahari. House of Nawabs of Patna and Bhagalpore.

<sup>66</sup> *KT.*, 402

<sup>67</sup> *CPC.*, I, 2485. The contents of the King's letter (2467, 2469) and his general conduct may be contrasted by the attitude and sentiments of Mir Jafar as depicted by Karam Ali. We are told that Mir Jafar refused to accept Nazars for the victory at Buxar. "On the contrary he uttered 'where is the victory and what defeat? The little prestige that was left has now vanished in the air' (*MN.*, 910/a).

<sup>68</sup> *CPC.*, I, 2385.

Dowla, the King's Mir Saman (Comptroller of the Household) who was in correspondence with Major Munro and it was he who sent to the latter the King's Shuqqa<sup>69</sup> through Suchit Ram, Raja Shitab Rai's Vakil at Benares. On the other hand, Kalyan Singh finds no place anywhere in the contemporary records. Though not improbable, his personal references here are, as usual, not very convincing.

Before concluding this paper, because it has become too long, one very important fact regarding the extent of indebtedness which Kalyan Singh owed to the well-known Patna historian, Nawab Ghulam Hussain Khan, has to be emphasized. Though not copied verbatim, a considerable portion of *Khulasat-ut-Tawarikh* represents the unacknowledged version available in the pages of *Seyar-ul-Mutakherin*. Even as regards the account of Nawab Mir Md. Qasim Khan whose history it was his primary object to write, we find the ground covered to be much common in both except that about his last days, death in penury and the fate of his seven sons which he, for the first time, has furnished us with.

S. H. ASKARI

## Nāndī in Theory

Students of Sanskrit literature are well acquainted with the fact that Sanskrit dramas commence with a stanza (or stanzas) called *nāndī*, which is followed by the prelude. The nature and function of *nāndī* have not yet been exhaustively dealt with.

The earliest known work on dramaturgy, the *Nāṭyaśāstra* of Bharatācārya, in its present form was known by the beginning of the Christian era. In this paper the definitions etc. as given in the *Nāṭyaśāstra* and other dramaturgical works whose chronological order<sup>1</sup> is well nigh accepted by scholars have been dealt with here.

After quoting all the characteristics found in *NS*. first, I have omitted those repeated in the later works.

In *NS*<sup>2</sup> characteristics of *nāndī* are given in chapters I, V, p. 219 and p. 239. In ch. I. (p. 25) it is stated that *nāndī* should have words expressing blessings (आशीर्वचन). It should have eight padas (अष्टाक्षरपदः).<sup>3</sup> It should be striking (चिच्छिन्न) i.e. poetically beautified, and lastly it should be वेदनिर्मित<sup>4</sup>.

Then in ch. V (p. 219) we find that *nāndī* should be in honour of gods, brāhmaṇas, king, or it should please these persons, and should always be resorted to.

In ch. V (p. 239) it is added that *nāndī* may have eight or twelve padas.<sup>5</sup> There must be two पाणिपार्श्वक by the side of the सूत्रधार who recites *nāndī*.

1 The order of the sources and the authors quoted is as follows:

(१) नाट्यशास्त्र (२) आदिभरत (as quoted by Kale in his commentary on प्रियदर्शिका) (३) बादरायण (as quoted by नाटकलक्षणरत्नकोष) (४) भास (as quoted by Rāghavabhaṭṭa), (v) मातृगुप्त (as quoted by Raṅganātha) (६) अमिपुराण (७) अभिनवभारती (८) दशरूपक (९) नाटकलक्षणरत्नकोष (१०) नाट्यदर्पण (११) भावप्रकाश (१२) प्रतापमुदीय (१३) रसार्णवसुधाकर (१४) साहित्यदर्पण (१५) नाट्यप्रदीप (as quoted by Rāghavabhaṭṭa) (१६) नाट्यलोचन (as quoted by Raṅganātha), (१७) संगीतकल्पतरु (as quoted by Rāghavabhaṭṭa).

2 Gaekwad Oriental Series, no. XXXVI, vol. 1.

3 The term पद I shall explain later on, hence not translated here.

4 This word is explained in अभिनवभारती, the quotation from which I shall give later on.

5 Here पद means an अवान्तरवाक्य ।

and they should speak the words एवमस्तु at the end of every पद of nāndī. There is also a note that by the proper execution of nāndī, Candra is pleased.<sup>6</sup>

According to the *Ādibharata*<sup>7</sup> (as quoted by Kale in his commentary on प्रियदर्शिका p. 2), in addition to Bharata's आशीर्वचन nāndī should have salutation (नमस्क्रिया); it should suggest the plot of the play (काव्यार्थसूचकः) and it should have eight or ten padas.

According to Bādarāyaṇa (as quoted in नाटकलक्षणरत्नकोष p. 46) it is understood that nāndī is obligatory, which is the same as नित्य of NS.

Bhāsa (as quoted by Rāghavabhaṭṭa in his commentary on *Sākuntala*, Nir. P., p. 2) seems to have given the definition of nāndī in accordance with that of the *Ādibharata*. The definition<sup>8</sup> is not quoted fully by Rāghavabhaṭṭa, but the last word वस्तु suggests that he favoured the suggestion of plot in nāndī.

Mācrgupta (as quoted by Raṅganātha in his commentary on विक्रमोर्वशीयम् p. 7) gives the definition of nāndī, which is the same as that of *Ādibharata*.

In *Agnipurāṇa* (ch. 338, v. 8-9) we find that nāndī is one of the 22 divisions of the पूर्ववक्त्र. It adds to the word आशीर्वचन of Bharata, prayers to the elders and benedictions of गोब्राह्मणनृपादि.

Abhinavagupta in his commentary on NS. of Bharata, has discussed the various characteristics of nāndī (on pages 25, 219, 239, chs. I, V). He has clarified the meanings of certain terms used by Bharata.

6 Bharata has given illustration of nāndī in ch. V, v. 110-113:

नभोस्तु सर्वदेवेभ्यः द्विजातिभ्यः शुभं तथा ।  
जितं सोमेन वै राज्ञा दिवं गोब्राह्मणाय च ॥  
ब्रह्मोत्तरं तथैवास्तु हता ब्रह्मद्विषस्तथा ।  
प्रशास्तिवर्मा महाराजः पृथिवीं च ससागराम् ॥  
रा-ट' प्रवर्धतां चैव रत्नस्याशा समृद्धयुत ।  
प्रेक्षाकर्तुमहान्धर्मो भवतु ब्रह्मभाषितः ॥  
काव्यकर्तुर्यशश्चास्तु धर्मश्चापि प्रवर्धनाम् ।  
हज्यया चानया नित्यं प्रीयन्तां देवता इति ॥  
एवं नान्दी विधातव्या यथावल्लक्षणान्विता ।  
नान्दीप्रयोगे च कृते प्रोते भवति चन्द्रमाः । (v. 50).

7 आशीर्नमस्क्रियारूपः श्लोकः काव्यार्थसूचकः नान्दीति कथ्यते—

8 आशीर्नमस्क्रियावस्तु—

He explains the word नन्द्य as suggesting the daily recital of nāndī—that is nāndī should be recited everyday of the performance, unlike some other items of पूर्ववक्त्र, which may not be resorted to daily. Bharata has said that nāndī should be in honour of god, brāhmaṇa and king. To this Abhinava has added that it should also be in honour of वेद्वापति i.e., the guest of honour. He adds a note that this nāndī is called प्ररोचना when it occurs as an element of भारतीयत. Abhinava explains वेदनिर्मित of Bharata as authorised by वेद. Even according to Śrutis, आशीः or blessing must be in the beginning of every work.

In *Daśarūpaka* (book 3, p. 80 Columbia University Press) we read that nāndī should please the audience and the verses must be sweet.

In *Nāṭakalakṣaṇaratnakośa* (p. 46) it is stated that nāndī is सूत्रधार-प्रयोज्या i.e., to be introduced by the stage-manager.

In *Nāṭyadarpana* (चतुर्थविवेकं v. 154) the illustration of nāndī as given by Bharata together with the definition similar to Bharata is given. Moreover the authors add that nāndī should have six or eight padas and also add to Bharata's item, (viz. nāndī should be in honour of gods, brāhmaṇa and king) the terms सरस्वती and कवि. To Bharata's आशीर्वचन ND adds गुणोत्कर्षेण i.e. praises of merits. Nāndī is supposed to remove अश्लक्ष्ण i.e. obstacles in the way of performer. ND also gives that nāndī may be composed by the poet or the manager of the company of actors (कविकृता and सूत्रधारकृता). Moreover it is the 12th item of पूर्ववक्त्र: also according to ND नान्दीपाठकः or the reciters of nāndī are the सूत्रधार, स्थापक and पारिषारवकः.

Raṅganātha in his commentary on विक्रमोर्वशीयम् (p. 7 अङ्क 1) quotes the following under the name of ND.—यस्यां बीजस्य विन्यासो ह्यग्निप्रेत्यस्य वस्तुनः । श्लेषेण वा समासोक्त्या नाम्ना पत्रावलो तु सा as a definition of nāndī. But this quotation cannot be traced in the present edition of ND. It seems Raṅganātha has committed some mistake here, and the opinion quoted is of some other person.

In *Bhāvaaprakāśa* (p. 196-197) nāndī is derived from (नन्दी—the bull of the God Śiva. According to BP the bull (नन्दी of Śiva), was dancing and it became worthy of representation in that form. Its worship in that form is called नान्दी. Another explanation is that expression which rejoices (the audience) by means of auspicious salutations to god is nāndī. Further it is explained that what rejoices the audience being one of the 22

items of पूर्वराज is also called nāndī (the word नान्दी is here derived from √नन्द to please or to rejoice).

It adds that there must be the word चन्द्र or its synonym in the nāndī verse or the poet, at any rate, should indicate or suggest चन्द्र in the nāndī verse. The सूत्रधार should recite it in मध्यम स्वर (resorting to the middle tone) and there should be 8 or 12 पदs or sentences.

*Pratāparudrīya* (pp. 123-124) in the definition of nāndī adds the words direct or indirect suggestion of the plot to the words of *Ādibharata* and others (कान्वयार्थसूचकः). Nāndī according to *PR* may have 8, 12, 18 or 22 पदs. Also it should be चन्द्रनामाङ्किता and मञ्जुलार्थपदोज्ज्वला. In *Rasārṇava-sudhākara* (pp. 165-266) the same description as in *PR* is given, only there is a difference in the number of पदs. According to *RS* पदs may be 8, 10 or 12 in number.

*Sāhityadarpaṇa* (ch. VI, p. 63, v.23-25) in the definition of nāndī quotes *NS*. and adds that nāndī should have words signifying auspicious objects like शङ्ख, चन्द्र, अञ्ज, कोक and कैरव. It should have 8 or 12 पदs.

In the commentary on *Śākuntala* Rāghavabhaṭṭa has quoted definitions of nāndī as given in most of the works on dramaturgy and has added one more definition (Act I, p. 5), of nāndī given in *Nāṭyapradīpa*. According to this quotation nāndī is composed of the poems which please the audience, the poets and the actors (कुशीलवs). Here too nāndī is derived from √नन्द to please.

In the commentary on विक्रमोर्वशीयम् Raṅganātha has quoted (on p. 6 Act I.) from *Nāṭyalocana*, according to which there should be flower-offering to the bees; i.e. flower-offering to the connoisseurs (सहृदयs) in addition to the other requirements of आशीर्नमस्क्रिया etc.<sup>10</sup> given by the sources quoted before. It should have 8 or 12 पदs.

In his commentary on *Śākuntala* Rāghavabhaṭṭa has quoted (p. 6, Act I) from संगीतकल्पतरु in which it is given that nāndī may have 3, 6 or 4 पदs, and it should have the description of the moon.<sup>11</sup>

Jagaddhara the commentator of *Mālatīmādhava* has given the following quotation (p. 2, Act I) from Bharata.

<sup>10</sup> आशीर्यत्न नमस्क्रिया च शशिनः संकीर्तनं वस्तुनो निर्देशो गुरुसंस्तुतिर्मञ्जुलिहां मोदाय पुष्पाञ्जलिः ॥

<sup>11</sup> दूरोत्तमान्नास्थितिवस्तुवर्णनैर्वाक्यार्थः etc.

यदाह भरतः—‘यद्यप्यङ्गानि भूयांसि पूर्वैरङ्गस्य भाष्यके । तथाप्यङ्गस्य कर्तव्या नान्दी विप्र-  
प्रशान्तये ।’ नान्दीलक्षणं च भरते—देवद्विजगृपादीनामाशीर्वचनपूर्विका । नान्दी कक्षा  
शुधैर्यभाषमस्कारेण संयुता ॥ गङ्गाभाषमपतिः सोमः स्वधानन्दो जयाशिवः । अभिर्नामपदैः  
कार्या नान्दी कविभिरङ्किता ॥ प्रशस्तपदविन्यासा चन्द्रसंकीर्तनान्विता । आशीर्वचन-  
नान्दी योज्यैर्यं मङ्गलान्विता ॥ काचिद्वादशपदा नान्दी काव्यविष्टपदा स्मृता । सूत्रधारः  
पठेदेनां मध्यमं स्वरमास्थितः ॥ चन्द्रसंकीर्तनं यत्तु तदधीनो रसोत्तमः प्रीते चन्द्रमसि  
स्कीता रसश्रीरिति भाविकिः ॥’

But in the present edition of *NS* we do not find this. The quotation itself shows that the view expressed therein is that of भाविकि, about whom nothing more is known. Anyhow according to भाविकि who is quoted above, there should be चन्द्रसंकीर्तन and nāndī must have eight or twelve padas.

From the above quotations, we find that nāndī should have at most the following characteristics: (1) आशीर्वचन (2) वचनविष्टपदा (3) काव्यार्थसूचन (4) should be poetically beautiful (5) वेदनिर्मित (6) should be in honour of gods, brāhmaṇas, king, सभापति, सरस्वती and कवि. (7) should please सभापति, audience, actors etc. (8) should be resorted to on every day of the performance. (9) should have 3, 4, 6, 8, 12, 16, 22 पदs (10) सूत्रधार or the stage-manager should recite nāndī in middle tone and two पारिपाक्यs should stand on both his sides and should utter the words एवमस्तु—“thus be it so” at the end of every पद that the सूत्रधार speaks. (11) moon is pleased by proper recital of nāndī (12) it should have certain words चन्द्र, शश, अञ्ज, कोक, कैवल or their synonyms (13) should contain मुणोत्कीर्तन (14) it is derived from चन्दी or from चन्द्र (15) it should be accompanied by flower-offering (16) according to *ND* nāndī may be composed by the poet or by the stage-manager.

From all these characteristics it can be gathered that nāndī in its earlier form was somewhat different from the one found to-day. It had to pass through two or three stages of evolution before it took the present form.

So far as its subject-matter goes, we clearly find three stages:

(1) The definition of nāndī as given by Bharata has आशीर्वचन and honorific words for वृष, ब्राह्मण and देव; but काव्यार्थसूचन is not prescribed there.

(2) काव्यार्थसूचन as a part of the subject-matter of nāndī is first found in the definition given by *Ādibharata*<sup>12</sup> and Bhāsa.

12 For a discussion about the nature of this work see: *Ādibharata* by D. R. Mankad, *ABORI*, vol. XIII, pt. II, p. 173ff.

(3) Later on *ND* adds *सद्गुणोत्कीर्तन* which seems to mean expression of merits of good men (i.e. the audience).

Similarly there has been a gradual change in practice about the following three items of *nāndī*:

- (1) Mention of Candra.
- (2) Number of पदs.
- (3) Position of the verse.

We shall consider one by one, how this gradual change has come.

(1) Regarding the mention of Candra etc. we find in *NS* that by the performance of *nāndī*, moon is pleased, but that the word Candra or its synonyms should be mentioned in the *nāndī* verse is not prescribed in *NS*.

As late as the 12th century A.D. in *BP*, we get a clear instruction, that the word Candra or its synonyms must be expressed or suggested in the *nāndī*.

To this, *SD* adds that not only Candra, but *मङ्गलसूचक* words like शङ्ख, अञ्ज, कोक, कैरव etc. also may be mentioned.

Let us now see why Candra or such other words should be mentioned in *nāndī*. While expressing प्रीतो भवति चन्द्रमाः of *NS*, *NLRK* and भाट्टिक say that the fruit of *nāndī* performance is रससंपत्ति, i.e. richness of रस in the play. Now रस is connected with the moon because, the moon is called ओषधिरस, i.e. the lord of herbs. Just as the moon enriches the herbs with ओषधिरस, its mention in the *nāndī* may be taken to enrich the play with नाट्यरस.

This explanation of *NLRK* is more or less copied by later writers. Though this explanation by itself is plausible we may yet say that, in addition to the richness of नाट्यरस, there may be another motive for mentioning such words as Candra, कोक etc. We know that *NS* prescribes देवपूजन, in the पूर्वरङ्ग and along with देवपूजन auspicious expressions also would be necessary. For this purpose names of certain gods, and objects connected with them may be taken as auspicious. We find that शङ्ख कमल etc. are usually connected with विष्णु and are also taken as मङ्गलसूचक. It is for this reason also that such words are prescribed to be mentioned in *nāndī*.

(2) Now we shall consider the question of the number of पदs:

- |                   |                   |
|-------------------|-------------------|
| (1) <i>NS</i> .   | gives 8 or 12 पदs |
| (2) <i>ND</i>     | „ 6 or 8          |
| (3) प्रतापमुदीय   | „ 8, 12, 18 or 22 |
| (4) रसार्णवसुधाकर | „ 8, 10, or 12    |
| (5) संगीतकल्पतरु  | „ 3, 6 or 4       |



We see that even from the beginning there has been a confusion about the interpretation of the word पद occurring in *NS*.

Abhinava explains पद thus in the 1st Adhyāya (p. 25):

.....अष्टौ यान्यङ्गभूतानि पदानि वाक्यं प्रति महावाक्यं वा तानि सुमिहन्तान्यवान्तरवाक्यानि वेत्युभयथा...विवेचकास्त्वाहुः अङ्गग्रहणादत्रावान्तरवाक्यान्येतावतोपात्तानि, तत्र चाष्टद्वादशसङ्ख्या चतुरस्रत्र्यस्रकालानुसारिपूर्वरङ्गद्वयाभिप्रायेण । तत्र नान्दी पदैर्द्वादशभिरष्टमिर्वाच्य-लङ्घ्यताम् (अ 5) इत्यत्रापिशब्दाच्चतुष्पदत्वं षोडशपदत्वं चतुरस्रगतं लभ्यते । त्र्यस्रगतं च त्रिपदत्वं षट्पदत्वं चेत्येवमल्पमपि तद्वेदेन तिरुस्तिष्ठो नान्यः ।

Again in ch. V, p. 239, Abh. says:—

वाग्रहणादपि शब्दाच्चतुष्पदत्वं चतुरस्रे पूर्वरेङ्गे, त्र्यस्रे तु षट्पदत्वमपि लभ्यते ।

It will be seen that according to Abh. पद may mean either word or अवान्तरवाक्य i.e. subordinate sentence.

Now on examining the illustration of nāṇdī given by *NS*, we find that there are exactly 12 अवान्तरवाक्यs, but words are many more than 8 or 12. Therefore it seems that according to *NS*, पद should be taken in the sense of sub-sentence.

Incidentally the above quotation from Abhinava gives us some additional interesting information. It seems that there were two different types of पूर्वरेङ्ग, one to be performed in the triangular (त्र्यस्र) type of theatre and the other in the rectangular (चतुरस्र) type of theatre.<sup>13</sup>

According to *NS* both the चतुरस्र and त्र्यस्र theatres may be of three types according to their measurements. Thus the three types of चतुरस्रमध्य will have (a) 108 × 108, (b) 64 × 64, (c) 32 × 32. Similarly the त्र्यस्र type too will have three subdivisions. It will be seen that out of these three sub-types, the 1st though not actually double, is yet taken as double of the 2nd and 3rd is double of the 2nd. Accordingly Abhinava here prescribes 4, 8, 16 पदs (अवान्तरवाक्ये) for चतुरस्र type and 3, 6, 12 पदs for the त्र्यस्र type. Thus according to Abhinava nāṇdī may have 3, 4, 6, 8, 12 or 16 padas.

*NLRK* explains पद thus:—

पदमपि द्वयमत्र संमतम् । श्लोकस्य पाद एव पदं तेषां मतेन श्लोकद्वयं श्लोकत्रयं वा विधातव्यम् । ये तु सुमिहन्तं संज्ञायाम् पदमिच्छन्ति तेषां सुबन्ततिङन्तपदैर्द्वादशभिरष्टाभिश्च एक एव श्लोकः कर्तव्यः । उभयमपि ऽसिद्धमेव ।

<sup>13</sup> For the nature and construction of Sanskrit theatre see: D. R. Mankad, 'Hindu Theatre' in *IHQ*, vol. VIII, pp. 480 ff.

Thus according to *NLRK* पद means (1) words (2) a पद of a verse. Taking पद in the latter sense 8 or 12 पदs will mean 2 or 3 verses.

*ND* has the following:—

पदानि वाक्याङ्गानि । केचित् तु पूर्वावाचकापेक्षयाऽनन्तरवाक्यानि पदानीत्याहुः ।... पदमिति श्रुत्यमप्यभिरिति चतुरङ्गं रङ्गापेक्षयव्यवसानम् निर्देशः । अक्षररङ्गे चोत्तमः द्वाक्षरभिरथवा त्रिभिः पदैर्नन्दी । चतुरङ्गरङ्गे पुनरुत्तमा षोडशभिरथवा क्षुब्धमिति ।

It will be seen that *ND*, following *Abhinava*, divides nāndī into अधमा मध्यमा and उत्तमा । According to this in चतुरङ्ग type of theatre, nāndī with 4 पदs is अधमा, with 8 पदs is मध्यमा and with 16 पदs उत्तमा. Similarly in श्रुत्य type of theatre 3 पदs will represent अधमा नान्दी, 6 पदs मध्यमा and 12 पदs उत्तमा.

*BP* notes a view that nāndī should have even number of पदs.

From the example given by *PR* it is understood that it takes पद to mean words (including compounds). It will also be seen that the condition of 18 and 22 पदs as given by *PR* was not known earlier.

*RS* also takes पद in the sense of a word.

Thus we find that, पद has been taken to have the following meanings:—

(1) Word, i.e. grammatically inflected word including a समास however long. (according to अभिनव, नाटकतत्त्वशरङ्गकोष, नाट्यदर्पण, प्रतापहरीय, रसार्णवसुधाकर).

(2) अवान्तरवाक्य i.e. a subordinate sentence (according to *Abhinava*, *ND* and *BP*).

(3) चरण of a verse (acc. to *NLRK* and *BP*).

Now we shall consider the position of nāndī verse. In the plays that we get today, there is always a stage-direction नान्द्यन्ते ततः प्रविशति सूत्रधारः । But in some plays this direction is found before the benedictory verse and in others after the benedictory verse. This obviously means that in the first case the benedictory verse is not taken as nāndī and in the other case, it is taken as nāndī. Another natural inference should be that in the पूर्वरङ्ग there must have been two verses having the nature of benediction, out of which one was called nāndī and the other was not.

On referring to *NS* we find that there are 19 items of पूर्वरङ्ग<sup>14</sup> given,

14 *NS*. अ: V, verses 16-30.

(i) प्रत्याहार (ii) अवतरणम् (iii) आरम्भ (iv) आश्रावणा (v) बह्व्याणि:  
(iv) परिषटना (vii) संघोटना (viii) मार्गोत्सारित (ix) आसारितकिंवा

of which nāndī is the 13th. The 14th item of पूर्वज्ञ according to NS, is ध्रुवा ।

According to NS. again, items one to nine (i.e. from प्रत्याहार to असावितक्रिया ) were to be performed behind the curtain i.e., before the drop-curtain was raised up. Remaining ones were to be performed after the curtain was raised up

In connection with this, the remark नान्यन्ते when preceding the benedictory verse suggests that the nāndī preceded it and therefore nāndī was recited before the curtain was raised up; it will also suggest that the verse following the remark नान्यन्ते was not the nāndī verse and was recited after the curtain was raised up.

Now, let us see if there were two benedictory verses in the पूर्वज्ञ. As remarked above, according to NS nāndī is the 13th and ध्रुवा the 14th, ध्रुवा is also a verse, but it may not always be benedictory in nature. Therefore ध्रुवा will not be the other verse which we expect.

But according to BP<sup>15</sup> there are 22 items of पूर्वज्ञ, of which nāndī is the 12th and the 13th is प्ररोचना. According to NS. प्ररोचना is 19th. Thus acc. to NS. nāndī and प्ररोचना are separated by 5 or 6 items, but acc. to BP. nāndī is immediately followed by प्ररोचना.

It is my suggestion that when we have a verse following the remark नान्यन्ते etc., it is not nāndī but प्ररोचना verse. The definition of प्ररोचना as given by NS. is (vide ch. V.).

उपक्षेपेण काव्यस्य हेतुयुक्तिसमाश्रया ॥२८॥

सिद्धेनामन्तरा या तु विज्ञेया सा प्ररोचना ।

But this will not apply to the benedictory verses which follow the remark नान्यन्ते. But BP. defines प्ररोचना thus:

प्ररोचना सा यस्मैव प्रख्यातोदात्तवस्तुनः ।

प्रशंसना प्रेक्षकाणामुन्मुखीकरणं तु यत् (p. 197, l. 16-17).

(x) गीतविधि (xi) उत्थापन (xii) परिवर्तन (xiii) नान्दी (xiv) ध्रुवा  
(xv) रत्नद्वार (xvi) चारो (xvii) महाचारो (xviii) त्रिगत (xix) प्ररोचना .

15 BP. अधिकार 7. verses p. 195-199:

(i) प्रत्याहार (ii) अवतरण (iii) आरम्भ (iv) आसावण (v) वक्रपाणि  
(vi) परिषद्ना (vii) सङ्घटना (viii) मार्गसारित (ix) अपकृष्ट (x) उत्थापन  
(xi) परिवर्तन (xii) नान्दी (xiii) प्ररोचना (xiv) त्रिगत (xv) आसारित  
(xvi) गीति (xvii) ध्रुवा (xviii) विसाम (xix) रत्नद्वार (xx) वर्षधानक  
(xxi) चारो (xxii) महाचारी.

This means that प्ररोचना was a verse to please the audience. It may very well serve the purpose of nāndī.

We should note that प्ररोचना was of two kinds. प्ररोचना of *NS.* differs from the प्ररोचना of *BP.* That there were two views about प्ररोचना is noted by *NLRK.* It is said (p. 45),

तत्र । जयाभ्युदयमापन्ना मङ्गल्या विजयावहा । सर्वपापप्रशमनी पूर्वैरङ्गे प्ररोचना ॥  
प्ररोचनायाः कोऽर्थः ।

प्रतिद्वार्थप्रदर्शनी प्ररोचनाभिधीयते । तद्यथा ।

अम्भोधिवारितरङ्गो भयकालराक्ष्या लक्ष्म्या करे करतलेन दृङ् धृतस्य ।  
सोत्कम्पघर्मपुलकाद्गद्गद्दोक्त्रिः सत्त्वाधरो जयति कोऽपि हरेर्विकारः ॥

अन्ये त्वाहुः ।

प्रस्तुतस्यैव काव्यस्य यन्निष्पन्नेन वस्तुना कथनं सा प्ररोचना ।

यथा नरकवधे

सृष्टं तत्कीडरूपं दनुजपतिवपुर्मेदरक्ताक्तदंष्ट्रं  
वष्ट्रा वासेन दूरं भुवमभयवचोव्याहतेऽपि प्रयान्तीम् ।  
मायाकृष्णः पयोधेः क्षणविभृतचतुर्बाहुचिह्नात्ममूर्तिः  
संस्थाभुत्थापयन्वा द्विगुणभुजलतारोहरोमाश्विनाक्षीम् ॥

It will be seen that the first verse quoted above is of the type of nāndī, while the second is not. In fact Abhinava explicitly calls प्ररोचना a type of nāndī, when he remarks (p. 219) एषैव च नान्दी भारत्यङ्गनिरूपणे च प्ररोचनेति निर्देक्ष्यते। Thus both प्ररोचना and nāndī were taken as benedictory verses at one time or the other.

Therefore when the remark नान्द्यन्ते etc. precedes the benedictory verses the verse is प्ररोचना, and when the remark follows it, the verse is nāndī. Consequently we will have to say that nāndī verse was recited before the curtain was raised up in the case of those plays in which the remark नान्द्यन्ते etc. precedes the verse; and in the case of those plays where the remark follows the verse, nāndī was recited after the curtain was raised up. Thus there were two practices:—

(1) Nāndī was recited after the curtain was raised up, in which case there was no other benedictory verse recited. (2) Nāndī was recited before the curtain was raised up, in which case another verse called प्ररोचना was recited after the curtain was raised up.

Of these two practices, first is attested to by *NS.*, as therein

(a) Nāndī is an item to be performed after the curtain was raised up.

- (b) There is no other benedictory verse prescribed, which can serve the purpose of *nāndī*; both *धृवा* and *प्ररोचना* according to the definitions of *NS.* do not show any benedictory nature.

Therefore the first practice is likely to be earlier in point of time. But we should remember that ours is a highly conventionalised stage and when both these practices must have come into existence, in certain parts of the country one was adopted as a convention while elsewhere the other was adopted. Thus after these conventions were established, there will be no question of priority or posteriority of a practice: therefore when we say that the first practice was earlier in point of time, we say with reference to the original practices.

URMILA DAVE

# The Ten Incarnations of Visnu in Bengal

## Antiquity of Avatāravāda

The *Avatāravāda* of Viṣṇu, current in ancient Bengal, can be traced in the Vedic and other sacred literatures of the remote days. The *Avatāra* theory is of very early origin, though the ten or more incarnations of *Avatāras* cannot be traced back to a very ancient date.

In the *Bhagavadgītā*, IV, 8 appears the following stanza:

परित्याणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

‘For the protection and preservation of the virtuous and also for the destruction of the wicked, I (Viṣṇu) incarnate myself from age to age.’

The germ of the Paurāṇik myth of the Dwarf incarnation can be traced in the *R̥gveda*: त्रिणिपदा विचक्रमे विष्णुर्गोपा अदारभ्यः । (*R̥k.* 1, 22, 18).

Viṣṇu is known in the hymns of the *R̥gveda* by his three steps.<sup>1</sup> The mythology of this *Vāmana Avatāra* is found in a developed form in the *Brāhmaṇas*, e.g. *Śatapatha*<sup>2</sup> it is related that the demons having defeated the gods wanted to divide the earth among themselves. The gods requested the Asuras to give them only a very small share of the earth on which Viṣṇu the sacrifice, in the form of the Dwarf, could lie on. The Asuras agreed to it. Viṣṇu conquered the whole world for the gods by covering the earth, the air and the heaven by means of his three strides. The *Aitareya Brāhmaṇa*<sup>3</sup> and the *Taittirīya Saṃhitā*<sup>4</sup> relate the same story.

The names of the Varāha, Matsya, Kurma, and Nṛsiṃha Avatāras appear in the *Brāhmaṇas* and *Āraṇyakas*. They are not as yet directly connected with Viṣṇu. In the opinion of Prof. Macdonell,<sup>5</sup> two hymns of the *R̥gveda* (1, 61; 8, 66) contain the germs of the Varāha legend, where boar is called *Emūṣam*. The *Taittirīya Saṃhitā*<sup>6</sup> refers to this in connection with Prajāpati. It is related in the *Śatapatha Brāhmaṇa*<sup>7</sup> that the earth

1 *RV.*, 6, 49, 7; 1, 155; 6, 69. Macdonell, *Vedic Mythology*, p. 156.

2 *Sat. Br.*, 1, 9, 3, 1, 2, 5; *Sacred Books of the East*, vol. 12, Mac., p. 41.

3 *AB.*, 6, 15.

4 *TS.*, 1, 6, 1.

5 *P.* 41.

6 *TS.*, 7, 1, 5.

7 *S. Br.*, 14, 1, 2.

is raised up by the *Emūṣaṃ* from the waters. The *T.Br.*<sup>8</sup> also preserves this legend in a developed form.

The legend of the Fish which saved Manu from the Great Deluge is first introduced by the *Satapatha Brāhmaṇa*.<sup>9</sup> It also relates how Prajāpati assumed the form of a tortoise in order to create all creatures of this universe (*S.Br.* 7, 5, 1). The *Atharvaveda*,<sup>10</sup> the *Vājasaneyī Saṃhitā*<sup>11</sup> have made the tortoise a semi-divine animal, often identical with Prajāpati. The *Taittirīya Āraṇyaka* first mentions the *Nṛsiṃha Avatāra*.

Now we come to the Epic and the Pauranic period. The *Nārāyaṇīya* section of the *Mahābhārata* contains three lists of the *Avatāras*.<sup>12</sup> Verses 339, 77-90 give the names of *Varāha*, *Narasimha*, *Vāmana*, *Rāma*, *Bhārgava*, *Rāma-Dāśarathī*, and *Kṛṣṇa*. In verses 339, 104 the *Avatāras* of Viṣṇu are mentioned thus:

हंस कुर्मश्च मतस्यश्च प्रादुर्भव द्विजोत्तम ।

वराह नरसिंहश्च वामन राम एव च ।

राम दासरथीश्चैव सात्वतः कल्किरेव च ।

But in *Mbh.* xii, 349, 37 the *Avatāras* are *Varāha*, *Narasimha*, *Vāmana* and *Vāsudeva*. The *Harivamśa*<sup>13</sup> relates the exploits of the ten incarnations of Viṣṇu first and then mentions *Haṃsa*, *Kurma*, *Matsya*, *Varāha*, *Nṛsiṃha*, *Vāmana*, two *Rāmas*, *Kṛṣṇa*, *Kalki*, *Buddha*.

All the existing *Purāṇas* do not give the same list of the *Avatāras*. The *Matsya* in the 47th chapter describes the incarnations in the following manner. Viṣṇu, who is the protector of the world, incarnates himself as the son of Devakī and Vāsudeva and the foster son of Nanda and Yaśodā, who kills Kaṃsa. *Matsya*, *Varāha*, *Narasimha*, *Vāmana* are the celestial incarnations. The seven human *Avatāras* are *Dattātreyā*, *Māndhātṛi*, *Paraśurāma*, *Rāma*, *Vedavyāsa*, *Buddha*, and *Kalki* in the *Kali yuga*.

In the *Varāha Purāṇa*<sup>14</sup> and the *Agni*<sup>15</sup> the names of the incarnations are *Matsya*, *Kurma*, *Varāha*, *Narasimha*, *Vāmana*, *Paraśurāma*, *Rāma*, *Kṛṣṇa*, *Buddha*, and *Kalki*. The above-mentioned ten incarnations are more popular than Viṣṇu's other *Avatāras* given in the *Bhāgavata Purāṇa* in Bengal.

8 *TB.*, 1, 1, 3.

10 *AV.*, 19, 53.

12 *Mbh.*, XII, 349, 37; 339, 77-90; 399, 104, Calcutta edition.

13 Cal. edition, pp. 62-69.

15 *Ibid.*, Chs. 1-16.

9 *S. Br.*, 1, 8, 1.

11 *VS.*, 13, 31.

14 Cal. edition, p. 12.

*Epigraphic evidences*

The extant epigraphic evidences show that the *Avatāra* theory was current in Bengal and outside this province during the reign of early Gupta kings. The Junagadh Inscription,<sup>16</sup> the Eran Boar Inscription of the time of Toramana<sup>17</sup> and an image of *Varāha Avatāra* belonging to c. 400 A.D. discovered from Udayagiri cave at Bhopal (Plate xlv)<sup>18</sup> bear testimony to the fact. The Damodarpur Plate<sup>19</sup> of the G.E. 214 tells us that a Kulaputra made donation of lands for the repairs of the temple of the god *Sveta Varāha Svāmin*.

Outside Bengal sculptural representations of this *Varāha* incarnation belonging to the 6th-7th centuries A.D. have been discovered at Badami, Central Provinces, Mahabalipuram and Marwar.<sup>20</sup>

In the Pāla period the *Avatāra* theory was not unknown. In verse 2 of the *Bāṅgaḍh lipi* of Mahipāla<sup>21</sup> it is written that Viṣṇu could bear the burden of the earth. This act he did in the form of a boar. The *Kamauli lipi* of Vajdyadeva begins with an invocation of Hari in the form of *Varāha*.

Viṣṇupattas or slabs with representations of Viṣṇu with his wives on one side and those of the ten incarnations on the other were discovered from various parts of East Bengal. The Tringibāḍi slab has the representations of *Matsya*, *Kurma*, *Varāha*, *Nṛsiṃha*, *Vāmana*, *Rāma*, *Paraśurāma*, *Balarāma*, *Buddha* and *Kalki* on horse-back. The Vikrampur slab contains the sculptures of the ten incarnations in similar order. The Raghurampur slab depicts Trivikrama form in place of Paraśurāma. Another slab from the same place represents *Matsya*, *Kurma*, *Varāha*, *Nṛsiṃha*, *Vāmana* (in the *Trivikrama* form, with uplifted leg to the sky), *Paraśurāma* (holding a club and not an axe), *Rāma*, *Buddha*, and *Kalki*. There is no representation of *Balarāma*.

16 Fleet, *Gupta Inscriptions*, p. 62. "who, for the sake of the happiness of the lord of the gods, seized back from Bali, the goddess of wealth and splendour."

17 *Ibid.*, pp. 160, 161. "Om! victorious is the god, who has the form of a Boar, who, in the act of lifting up the earth, caused the mountains to tremble with the blows of (his) hard snout."

18 Coomaraswamy, *Hist. of Indian and Indonesian Art*, pp. 85, 100.

19 *Et.*, vol. XV.

20 Rao *Hindu Iconography* vol. I, pt. I, Pls. XXXVII, XXXVIII, XXXIX, Fig. 2.

21 *Gaudalekhamālā*, pp. 91-100.



In the slab No. 3A(1)c/5 has only two representations of *Rāma* with an arrow and *Paraśurāma*.<sup>22</sup>

The stone slabs discovered from Dinajpur district contain the figures of *Nṛsiṃha*, *Vāmana*, *Rāma*, *Balarāma*, *Paraśurāma* and *Buddha*.<sup>22a</sup>

Some of the Viṣṇu images discovered from various parts of Bengal<sup>22b</sup> contain the miniature representations of the ten incarnations, viz., *Matsya*, *Kurma*, *Varāha*, *Nṛsiṃha*, *Vāmana*, *Rāma*, *Paraśurāma*, *Balarāma*, *Buddha* and *Kalki*.

On the basis of these evidences it may be stated that in Bengal *Avatāra-vāda* was known from very early times. Epigraphic evidences testify to the existence of this theory from the 5th century A.D. onwards.

### (i) *Varāha*

The *Rāmacaritaṃ* of Abhinanda<sup>23</sup> belonging to c. 900 A.D. describes in the 9th sarga *Matsya*, *Kurma*, *Varāha*, *Nṛsiṃha*, *Vāmana*, *Paraśurāma*, *Rāma* and several other forms of Viṣṇu. In verses 39, 40 it relates that Hari in the form of *Ādi-Varāha* raised the earth with his task like a lotus-bud and killed *Hiranyākṣa*. The *Rāmacaritaṃ* of Sandhyākara Nandi<sup>24</sup> (verse 5) describes *Lakṣmīpati* in the form of *Ādi-Varāha* as the rescuer of the earth. The Belava Plate<sup>25</sup> of Bhojavarman and the Bhuvaneśvara Inscription<sup>26</sup> refer to the *Varāha* Incarnation of Viṣṇu as the upholder of the Earth.

Varādharaṣaṭṭha,<sup>27</sup> father of Śrīdharaḍāsa, compiler of the anthology of *Saḍuktikarṇāmrta*, was a devout worshipper of *Ādi-Varāha*. There are several verses quoted in this Anthology, compiled in Bengal in 1205-6 A.D. in praise of *Varāha Avatāra*. The *Mahābhārata*, III, 142 refers to the legend of *Varāha* incarnation as the uplifter of Earth which had gone down under the water due to the great weight of the population. In the *Agni*, ch. 4, and *Matsya*, ch. 47, it is related that *Hiranyākṣa* having vanquished all the gods, was dwelling in the Surapura. Then the gods went to Viṣṇu and prayed to him to rescue them from this danger. He in the form of *Varāha* slew the

22 DM. Cat., p. 90 ft.      22a VRS Cat., p. 22.      22b DM. Cat., p. 78.

23 Gackwad's Oriental Series, No. XLVI.

24 Dr. R. C. Majumdar, Dr. Basak & Mr. N. G. Banerjee's edition

25 & 26 N. G. Majumdar, *Inscriptions of Bengal*, vol. 3.

27 The Punjab Oriental Series, No. 15.

Daitya with all his followers. According to the *Vāyu*, ch. 6, Brahmā in the form of Nārāyaṇa, remained lying on the vast expanse of the waters and recalled to mind the *Varāha* form of Hari, whose colour was white, and whose tusk was sharp and brilliant for recovering the universe from water. *Varāha* went down to the nether region and raised the submerged Earth.

The popularity of the *Varāha Avatāra* of Viṣṇu is evident from the discovery of a large number of images in Bengal proper. Five or six specimens of the deity belonging to the period between the 10th and the 12th centuries A.D. were discovered from various parts of East Bengal.<sup>28</sup> Three or four specimens of this sculpture are in the Vaṅgīya Sāhitya Pariṣad Museum.<sup>29</sup> They were obtained from Murshidabad and Burdwan districts. There are also several representations of *Varāha* preserved in the Rajshahi Museum.<sup>30</sup>

The *Matsya*<sup>31</sup> (260th chapter) gives direction for the making of the images of *Mahā Varāha*: "Lotus and club should be placed in the hands of *Varāha*, the teeth should be sharp, and at the left elbow should be placed the World uplifted by the teeth from the *Pātāla*.....the right foot should be on the turtle, the left foot on the head of the *Śeṣa* and right hand is to be placed on his left *śakti*. All round the image should be made the images of the *Lokapālas* in praying posture." The *Agni*, in ch. 49 says that *Varāha* should be made like a man with the face of a Boar. He should hold *Śaṅkha*, *Cakra*, *Gadā*, and *Padma*. On the right and the left sides *Śaṅkha*, *Lakṣmī* or *Padma* should be represented. On the right and the left elbow *Śrī* should be placed and the Earth goddess and Ananta should remain between the two feet.

The *Varāha* images of Bengal resemble the Dhyānas given in the *Matsya* and the *Agni Purāṇa* in many points. They were made in Bengal in the following way:—The *Ādi Varāha* is sculptured as a man with the face of a boar who has four hands, holding *Śaṅkha*, *Cakra*, *Gadā* and *Padma*. On the upper left elbow the Earth goddess is represented as seated there. *Varāha* is turning his face towards her. *Lakṣmī* is on the right side of the deity standing, while on the left side is the goddess *Sarasvatī*. The *Nāga Śeṣa* is touching the right foot, and his wife, the left foot of the

28 *Dacca Museum Catalogue*, pp. 103ff.

29 *VSPM. Cat.*, pp. 66ff.

30 *VRSM. Cat.*, pp. 21ff., 1919 edition.

31 *Sacred Books of the Hindus*, vol. 17, pt. II, p. 308.

god. Garuḍa is beneath the lotus pedestal. The deity is represented as standing. In some images, as for example the image from Dacca districts,<sup>32</sup> a small boar in the posture of digging up the Earth with his tusk is represented between the two legs of the god. *Varāha* images from North Bengal are represented in similar manner.<sup>33</sup>

The Jhilli (Murshidabad district) specimen<sup>34</sup> is represented as wearing a Kirīṭa. Nāga is covering the head of the deity by the three hoods of a serpent. The left foot of the god rests on the full blown lotus held by the serpent-hooded Nāgiṇī. The *Varāha* with the body of a man is shown as standing on the serpent coils of a Nāga and a Nāgiṇī supported by a lotus pedestal, in the Alidha or athlete pose. The goddess Earth and a boar are represented as remaining on the coils between the feet of the deity who is carrying in his upper and lower right hands Cakra and Gadā and the lower left hand holds Śaṅkha. He is bending his upper left hand with the elbow pointing upwards; on the palm of the left upper hand there is a lotus. This image is, according to Hemādri and *Agnī*, Hṛṣikeśa, and according to the *Padma*, Śrīdhara. Garuḍa is depicted on the pedestal.

The images of *Varāha Avatāras* found at Behar<sup>35</sup> are similar in representations to those of Bengal. The peculiarity of the Cave No. III, Badami images<sup>36</sup> consists in the representation of the Devi Earth standing on the palm of the left hand of the standing figure of *Varāha*, who is surrounded by *Brahmā* and *Śiva* with their consorts, in the posture of adoration. This deity was not only popular in Bengal, but extant images of this deity belonging to this period, are discovered from various parts of India.<sup>37</sup> This deity is very popular in the early Pallava sculpture.<sup>38</sup> In the 9th century A.D., Bhoja's biruda was *Ādi-Varāha*.<sup>39</sup> All these sculptures mentioned above are more or less represented in the same form.

## (ii) *Vāmana*

The mythology of *Vāmana Avatāra* was known in ancient Bengal. Outside this country, images of this *Avatāra* from Badami, Mahabali-

32 *DM. Cat.*, p. 106.

33 *VRS. Cat.*, p. 21.

34 *VSPC.*, F. (6), 385, Pl. XIV.

35 *Sup. Indian Museum Cat.*, pp. 83-84. *Hindu Iconography*, vol. I, pt. I, pl. XXXIX, fig. 3.

36 *Ibid.*, pl. XXXVII.

37 *Eran, Bhitari, Khoh in Nagod State. C.P. Mem. Ar. Sur.*, No. 23. XXXVII; *Ann. Rep. W. Circle* 1920, pl. XXIX.

38 *Hindu Icon.*, vol. I, pt. I.

39 *Mem. Ar. Sur.*, No. 11.

puram, Raipur, Ellora,<sup>40</sup> assignable to the 6th-8th century A.D. indicate the popularity of this *Avatāra*.

Abhinanda's book *Rāmacaritam* (9th century A.D.) gives us glimpse of the myth prevalent in Bengal. In the 9th sarga, 44, it is written that Viṣṇu delivered the king of gods, Indra, from the fear of Vairocana. The Pāla inscriptions in Bengal do not contain any reference to this *Avatāra*, but the Monghyr Inscription of Devapāladeva in verse 14 and the Bhagalpur Inscription of Nārāyaṇa Pāla in verse 3 refer to this myth: 'In the days gone by, king Bali, after he obtained possession of the worlds by his victory over Indra and other enemies, made over all these as a gift to Viṣṇu in the form of the Dwarf'.<sup>41</sup> The *Rāmacaritam* of Sandhyākaranandin in ch. 1, v. 2B, 12, mentions Viṣṇu as the destroyer of the demon Bali.

There are inscriptional references to the *Vāmana* incarnation in the Sena Period. The Anulia Copper Plate,<sup>42</sup> v. 10; the Madhainagar Copper Plate, v. 7 state "Even Bali was dissuaded by his friends from parting with these, when he was distributing the three worlds", and "the earth was covered by the foot-steps of the Dwarf". The *Gīta Govinda* of Jayadeva refers to the *Vāmana* Incarnation. 'Viṣṇu in the form of the Dwarf deceived Bali, and the water issuing forth from his toe-nails purified the whole world'. The *Saduktikaṇāmṛta*<sup>43</sup> sings eulogy of *Vāmana* and *Trivikrama*.

The legend of the *Vāmana* incarnation is as follows:—Bali was a devout worshipper of *Nṛsiṃha Viṣṇu*. He was the son of Virocana and grandson of Prahlāda. Bali became so powerful that he defeated all the gods by means of his extraordinary strength gained by his devotion to *Viṣṇu*. As a result of his fierce conflict, Indra lost his domain. Aditi, the mother of gods, practised hard penance in order to beget *Viṣṇu* as her son so that he could restore to Indra his lost kingdom. *Viṣṇu* was born as the son of Aditi in the form of a Dwarf. Meanwhile Bali was performing a great sacrifice. *Vāmana* having gone to see the sacrifice, asked Bali for a small land which could be measured by the three steps of his feet. Sukrācārya, the spiritual guide of the Asuras, attempted to prevent Bali to consent to this proposal, informing him that the *Vāmana* was no other person than *Viṣṇu* himself. Bali did not listen to his words and gladly

40 *Hindu Iconography*, p. 172, pl. L, pl. XLIX, pl. XLVIII, plate II.

41 *Gaudalekhamālā*, pp. 33-44; 55-69.

42 *Ins. of Bengal*, vol. 3, pp. 90, 114.

43 P. 33; 1, v. 43, 44.

agreed to this request. By his two steps *Vāmana* covered the earth and the heaven and his third step was placed on the royal head of Bali, whom he sent to the Nether region, there to be the king over the Asuras. *Viṣṇu* thus recovered the lost possession of Indra and made over to him.<sup>44</sup> It is given in the *Bhāgavata Purāṇa*,<sup>45</sup> 8th skandha, ch. 21 that after *Vāmana*'s covering of the three worlds by his three steps, Brahmā came to the spot where sacrifice was being performed. He worshipped *Viṣṇu* by offering waters taken from his Kamaṇḍalu to *Viṣṇu*'s feet. The waters of the Kamaṇḍalu of Vidhātā which washed the feet of *Viṣṇu* became a sacred river still sanctifying the whole world.

There are three images of this incarnation preserved in the Dacca Museum.<sup>46</sup> The *Matsya*<sup>47</sup> gives directions for the construction of *Vāmana* image. The image of the Dwarf incarnation is to be represented as holding a goblet in the left hand and a small umbrella in the right, in the form of a *Vāmana*. This is to be depicted in the lower part of the figure. In the upper part, the image should have arms by the side of his legs raised upwards. The Lord should have extremely meek and appealing appearance. The *Agni* in chapter 49 describes the *Vāmana* image as '*chatrī daṇḍī vāmanaḥ syāt athavā syāt caturbhujah*' (*Vāmana* should have the shape of a dwarf with umbrella over his head, a staff in hand. He should also be made four armed).

The *Vāmana* image<sup>48</sup> from Munshiganja, Dacca district is figured with four arms bearing *Cakra*, *Gadā*, *Padma*, and *Śaṅkha* in four hands. The left leg is raised towards the sky. There is a figure of a four-armed god Brahmā over this leg. The other leg is placed on the pedestal. The deity is not holding either umbrella or a goblet. The scene of Bali's gift is represented below. The image from *Rāmpāl*<sup>49</sup> is with an upraised leg, holding *Cakra*, *Gadā*, *Padma* and *Śaṅkha*, attended by his two wives. It has an inscription of the 11-12th century character reading *Namo Vāmanāya*.

### (iii) *Narasimha*

The *Narasimha* incarnation was worshipped in Bengal from the Gupta period. It is evident from the Damodarpur Copper Plate Grant of Budha

44 *Mbb.*, XII, 339-79.

46 Pp. 105-106.

48 *DM. Cat.*, pl. XXXVIII, 3A (1)d/3, against p. 105

45 Calcutta edition.

47 Ch. 260 Cal. edition.

49 *Ibid.*, p. 107.

Gupta<sup>50</sup> which tells us of the erection of the temple and the installation of the image of *Kokāmukha Svāmi*, the lion-faced god.

The *Matsya* writes that in the Man-lion incarnation, *Viṣṇu* slew the daitya *Hiranyakaśipu*.<sup>51</sup> The story of *Prahlāda*'s devotion to *Viṣṇu* and killing of his father is very popular. After his brother *Hiranyākṣa*'s death at the hand of *Viṣṇu* in the Boar form, the demon king became a bitter enemy of the god *Hari*. He practised great austerities in honour of *Brahmā* and obtained a boon from him. He vanquished *Indra* and drove away all the gods from the heaven through the strength acquired by his devotion to *Brahmā*. But *Prahlāda*, the son of *Hiranyakaśipu*, was a devout worshipper of *Viṣṇu*. His father tried his utmost to murder his rebellious son but failed to do so. *Prahlāda* was saved from all danger by his deity. In the long run *Hiranyakaśipu* was killed by the Man-lion in which form the god incarnated himself in order to liberate the world from the oppression of the *Asuras*.

One image of *Narasimha* belonging to the 7th-8th century A.D. has been discovered from the 24-Parganas.<sup>52</sup> *Kāntideva*'s Copper Plate (verse 6) refers to *Viṣṇu* in his *Narasimha* incarnation, the slayer of the demons and *Hiranyakaśipu*,<sup>53</sup> assignable to the 8th century A.D. Outside Bengal images of this incarnation were discovered from *Badami*, *Ellora* etc.

In the 9th century A.D. the *Narasimha* legend appeared to be a favourite myth in Bengal. In the 9th sarga, v. 41-44 of the *Rāmacaritam* of *Abhinanda* it is mentioned that *Hiranyakaśipu* was killed by the Man-lion by tearing open the breast of the demon by his finger-nails. In v. 19 of the chapter on 'Kaviprasasti', *Sandhyākaranandi* refers to the Man-lion-incarnation. Verse 29 of the *Bhuvaneśvar lipi* of *Bhaṭṭa Bhavadeva* records the installation of the image of *Nṛsimha*. The *Govindapur Plate* and the *Madhainagar Grant* describe *Lakṣmaṇa Sena* as *Parama-Narasimha*, the devout worshipper of *Viṣṇu* in his Man-lion incarnation.

The *Gita Govinda* mentions *Narasimha Avatāra* as *Viṣṇu* who manifested as Man-lion, tore into pieces the body of *Hiranyakaśipu* with his pointed nails. The *Saduktikarnāmrta* quotes verses in honour of *Narasimha Avatāra*.

*Nṛsimha* images belonging to the *Pāla* and the *Sena* periods have been discovered from the districts of *Dacca*, *Dinajpur*, *Rajshahi* and other parts

50 *E.I.*, vol. XV. 51 *Matsya*, ch. 47; the *Bhāgavata Purāṇa*, 7th skandha.

52 *Ar. Sur. Rep.* 1926-27, p. 209.

53 *Modern Review*, 1922.

of Bengal. According to the *Matsya*, ch. 260, "Narasimha is to be represented as tearing open the breast of the demon with his finger nails. The blood is depicted as gushing out of the mouth of the demon. The deity should look terrible with an angry lion's head and his mane is standing on end. He will be light armed fighting with some tired demons. The gods are to be depicted as praising him". The Bengal images agree in the main with the directions given by the *Matsya*. But the deity is four-armed, with his two hands he is in the act of opening the entrails of the demon. The other two are carved in the Abhaya and Tarjjaṇi postures. The image from Rāmpāl has on the left side the representation of "the scene of *Hiranyakaśipu* expostulating with Prahlaḍa and the emergence of the Man-lion from the Pillar kicked by *Hiranyakaśipu*" on the right side.<sup>54</sup> The four images of *Narasimha* which are preserved at Abdullapur, Taṅgibari, in Dacca district resemble the Rāmpāl image in all respects save that they are six-armed. The *V.R.S.M.*<sup>55</sup> images follow the Rāmpāl image in all details. They are four-armed, tearing with two hands the abdomen of the demon. The scene of *Narasimha* coming out of the pillar is depicted on the right side. Like the Dacca image a crowned prostrate male figure is under his left leg.

#### (iv) *Matsya*

In Bengal representations of the three *Avatāras*: *Vāmana*, *Varāha* and *Nṛsiṃha* were more numerous than the other *Avatāras*. The *Matsya* and the *Kurma* incarnations are not very popular in Bengal. This is evident from the paucity of the separate representations of these two. It has already been mentioned that the fish legend is referred to in the *Mahābhārata*, the *Matsya*, *Agni*, and *Bhāgavata*.

Once *Vaiśvata* Manu, the first king of the solar dynasty, was pouring water as *Tarpaṇa* or libation to the manes of his deceased ancestors, a tiny *saphari* fish came into his hand along with the water. He kept first the small fish in his water-jar. It began to grow larger so that it was put into a bigger vessel. Within a short time it assumed the immense size extending to sixteen hundred miles, so the fish had to be placed in the ocean, from the Ganges water. The king became surprised and asked about

54 *DM. Cat.*, pp. 106-10.

55 *V.R.S.M. Cat.*

its identity. The fish revealed its true nature as the god Viṣṇu to him and predicted that there would be a Deluge or *Pralaya* of the universe. He ordered Manu to get into a boat with five kinds of animals, which should be fastened to the horn of the fish. Thus at the beginning of the Deluge the king fastened the boat to the horn of the fish with *Śeṣa* who came before him in the shape of a rope. Thus Manu was saved by the Fish from the Great Deluge.

Abhinanda praises this *Avatāra* in ch. 9, 38 of his book. In his *Gīta Govinda* Jayadeva speaks devotionally of Viṣṇu who incarnated himself as Matsya at the time of the Great Destruction and rescued the Vedas. This act of the Fish, i.e. the recovery of the Vedas is also mentioned by Abhinanda (9th century A.D.). An image of the Fish incarnation of exquisite artistic merit was found at Vajrayogini, Dacca dt.<sup>56</sup> The *Agni* says about the images of Matsya as "*Matsyākāraḥ tu matsyaḥ syāt*" (49 ch.)

The image of Matsya may either be represented as an ordinary fish, or in the form of half-man and half-fish. It is generally depicted with four hands, two of which should hold the *Śaṅkha* and *Cakra*, and the other two should display the *Varadā* and *Abhaya* poses.<sup>57</sup> The Dacca image is depicted as half-man in the upper portion, and the lower portion is that of a fish. The *Padma*, *Cakra*, *Gadā*, *Śaṅkha* are placed in his four hands. He is attended on his right side by Lakṣmī with a fruit and lotus in the right and left hands and on the left side by Sarasvatī playing on her Viṇā.

#### (v) *Kurma*

The *Mahābhārata*, the *Kurma Purāṇa*, ch. I and the *Bhāgavata Purāṇa* relate that the mountain Mandāra was held on the back of Viṣṇu in the form of a Tortoise at the time of churning the ocean.

The Vīradeva Prasasti (v. 6) mentions this *Avatāra*.<sup>58</sup> Abhinanda says that as a *Kurma* Viṣṇu holds the earth (9, 38).

Jayadeva speaks of this incarnation as the earth rests on the back of Viṣṇu who manifests himself in the shape of *Kurma*. These two *Avatāras* are generally represented in the *Dśāvatāra* slabs and on the sides of the Viṣṇu images found in Bengal.

<sup>56</sup> DMC., p. 105.

<sup>57</sup> *Hindu Iconography*, vol. I, pt. I, p. 125.

<sup>58</sup> *Gaudalekhamālā*, p. 54.



(vi) *Paraśu-rāma*

In the next incarnation Viṣṇu manifested himself as *Paraśu-rāma*. The *Agni* (ch. 4) gives the story of this *Avatāra* as follows:—

In the days gone by, the Kṣatriyas became very obstinate and haughty. For curbing down their arrogancy Hari, the protector of the Devas and Brāhmaṇas, was born as the son of Renukā and Yamadagni in the Bhṛgu clan. He became known as Paraśu-rāma, whose symbol was Paraśu or battle axe. Meanwhile the king Kārta-vīrya gained a thousand arms through the favour of Dattātreya and established his suzerainty over the whole world. Paraśu-rāma cut off the head of this king while he was taking away the Kāmadhenu of his father. One day, while Yāmadagna was absent from the hermitage, the sons of the king came there and killed his father. This news enraged Paraśu-rāma to such an extent that he exterminated the Kṣatriyas twentyone times from the face of the earth and offered libations to his deceased father with the blood of these Kṣatriyas in the Kurukṣetra. The *Mahābhārata*, the *Viṣṇu*, *Vāyu*, *Bhāgavata* etc. contain this legend.

From the inscriptions in Bengal it is evident that the story about Paraśu-rāma was prevalent in Bengal. In the 18th verse of the *Garuḍa stambha lipi*,<sup>59</sup> it is written that 'Śrī Gurava' Miśra is like Paraśu-rāma who was the destroyer of the wealthy Kṣatriyas. The *Rāmacaritam* of Abhinanda mentions Paraśu-rāma (9th sarga) as one of the *Avatāras* of Viṣṇu.

The Naihati Copper Plate of Vallāla Sena (v. 9) refers to "King Kārta-vīrya, who (it is said) had to drive to every house, holding bow (in hand), in order to smother rebellious spirit.....".

The *Rāmacaritam* of Sandhyākaranandi refers to Paraśu-rāma as the destroyer of the Kṣatriyas twentyone times and the enemy of the thousand-armed Kārtavīrya. (1, v. 29).

In the *Gīta Govinda* of Jayadeva, Paraśu-rāma is praised in these words: Viṣṇu, incarnated as Paraśu-rāma, the Lord of the Bhṛgu, flooded the earth with the blood of the Kṣatriyas and thus washed off the sin from the face of this world.

The images of Paraśu-rāma according to the *Agni* (ch. 49) should be represented as holding the Paraśu, Khaḍga, Bāṇa and Dhanu. But the image discovered at Ranihati<sup>60</sup> is sculptured as standing in the Tribhaṅga

pose carrying in his four hands the Padma, Paraśu, Śaṅkha and Cakra. Garuda is seen as kneeling at the bottom.

### (vii) Rāma

The seventh incarnation of Viṣṇu is Rāma, son of Daśaratha. Like the Kṛṣṇa cult, Rāma cult was very popular in Bengal and is still a living cult in the other parts of Northern India. In the opinion of Dr. Bhandarkar Rāma cult was of late origin (11th century A.D.). But the story of the heroic exploits of Rāma was known to the Indians from a very remote period as is evidenced by the Epics and the Purāṇas.

The Eran Stone Inscription of Samudra Gupta<sup>61</sup>, the Gangadhar Stone Inscription of Viśvavarman G.E. 480 mention the name of Rāma.<sup>62</sup> Representations of the scene of Rāma's life have been found at Sirpur in C.P. and at Ellora.<sup>63</sup> The Jaina work *Dharmapariṣā Amitagīti* (V.S. 1070 = 1014 A.D.) refers to the Rāma cult.<sup>64</sup>

In Bengal the prevalence of the mythology of Rāma incarnation was found in the 6th century A.D. The Pāhārpur excavation reveals the existence of the representations of the episode of the *Rāmāyaṇa* together with those relating to Kṛṣṇa cult.<sup>65</sup>

The artists of Pāhārpur had taken a great delight in carving in stones and plaques the episodes of the *Rāmāyaṇa*. The *Rāmāyaṇa* panel at Deogadh also belongs to this period<sup>66</sup> (circa 600 A.D.). The Chittagong Plate of Kāntideva refers to the epic *Rāmāyaṇa*. From the Khalimpur Inscription of Dharmapāla it appears that Rāma was held in high respect in ancient Bengal (v. 10). The Monghyr *lipi* of Devapāladeva mentions (v. 15) the 'Setubandha'—the stone bridge made by Rāmacandra over the ocean as his famous achievement. The third verse of the *Bānagadh lipi* of Mahīpāla speaks of Rāma as the keeper of the vow of truth and Lakṣmaṇa as his younger brother and the son of Sumitrā. The *Garuḍa-stambha lipi* and the *Kamauli lipi* of Vaidyadeva refers to the story of the *Rāmāyaṇa*.<sup>67</sup>

Besides these evidences, the two *Rāmacaritam* belonging to the 9th and the 11th century A.D. and the book written by *Abhinanda*<sup>68</sup> flourishing in

61 Fleet, *Gupta Ins.*, p. 18.

62 *Ibid.*, p. 77.

63 *Ar. S.R. Western Circle*, 1903-4, p. 21; Bhandarkar, p. 45.

64 Bhandarkar, *Vaishnavism*, p. 46.

65 *Mem. Ar. Sur.*, No. 55; p. 51.

66 Coomaraswamy, *Hist. of Indian and Indonesian Art*, Fig. 167.

67 *Gaudalekhamālā*.

68 *Gachwads Oriental Series*, No. XLVI, p. xvii.

the early Pāla period, shows clearly that in the 9th century A.D. Rāma was accepted as one of the *Avatāras* of Viṣṇu (9th sarga).

During the Sena rule Rāma legend was popular. The Deopārī Inscription of Vijayasena speaks of.....the son of Daśaratha.....and refers to the bridge built by him over the ocean; (v. 5) and in v. 17 mentions Rāma as 'the leader of the numberless soldiers of the monkey king,' and in v. 23 refers to Vālmiki. The Edilpur Plate mentions the ten-headed Rāvaṇa (v. 4). The *Gīta Govinda* describes Rāma as the destroyer of Rāvaṇa while the *Saduktikarnāmṛta* in v. 46 speaks of Śrī Rāma.

From Ganespur, Rajshahi Dt., an image of Rāma, Lakṣmaṇa and Sītā (No. 1526) belonging to the Pāla period was discovered. Rāma is represented as standing on a low plinth held by Hanumān. Rāma carries a bow. Lakṣmaṇa is standing to his right, with a bow and an arrow. On the left side Sītā is represented as standing, holding a rosary of beads and a lotus.<sup>69</sup>

#### (viii) Balarāma

Kṛṣṇa<sup>70</sup> and Balarāma are regarded as the eighth incarnation of Viṣṇu. The Pāhārpur sculptures relating to Kṛṣṇa cult remove all our doubts regarding the existence of this cult in Bengal. Here Balarāma had his representations in the scene referring to the exploits of Kṛṣṇa. Only one specimen of a four-armed figure of Balarāma holding a wine cup and plough-share is depicted here.<sup>71</sup>

Sandhyākaranandin describes Balarāma thus: (*R.C.* IV, v. 27 & v. 28):

"Balarāma, impetuous in his strength, snatched away wine from the mouth of his dear one (Revatī); and on account of the insolence of his enemies, his weapon, (the formidable) plough-share was led through the river Yamunā, overcoming its hostile waves; and a human form in distress (which was assumed by the river Yamunā) was dragged near himself."<sup>72</sup> "Balarāma, again put on a dark blue garment; his another name was Madanapāla; he was the maintainer of the creation (being an incarnation of Viṣṇu) and was attached to his consort (Revatī)."

*S.M.* (I, v. 48) refers to Haladhara while the *Gīta Govinda* (IV, v. 23) mentions Haladhara.

69 *VRS. Ann. Rep.*, 1934-35.

70 The cult of this Incarnation of Viṣṇu will be dealt in a separate article.

71 *Mem. Ar. Sur. Rep. Pāhārpur* No. 55.

72 The *Bhāgavata Purāṇa*, 10th skandha.

One image of Balarāma was found from Dt. Dinajpur. The deity is depicted as standing in a *tribhaṅga* pose under a tri-folio arch. There are representations of five serpent hoods behind the four-armed god, who is holding a cup of wine and a club in the first right hand and the second hand and a plough in the first left hand and the other hand rested on the knee.<sup>73</sup>

Another image of Balarāma is discovered from Vikrampur, Dacca district.<sup>74</sup> This is a very fine representation of this deity. The image appears to belong to an early period.

The *Agni Purāṇa* in ch. 49 gives the dhyāna of Balarāma in these words:

गदा लाङ्गलधारी रामः वा अथ चतुर्भुजः ।  
वामर्धे लाङ्गलं दद्यात् अधः शङ्खं सुरोभनम् ॥  
मुषलं दक्षिणोर्ध्वे तु चक्रं च अधः सुरोभनम् ।

In the four hands of Balarāma, a plough and Śaṅkha in the upper and the lower left and Muṣala and Cakra in the upper and lower right are to be placed.

In the present image Balarāma is represented as standing in *tribhaṅga* pose, wearing a long garland, mukuṭa and other ornaments, accompanied by Lakṣmī carrying lotus stalk in the left hand and the right hand in Varadā pose, on the right side, and Sarasvati playing on Vīṇā. Garuḍa is kneeling below. The deity is holding a Plough in the normal right and Gadā in the upper right hands and Śaṅkha and Cakra in the normal and upper left hands respectively. Two Vidyādhara are flying above.

#### (ix) Buddha

Buddha is regarded by the Hindus as one of the *Avatāras* of Viṣṇu, viz. the ninth incarnation of Viṣṇu. The *Matsya* whose date is placed in the 3rd century A.D. according to Mr. Pargiter<sup>75</sup> mentions Buddha as an *Avatāra*. Several other *Purāṇas* mention this.<sup>76</sup> There are sculptures representing Buddha as one of the incarnations of Viṣṇu e.g., at Sirpur belonging to the 8th century A.D. The *Dharmapariṣā Amitagīti* refers to Buddha as one of Viṣṇu's *Avatāras*.<sup>77</sup> It can safely be presumed that during the Gupta

73 VRS. Cat., p. 23.

74 The photograph of this image is with Dr. N. K. Bhattasali, Dacca Museum. He has very kindly allowed me to use this

75 The Dynasties of Kali age.

76 Vide ante.

77 Bhandarkar, Vaishnavism, p. 46.

period which is characterized as the age of the revival of the Brahmanic faith and the rise of the Purāṇic religion Buddha began to lose his individuality and within a short time he was admitted into the Brahmanic pantheon.

Then *Agni* gives directions for the making of images of Buddha. Buddha should be made calm in appearance, white in colour and seated on a lotus pedestal.

The *Gīta Govinda* relates that Hari manifested Himself as Buddha for removing the evil of killing animals at the sacrifice. The *S.M.* includes Buddha in the list of the ten *Avatāras*.

(x) *Kalki*

Kalki is described in the Epics and the Purāṇas as the tenth incarnation of Viṣṇu who will be born as the son of a Brāhmaṇa for the punishment of the infidels. From the *Gīta Govinda* and the *Sadukti* it is evident that Kalki was included already in the list of the ten incarnations of Viṣṇu in Bengal.

In the *Agni*, the image is described thus: Kalki is to be placed on a horse-back holding Bow, Quiver, Sword, Conch-shell, Disc and Arrow.

## MISCELLANY

### Firuz Shah Tughluq as a Ruler

On his accession to the throne of Delhi in 732 H. (Oct. 1331 to Sept. 1332 A.D.) Sultan Firuz Tughluq put a stop to capital and other severe punishments and imparted justice to the people. He became the indulgent nursing-father to his people. He was no respecter of persons and he stopped wrong-doing in however high quarters it might be discovered. On the day of his coronation the Sultan promulgated a decree to the effect, that no act of oppression or brutality should in future take place in his country, and that even on his own part, he would never molest or persecute any one. He further dictated that the amirs who were in the habit of causing annoyance and trouble to the people should stay their hands.

Thus it so happened that gradually by the grace of God and the order of the Sultan all mischief and devilry disappeared from the land and the people passed into smooth waters. The royal executioners and the cut-throats were sent about their business, and consequently, they became discontented and dissatisfied. " 'Tis a pity that we have a hard lot these days," they all deplored, "in olden times our conditions were much better and our hands were full, but now, we have enough of slack time and we rest upon our oars. In former times we made a fortune but now we are all out of pocket." When the complaints such as these came to the ears of the Sultan, he congratulated himself and thanked God for the fact that it was due to His grace that all tyrannical acts had disappeared from the land.

In accordance with the royal order, the plaintiffs and defendants were made to appear at the public court and accept the decision given by the Qazis in agreement with the *Sara*.

On the whole, shedding of human blood came to an end and no blood was spilt except by the physicians as a prophylactic measure.

### *Illegal gratification discontinued*

In previous reigns the royal officers received illegal gratifications from the dealers of vegetables, fuels, fruits, bread, oil, gram, medicines and other commodities. The Kotwals and Muhtasibs received perquisites from the gamblers and other chartered libertines and thus increased the state coffer.

Sultan Firuz Shah now stopped such receipts. He ordered that taxes should be levied in agreement with the injunctions of the *Sara*, such as, Khiraz, Jeziya, Osur ( $1/10$  of agricultural produce), Zakat, Tarkah, Khums and Laqtat. Royal agents were appointed for levying these taxes. The income thus derived was spent in works of public utility. If any officer was found to be extortionate he was flogged and paraded through the public highways on asses.

### *Removal of heresy*

According to Islamic jurisprudence those who took part in the holy wars against the non-moslems received a portion of Khums ( $1/10$  of the agricultural produce). Of the Khums thus collected 2 portions were given to cavalry, 1 to infantry, and the rest i.e. 2 portions went to the state treasury. But, later on, this practice was abandoned. One portion of the Khums was distributed to the soldiery and 4 portions went to the treasury. Thus, the soldiery was deprived of their legal dues. Sultan Firuz put a stop to this practice and he began to take one portion of the Khums for state purposes and divided the rest among his soldiers and other religious acts enjoined in the *Sara*.

Secondly, it had become customary among the Muslims to carry away the female folk and to seize the possessions of the Hindu neighbours with whom they had a bone to pick with. The Sultan stopped such practices.

Again, a convention had grown up in later days to recite the names of only the reigning sovereign in the *Khutba* on Fridays and the day of 'Id. At the order of the Sultan, this procedure was given up and the *Khutba* began to be read in accordance with the Muslim law.

The Sultan next turned to extirpating the new practices that bore no reference to *Hadis* but had crept into use. The Shias, not only refused to recognize Abu Bakr, Omar and Usman as the legal successors of the Prophet but they prepared effigies of Abu Bakr and Omar made of powder of wheat and gram mixed with sugar and honey. Thus, Abu Bakar and Omar were put to ridicule by the children, servants and other family members of the Shia household. The Sultan became incensed at this practice. He exclaimed "There is no creed except the Sunnis in Hindusthan: There are Hindus from whom Zizya is realised and those who (Hindus) are hostile, I kill and imprison them. Creeds such as, Rafzia, Nasebia, Quadriya, Jabriya, Mushabaha, Maatazila and their sub-sects do not exist here. If

any person belonging to these sects happen to be found in my country he should be brought to the court along with all their literatures relating to their creed so that a religious discussion could be held and they be ultimately brought in the fold of Sunni sect."

At the royal order, religious polemics were held with the Shias. Being reduced to silence by the Sunnis they gave up their sophistical and illogical tenets and embraced the Sunni doctrines. The Shia literatures were publicly burnt to cinder and the leaders of the Shias were sent to exiles. Thus was the country spared of a bloody internecine struggle between the two Muslim sects on account of the Sultan's intervention in the religious affairs.

It is reported, that there lived in the capital a heretical sect, who were in the habit of converting the people to their own creed. For the performance of their mysterious rites, they sometimes flocked together at some particular spot which had been previously cleansed and purified with cow-dung and strewn with rice and flowers. The converts had not to discard their creed, they had simply to acknowledge and affirm their new instructors and to fall on their knees before them. These heretics assembled in the cover of darkness with all the female folk of their household and took to drinking.

At the orders of the Sultan the heretics were run in, some of their leaders were lynched, some exiled and some pinned down according to the injunctions of the *Sara*.

### *Illegal seizure of land banned*

In previous reigns it had become customary with the people to increase one's own share of landed property by illegal means. At the orders of the Sultan an enquiry was made into the rights of the proprietors and all documents concerning proprietorship were subjected to examination. By such measures those who had lost their lands got them back and their rights over them were acknowledged.

### *Promotion of Learning*

One of the beneficial achievements of the Sultan was the promotion of learning in the country. Madrassas were opened at different places and the following subjects were taught in them:—*Fiqā* (Muh. Law), *Qirat* (grammar of the Quran), *Asul-i-Fiqā* (logic of Muh. Law), *Asul-i-Kalām* (science of religion), *Tafsīr* (Commentaries on the *Quran*), *Hādīs* (tradition), *Ma'qni* (rhetoric), *Bayān* (oratory), *Nabwa* (syntax), *Sarf* (etymology)



*Ilm-i-nazar* (science of light), *Ilm-i-Rayazi* (mathematics), *Tabii* (science in general), *Ilahi* (theology), *Ilm-i-tibb* (medicine), *Tabrīr* (calligraphy), *Khaat* (letter-writing). Stipends were given to the scholars. Thus the darkness of ignorance was dispelled by the light of education that spread in the country by the help of the Sultan.

#### *Establishment of Khankahs*

The Khankahs for the Mushaikhhs, (learned men) and other religious persons who had renounced the world, were established. Stipends and daily allowances were fixed for the poor. Travelling expenses were provided to the foreigners and the itinerants when they made their return to their countries. The imperial soldiers were equally supplied with all the necessities of life and even with furnitures and utensils, such as pokers, coal-rake for ovens, fans, hand-mills, pegs for hand-mills, mortar and pestle, ovens, a large sieve towels, big iron forks, frying pans, cups etc.

#### *Sultan's visit to graveyard*

One of the sterling features of the Sultan's character was that in company of his courtiers and nobles he visited his mother's tomb. For each cenotaph allowances were fixed. When he visited the necropolis he gave alms to the poor for the spiritual benefit of the departed soul.

#### *Sultan's relations with nobles*

On the demise of the stipendiaries and beneficiaries of the royal charity the assignments and donations were bequeathed to their legal heirs and successors. Even the domestics of the deceased's household were summoned at the court and given a sermon. Those who turned restive were properly dealt with, and corrective measures were imposed in such cases. For instance, on the death of Khān Jahān Maqbul, his successors, relatives, domestics and friends were made to appear at the court. They were reminded of the past services of the deceased and his influence at the court, and were asked to be obedient to the ruling authority. The rank and dignity, the possessions and properties of the late amir were not confiscated. The sons of the departed noble were given the title of Khān-i-Jahān. Likewise, similar treatment was offered to the families of Tātār Khān Bahadur Sultani, Khudāwand Khān, Khudāwand Qawamuddin Tirmizi, Sarkhan Mahmud Bak, Rustam Bakshi Dhudkhan bin Betu, 'Aniul Malik

'Ainuddin Mahiru, Malik Ikhtiyāruddin and others. The Sultan showed compassion and adopted measures for educating the sons and successors of the defunct nobles. He loved them as his own sons.

#### *Instances of Sultan's kind-heartedness*

Those criminals, who had been either deprived of their land or mutilated and otherwise punished during the reign of the previous emperors, were restored to their former positions, or granted pensions and allowances. They were further made to state in writing that they had been amply compensated and that they had no grievance against the former Sultan who had punished them. These letters were placed by the Sultan in a chest and placed near the sarcophagus of the late emperor.

#### *Restoration of old edifices*

Firuz repaired and restored old edifices such as masjids, pulpits, khankahs, buildings and bridges. For instance, he restored Huz-i-Sultani, which had been constructed by Sultan Shamsuddin Altamash. It is related in the work called *Fawa-i-dus Salatin*, which once belonged to Sheikh ul Islām Nizāmuddin, that once when Altamash intended to construct a hauz, he saw in a dream the Prophet riding on a horse and locating the position of the proposed hauz. When Altamash woke up, he visited the site that he had seen in his dream, and to his surprise found sweet and delicious water oozing out of the hoof-marks of the Prophet's horse. It was here that the hauz was constructed.

According to another story, Altamash had almost completed the hauz when he had to lead an expedition to Lakhnauti, and the work was thus suspended for a time. During his absence, his agent undertook the construction of the remaining portion of the hauz and the expenses were defrayed by the *Baitulmal* or the public treasury. Altamash on his return, caused that portion to be destroyed, for the money expended on it had been, in contravention to Muslim jurisprudence, taken from the public treasury. He caused a fresh erection of that portion of the hauz by his personal money.

#### *Reclamation of public buildings*

Altamash had a great fascination for constructing buildings and laying out gardens, and the nobles vied with one another in emulating their lord. Thus, the amirs of his court erected masjids, madrassas, khankahs, and muso-

leums. Later, the public had made such buildings their own and made profit out of them. Firuz Tughluq confiscated such buildings, and repaired them in such a manner, that they could last for a number of years more. For instance, the hauz named Khudawand Khvāja constructed by Altamash, had been totally spoiled in later years. There was a small quantity of water left in it, and it was used for washing purposes by the public. Firuz restored this old hauz and made it quite new.

The second was the hauz named Shahzādāh Mu'azzam Mubarak Khān, at Delhi having a well at the centre which, it is supposed, was constructed by a certain Brahmin. At the orders of the Sultan, a masonry wall was constructed on the sides of the well and a water wheel for drawing out water was fixed up on the top.

The minarets of the masjid of Delhi constructed by Muizuddin Muhammad Sam in 770 H. was repaired at the orders of Firuz. It was during the reign of Firuz that a severe lightning had caused damage to the minarets of the masjid and other buildings that lay between Firuzābād and Shāhpur. The repair work was continued for 6 months and the new construction surpassed the old one.

### *New construction*

The Sultan built a palace named Firuzābād, on the bank of the Jumna, raised a mansion near the tank of Mubārak Khan and erected Koshak Firuz for purposes of hunting at the foot of the hills. Mosques, such as, Jama Jahan Panah, Jama Firuzābād and the golden Minaret were also built by him.

During his hunting excursions in the hills of Sirmur, the Sultan came across a stone pillar with inscriptions which could not be deciphered. It was erected at Mouza Maqbulābād Tobra on the banks of the Jumna. Historians relate, that the stone pillar had been set up some four thousand years before and a temple was erected near it: Story goes, that Kutlugh and Sharm Shirin, the Mongol leaders, having reached near the pillar ordered for putting faggots round it and setting fire to the combustibles. But no damage was done to the monument. Only some black marks were left on the pillar as a result of the conflagration.

For irrigation purposes, the Sultan erected aqueducts and canals, laid out gardens with trees of every variety and species and vegetable produce, and made the barren lands fertile and productive.

At the imperial orders, the Hindus were made to embrace Islam of their own accord as a result of good treatment on the part of Muslims, and they were exempted from the Zizya. Thus, many people embraced Islam as a result of Sultan's good treatment.

Firuz Tughluq tried to carry away the stone pillar and set it up near the Jumma mosque at Firuzābād. The royal attendants became surprised to see it and they wondered as to how such a huge pillar could be fixed up. They thought such an action could not be performed by man. In some native records it has been mentioned that the pillar was fixed to the bottom of the earth. Some relate that by some mysterious method it was so wedged in that none could remove it, and if any attempt was made to get it transferred, snakes, scorpions, big ants would issue out and cause danger to people.

The royal engineers could not make out as to how the pillar could be removed. They tried their best and failed. At last, the Sultan devised a plan for the purpose. Huge ropes, numerous elephants and cranes were requisitioned: about twenty thousand people were engaged, and after a good deal of labour, the pillar was carried to the river, placed on huge boats with the cranes and was carried to Firuzābād. A new building was constructed near the Jumma Masjid and with the help of lever and cranes the pillar was at last perked up. The above event took place in 769 H. (1367-68 A.D.).

#### *The Sultan's intimacy with Faqirs*

The Sultan often paid visit to saints and darwesh and offered them monetary help. Among the pious souls whom the Sultan frequently visited were, Sheikh ul Islam 'Alāuddīn, Sheikh ul Islām Nizāmuddīn Auliya, Sharful Huq Wauddīn Panipati. Panipati, it is said, led a very solitary life and seldom took any food. The portion of food which remained after he had taken it was never offered to any one. Sometimes, he took milk with sugar and sent a portion of the milk to the Sultan saying that Firuz was his son. Sheikh Jalāl ul Huq Wauddīn, Sheikh Qutubuddīn Mannwar Hānsi and his able son, were the well wishers of the crown. Many wellknown saints and hermits met the Sultan and offered him benedictions. The Sultan visited the faqirs on his way to Lakhnauti for hunting and offered them gifts. There was a certain faqir at Fatehābād named Sheikh Hāmbar, who lived on roots and leaves of trees and avoided human

society. The Sultan often paid him visit and constructed for his use a cell in the Jumma Mosque at Fatehābād. The darwesh was sometimes found walking outside the gate walls even when the fort-gates had been closed.

There was a certain darwesh named Bāhādur who always wore leather dress. Once, he enquired of the Sultan as to why he personally went round and took such an interest in his peoples' welfare. Whereupon the Sultan replied that if he enjoyed rest and pleasure, his subjects, whom God had entrusted to his care, would come to grief at the hands of their enemies and it was for this reason that the Sultan was alert and diligent so that his subjects enjoyed peace and tranquility.

K. K. BASU

### Bhoganātha—a Poet of the 14th century

In my article on *Alaṅkārasudhānidhi* of Sāyaṇācārya<sup>1</sup>, I mentioned that Sāyaṇa has referred to a number of important works and writers in his book on rhetoric. *Udāharaṇamālā*, *Śṛṅgāramañjarī*, *Mahāganapatiśloka*, *Gaurināthāṣṭakam* and *Tripuravijaya* are some of the works cited by him and Bhoganātha is one of the poets referred to. *Alaṅkārasudhānidhi* gives certain details about Bhoganātha which are of considerable interest.

Bhoganātha was the younger brother of the famous Mādhava and Sāyaṇācārya.<sup>2</sup> In the colophon of the *Alaṅkārasudhānidhi* Sāyaṇa calls himself as the elder brother of Bhoganātha, भोगनाथाग्रजन्मनः। This shows that Bhoganātha had already become a figure of established fame by the time Sāyaṇa wrote his *Alaṅkārasudhānidhi*.

This Bhoganātha is the composer of the famous Bittaragunte copper plate inscription<sup>3</sup> which records a grant of a village called Bittaragunte situated seven miles southwest of Kavali, in the Nellur District, to one Śrīkantha, a Śaiva philosopher who is considered to be the spiritual teacher of Saṅgama II. A mutilated inscription of the Arulāla-Perumāl temple at Conjeevaram<sup>4</sup> says that he was the *guru* of Mādhavācārya and Sāyaṇa as well. The same

1 *Indian Culture*, vol. VI, No. 4.

2 श्रीमती यस्य जननी सुकृतिर्मायणः पिता ।

सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ॥ (*Parāśara-Mādhaviya*)

3 *Epigraphia Indica*, III, 23.

4 *Epigraphia Indica*, III, 118.

Śrīkaṇṭha or Śrīkaṇṭhanātha<sup>5</sup> seems to have evoked the admiration of Bhoganātha as could be seen in the poem :

मंदारश्च तरुः परेऽपि तरवो मेरुश्च शैलः परे-  
 ऽप्या शैलाः कमलागृहस्थशयनं चाब्धिः परेऽप्यब्धयः ।  
 श्रीकण्ठश्च गुरुः परेऽपि गुरवो लोकतयेऽप्यद्भुतं  
 भक्ताधीनमवांश्च दैवतमहो सर्वेऽप्यमी देवताः ॥

It is quite probable that Bhoganātha was one of the disciples of Śrīkaṇṭha and looked upon the latter as his guru. This Bittaragunte inscription is written in various metres, in Sanskrit. Therein, Bhoganātha styles himself as a scholar and a born companion of Saṅgama II. इति भोगनाथ-  
 सुधिया संगमभूपालनर्मसचिवेन ।

The verse :

अन्योन्यप्रणयापराधनिवृत्तव्यापारदीनात्मनो-  
 देवीसंगमयोः पराङ्मुखतयाऽप्येकासने तस्थुषोः ।  
 मध्ये सायणमंत्रिणा न भणितं श्रीभोगनाथेन वा  
 नोक्तं नर्मसखीजनेन च तदप्यन्योन्यमुद्धीक्षितम् ॥

found in the *Alaṅkārasudhānidhi* of Sāyaṇa speaks of the great intimacy that existed between Bhoganātha and Saṅgama II. While Sāyaṇa was working as the minister of Saṅgama, Bhoganātha lived there as the court poet and companion of the king.

The following extracts are taken from the Bittaragunte inscription to show that he was a poet of a high order.

अस्ति प्रसूयमानप्रबलनिजभुजाखर्वैर्गर्वानुरोधि-  
 खाधीनोदारसारस्थगतिरिपुनृपोद्दामसंप्रामशक्तिः ।  
 राजा राजन्यकोटिप्रणतिपरिलुठन्मौलिमाणिक्कयरोची  
 राजीनीराज्यमानस्फुरदुच्चरणाभोरुहस्तसंगमेन्द्रः ॥  
 यस्य दृष्टिमुदयद्दयारसामर्थिनामभिमतानुबन्धिनीम् ।  
 हंत नूनमनुयाति सस्पृहं कर्णकल्पतरुकामधेनवः ॥  
 यद्भुजाश्रयणजातकौतुका नापरंजयरमाभिदृशती ।  
 संयुगानि समुपेयुषे चिरादासिधारमनुतिष्ठति व्रतम् ॥  
 यद्यशःप्रसरणेन भूयसा ह्लादमेयुषि परं जगलये ।  
 अरनुते विफलतां न चंद्रमाः केवलं कुमुदिनीविकासनात् ॥

श्रीमान् प्राक् प्रत्यगन्धितयपरिवृढस्त्वैष भाषातिलंघि  
 लुद्धमावृद्धजंगं प्रतिभटधरणोपालसेनाविभालः ।  
 मायं नागाश्च मर्त्याधिपतिगजघटा पंचवक्त्रोभियाती-  
 त्युद्धुष्यते यदीयाः स्फुटमिह विरुदास्संततं वंदिभृदैः ॥  
 इत्थं सर्वगुणोपरंजनकलामीदृग्विधामेयुष-  
 स्तस्य क्षोणिपतेरपारयशमस्तत्त्वोपदेशक्रियाम् ।  
 कतुं कामपि वासनामुपनयन्कारुण्यवारां निधिः  
 श्रीमान् संनिधिमादधत् पशुपतिः श्रीकंठनामात्मना ॥  
 माहेश्वराणां तत्त्वानां मान्ये यस्मिन् प्रदर्शके ।  
 प्राचामदर्शि नाथानां प्रायेण नवता भुवि ॥  
 सद्ब्रह्मोदारमुक्तामयभरितवपुर्नित्यसंगुणयगय-  
 क्षेत्वालंकारभूतशशमितकटुमनस्तापवह्निप्रकाशः ।  
 आद्यो वर्णः प्रसिद्धिं श्रयति खलु यतश्शास्त्रतावासरम्यः  
 स श्रीकंठाग्रहारः स्फुरतु विगलितवासमाचंद्रितारम् ॥

Sāyaṇācārya in his *Alaṅkārasudhānidhi* refers to Bhoganātha as a महाकवि and quotes from some of his works.

क्षीरात्मा...ख्यात्युपेतान् ।

अत्र रौद्रबीभत्सवीररसप्रसंगाभावेपि तदुचितरचनास्वीकारयोग्याधिकयादिप्रबंधव्यतिरेकेण  
 स्थायीभूतभक्तिरूपरतिभावे महागणपतिस्तत्रे श्रीमतेर्मेढ्रागणपतेर्वाहनत्वेन समुपजायमानगर्वगरिष्णः  
 प्रभुभवनाधिकारप्रपौढव्यस्य मूषिकस्थोक्तौ परुषाक्षरप्राणवति संघटना श्रीभोगनाथेन महाकविना ।

In another place he says, तेषामुदाहरणानि भोगनाथकाव्येषु द्रष्टव्यानि ।

"Illustrations of the rules have to be sought for in the works of Bhoganātha." This statement well indicates the high regard in which Sāyaṇa, one of the greatest scholars and poets of the day, held the works of Bhoganātha.

There are a few verses in the *Alaṅkārasudhānidhi* which speak of the martial spirit of Sāyaṇa such as,

अमुं शमितसालवस्थिरभुजावलेपोदयं  
 समीक्ष्य युधि सायणं समधिको भवेद्विस्मयः ।  
 नखाग्रहतवैरिणोर्नरहरेर्हरस्याथवा  
 नवांबुजदलोलसम्रयनमालदग्धद्विषः ॥  
 आकर्य आत्रापटहप्रणादानपोढनिद्रैस्त्व सायणार्य ।  
 अस्त्रयसिहैरिभूपतीनामाहन्यते चित्रगतोपि हस्ती ॥

These are taken from the *Udāharanamālā* of Bhoganātha which appears to contain similar stanzas and it is likely that the work was written by the poet in praise of his elder brother Sāyaṇa.

Sāyaṇācārya quotes the following poem as an illustration of प्रौढि

संभाव्यन्तेभरितभुवनस्सागरोपांतवासा  
विशुद्धस्त्रीवलयितवपुर्विभ्रमाः कालमेघाः ।  
अन्योन्यांगव्यतिकरमुषामंतरा गोपिकानां  
रासक्रीडारसिकमनसा रागिणां देवतेन ॥

and says that it is cited from *Śṛṅgāramañjarī*. इति व्याख्यातं शृंगारमंजरीम् ।

This and the other verse beginning with अन्योन्य प्रणयापराध निवृत्त व्यापार दीनात्मनोः । quoted above, are from his work called *Śṛṅgāramañjarī*.

The poem मंदारश्च तरुः wherein a high praise is given to Śrīkaṇṭha the *guru* of Saṅgama is taken from the poem Mahāgaṇapati-stava, which is in praise of Gaṇapati. A similar devotional work praising the God Śiva titled as *Gaurināthāṣṭakam* seems to have been written by him. An example of a prayer to the Lord is cited here, from the work.

कष्टाय प्रसवाय शास्त्रपदवीशिष्टाय काञ्चानल-  
प्लुष्टाय प्रथमानमत्सुरगणाविष्टाय दुष्टात्मने ।  
रुष्टाय प्रतिषिद्धकार्यघटनानुष्टाय सृष्टागसे  
गौरीनाथ गणाधिनाथ जनक प्रीणातु मह्यं भवान् ॥

There is another work which is referred to in the *Alaṅkārasudhānidhi*, called *Tripuravijayam*. The title itself suggests that it is a kāvya dealing with the story of Īśvara's conquest of Tripura. The following verse gives us a fine description of the burning city.

उपर्यधो रचितमयश्च राजितं तयोर्द्वयोः कनकमयं च मध्यतः ।  
पुरतश्च दहनविधेः पुरोप्यगात्सधूमतां सदहनतां स भस्मताम् ॥

Two or three stray verses are mentioned in the *Alaṅkārasudhānidhi* and it is said that they are taken from the work, *Rāmollāsa* of Bhoganātha. The book deals with the Rāma story. The way in which Rāma led Sītā in the frightful forest during the winter seasons of his exile is thus described in the stanza

शिशिरेषु शिलातलेषु रामस्तस्मूलेषु तलोदरीं दरीषु ।  
सरसीषु च विश्रम्य सुग्धां पथि पाषाणि नितानैरनैषीत् ॥

quoted by Sāyaṇa.

The simple and charming style employed in the verse does credit to any great poet.

Thus we learn, from the material available at present, that Bhoganātha was a great poet and that he was the author of at least six works.

(1) *Mahāgaṇapati-stōtra*. (2) *Gaurināthāṣṭaka*. (3) *Udāharanamāla*. (4) *Śṛṅgāramañjarī*. (5) *Tripuravijayam*. (6) *Rāmollāsa*.



The first two are stotras in praise of Gaṇapati and Śiva and they incidentally speak of the position of the poet and his relationship with his contemporaries, especially Saṅgama and Śrīkaṇṭha. *Udāharanamālā* and *Śṛṅgāraṁjaṛī* appear to be works on rhetoric. The former seems to have been devoted to the praise of Sāyaṇa and the latter to Kṛṣṇa as the hero of the work. The other two works are Kāvya, one based on the story of Śiva and the other of *Rāmāyaṇa*. These, when discovered, will throw light upon the famous Vidyāraṇya brothers and the contemporary Vijayanagara history. In addition to it, they will be important additions to the Sanskrit literature.

The following further references to Bhoganātha are made in the *Alaṅkārasudhānidhi*:

यथा पुरा कौशिकमिवयोर्मिथो नभस्थले कौशिककाकसंकुले ।  
 तथा नियुद्धं भुवि भोगनाथ भो भवत्कटाक्षास्मदकिंचनत्वयोः ॥  
 भूभृतस्संगमैद्रस्य भोगनाथस्य वा कवेः ।  
 वारणां वारणो नाथ द्वारि प्रविशतां हि ये ॥  
 स एव खलु माधवो वसुमतिं चतुस्सागरं  
 समाकलितमेखलान्नयति बुक्कराजो यथा ।  
 कमन्वजनि माधवस्तमनु भोगनाथश्च ता-  
 वुभावुदयमाश्रितावचलमितविरवेश्वरौ ॥

As an illustration for व्यंग्य, the suggested sense:—

व्यंग्यः यथा :—

श्रीभोगनाथ महनीय महानुभाव श्रीमंगलसिंकर शंखरथांगचिह्नम् ।  
 ये माधवं नधु विरोधिनमाश्रयन्ते तेषां करोदरगतैव हि सर्वसिद्धिः ॥

From these references it is evident that Bhoganātha the younger brother of Mādhava, and Sāyaṇa was intimately connected with Saṅgama II who ruled at Nellore, first as the Viceroy and then as an independent king of the Vijayanagara empire. He was a scholar and a poet of established fame. His works are cited and referred to by Sāyaṇa and he was looked upon as a man of great talents. He, however, did not choose to write books on a special branch of learning like his elder brothers who have become famous for their commentaries on the Vedas, law books and grammar, but preferred to lead a quiet life at the court of Saṅgama writing now and then a few Kāvya and stotras. The works attributed to him exhibit the richness of imagination and scholarship.

## REVIEWS

ANNUAL REPORT OF THE ARCHAEOLOGICAL SURVEY OF MYSORE, 1938. 249 pp. with 36 Plates and Index, Bangalore 1940; IBID., 1939. 217 pp. with 29 Plates and Index, Mysore, 1940.

These two volumes worthily maintain the high standard of scholarship set up in previous Reports of the Archaeological Survey of Mysore issued by the present Director, Dr. M. H. Krishna. We find here the usual full descriptions of monuments accompanied with copious and excellent Plates, illuminating notes on coins, analyses of interesting manuscripts, and last but not the least, scholarly editions of inscriptions frequently with transcripts, transliterations in modern Kanarese (and sometimes Roman and Devanāgarī as well), English translations and notes along with very useful indices arranged according to dynasties and dates and furnished with summaries of contents. The print, paper and get-up are all of excellent quality and worthy of one of the most enlightened of our Indian States.

In the *Report* for 1938, Pt. II ('Study of Ancient Monuments') deals in the first instance with a number of hill-forts briefly noticed in previous Annual Reports, but now set forth with detailed lists of antiquities and adequate sketch-maps as well as illustrations. Of the temples described in this section while some have the typical characteristics of the Hoysala style of architecture, one (p. 25 and Pl. X, 2) has the roundish form of *Garbhagṛha* characteristic of modern Travancore shrines (unfortunately the author does not discuss the point whether there is any causal relation between the two). while another group (p. 36 and Pl. XV, pp. 39-40 and Pl. XVIII), attributed by the author on the authority of the late Mr. R. Narasimhachar to Rāja Rāja Coḷa, shares in the distinctive features of that great king's building style. It is however difficult to account for the inclusion in this section of objects of natural interest, such as these described on pp. 24-25, and 41 with accompanying Plates. The numerous temple sculptures noticed in connection with the present section do not seem to have much artistic merit but are undoubtedly of high iconographic value. In particular we notice several specimens of Gaṅgā and Yamunā figures on their *vāhanas* (p. 22) which mark a much interesting extension of a north Indian *motif* dating from Gupta times into the far south. Of striking interest is an ancient image of Maḥiṣāsura-mardīnī (p. 16, and Pl. V) which the author ascribes on stylistic grounds to the Gaṅga period, say, *circa* 800 A.D.

An important portion of this section (pp. 46-71) describes the remarkable series of wall-paintings at the Jaganmohan Palace of Mysore City, built by His Highness Kṛṣṇarāja Wodeyār III in 1861 A.D. The paintings include portraits of the present ruling house of Mysore as well as of sundry Indian and foreign rulers and statesmen, such as Ranjit Singh, Hydar Ali and Tipu Sultan, Nizam Ali and Salar Jang of Hyderabad, Dost Mahammad Khan of Kabul, the Dewan Purniah and so forth. There is besides an interesting account of the painting of the Jambūsavāri procession of the Maharaja on the Vijayā Daśamī day of the Navarātri festival.

In the section on Numismatics (Pt. III) the author gives with adequate illustrations an interesting account of a collection of eleven silver punch-marked coins. It would have been well if the author had classified the coins according to the types distinguished by John Allan in his well-known *Catalogue* recently published.

The section on Inscriptions (Pt. V) contains a detailed study of one hundred and twenty records with dates ranging from *circa* 567 to 1849 A.D. The earliest and most important is a copper-plate grant of the Gaṅga king Avinīta dated in his twelfth regnal year. This according to the author (pp. 88ff.) confirms the evidence of the *Avantisundarikathā* regarding the contemporaneity of Avinīta's son Durvinīta with the Pallava king Siṃhaviṣṇu. The author takes this opportunity to discuss the chronology and genealogy of the Gaṅgas, his conclusions confirming those of Jouveau Dubreuil (*Early History of the Deccan*, p. 105).

Part II of the *Annual Report* for 1939 contains the author's conservation notes on a large number of monuments inspected during the official year. Part III gives detailed accounts of a large number of ancient monuments and sites ranging from Gaṅga to Vijayanagara periods. Besides a number of structures in the usual Hoysala style we have here a few other temples belonging to what the author calls Hoysala-Dravidian type (Cf. pp. 27-28 with accompanying plates). A peculiar Hoysala shrine described on p. 37 (Pl. V) has 3 cells placed parallel to each other and having a common navaraṅga. A group of Jain *bastis* which is noticed on pp. 44-46 (Pl. IX) bears according to the author, a distant resemblance to the Kailāsa temple of Ellora and the Dharmarāja Rath at Mahabalipuram and should be assigned to *circa* 900 A.D.

The section on Numismatics (Pt. IV) describes five (or four, one being marked as doubtful) types of Western Gaṅga gold and copper coins.

These are marked on the obverse by the characteristic device of an usually caparisoned elephant. Describing one of these types, the gold Varāha, the author says (pp. 97-98) that though generally known as the Gajapati type and attributed to the Eastern Gaṅgas of Kaliṅga, they were probably issued by the long-lived Gaṅga dynasty of Mysore and imitated in later times by the Kaliṅga Gaṅgas who gave it its current name of Gajapati. It would be interesting to have more convincing evidence of this remarkable suggestion as also of the association of the above-mentioned coins generally with the Western Gaṅgas. As regards the author's contention (p. 98) of the expansion of Karnāṭaka influence in this connection, the striking Karnāṭaka type of coins issued by king Harṣa of Kashmir corroborating a verse of the *Rājatarāṅgiṇī* had already been noticed by Cunningham (*Coins of Mediaeval India*, p. 34) and Rapson (*Indian Coins*, p. 32), while the tradition regarding the foundation of a Karnāṭaka dynasty in Nepal by Nānyadeva which the author bases on the dubious authority of Lewis Rice, has been already accepted as a historical fact by Sylvain Lévi (*Le Nepal*, vol. II, p. 201). We would like in this connection to correct two slips of the learned author: the true dates of Harṣa of Kashmir are 1089-1101 and not circa 1000 A.D. and the correct reference in the *Rājatarāṅgiṇī* is Canto VII, verse 926 and not verse 100.

Under the head Inscriptions (Pt. VI) the author notices nearly seventy inscriptions ranging in date from the Western Cālukya Vikramāditya II to His Highness Kṛṣṇarāja Wāḍeyār. Though dealing with matters of varied interest, none of them appears to be of outstanding importance.

Although the present publications mark a notable contribution to our knowledge of the history and archaeology of the Mysore State.

U. N. GHOSHAL

SAWĀNIHĀT-I-MUMTĀZ of Muhammad Karīm, translated into English by Dr. S. Muḥammad Husayn Nainar, M.A., LL.B., Ph.D., Head of the Department of Arabic, Persian and Urdu, University of Madras. Being vol. III of *Sources of the History of the Nawwābs of the Carnatic*, published by the University of Madras, 1940. xiii + 208 pages.

This volume contains the major portion of the English translation of *Sawāniḥāt-i-Mumtāz*, a Persian chronicle which gives a detailed history of the reign of Wālājah II (Nawāb of the Carnatic, 1795-1801 A.D.), with a

brief account of the last years of the reign of his father, Muhammad Ali (Wālājāh I), together with a summary of the events in the reigns of Wālājāh III, Wālājāh IV and Wālājāh V. The author of this chronicle is Muhammad Karīm, a grandson (daughter's son) of Muhammad Ali. He was born in 1780 A.D. The work was written during the years 1834-1837 A.D. It is disappointing to find that a contemporary observer, whose relationship with the ruling family gave him good opportunities for collecting authentic details, has given us a volume which is practically useless from the historian's point of view. The present volume of English translation carries the history of the Carnatic from the last years of Muhammad Ali's reign to the death of Wālājāh II. The most important topic for the historian of the Carnatic during this period is the encroachment of the province by the East India Company, culminating in Lord Wellesley's famous declaration dated July 27, 1801. Muhammad Karīm devotes only a few paragraphs to this subject, while he describes in great detail "a number of marriage celebrations which show how matches were made, the character of the celebrations essential to different members of the royal family, and the amounts spent on such festivities." It is one more instance to show that Persian chronicles offer very little material to the historian of modern India. Dr. Nainar is a competent and conscientious translator, but his *Introduction* offers little assistance to readers who are in touch with the Carnatic history. He could have given us valuable supplementary information if he had consulted the documents preserved in Madras and New Delhi. The volume contains a useful glossary, but unfortunately there is no Index.

A. C. BANERJEE

EARLY CAREER OF KANHOJI ANGRIA AND OTHER PAPERS, by Dr. Surendra Nath Sen, M.A., Ph.D., B.Litt., Keeper of the Records of the Government of India. Published by the University of Calcutta. 1941. 225 pages.

This volume contains 19 valuable papers 'based on unpublished sources not easily accessible to the average reader.' These papers were written at different times during the last ten years and published in various journals. Of these, 8 papers deal with various topics connected with the history of the Marathas, on which the author is a recognised authority. He gives us many interesting details about the Maratha Navy collected from

Portuguese and Dutch sources. In his 'Note on the Annexation of Jawli' he gives a new interpretation of that rather notorious event in Shivaji's career. In the Portuguese Account of Haidar Ali' he furnishes us with interesting details about the early career of the famous Mysore chief. Five papers are devoted to the history of Bengal, medieval and modern. In one of them, written in 1930, the author suggested that the records lying scattered in the District Record Rooms of Bengal should be concentrated at one convenient centre and made available to research scholars. It is gratifying to note that the Government of Bengal have at last decided to transfer the records to the custody of the Calcutta University. The volume concludes with two ably written papers on some problems of medieval and modern Indian history. On the whole, Dr. Sen has given us a volume which combines the minute care characteristic of the research scholar with that breadth of vision which distinguishes a historian from a chronicler.

A. C. BANERJEE

JENGHIZ KHAN by C. C. Walker, Squadron Leader in the Royal Canadian Air Force. London, Luzac & Co. 1939. 215 pages.

Jenghiz Khan is one of the most remarkable figures in the history of medieval Asia, but it is regrettable that full and authentic details about him are not available. As our author says, "the man himself remains a nebulous figure in the shadows." Any one who tries to lift the veil naturally deserves our gratitude. We have read Mr. Walker's book with great interest. Being a military man himself, he gives a clear and convincing account of Jenghiz Khan's campaigns. There are seven excellent maps which illustrate various aspects of the great Khan's political and military career. Our only regret is that Mr. Walker has not given us a bibliography, although it is clear that he has utilised ancient Chinese sources as well as modern historical works.

A. C. BANERJEE

'BUSSY IN THE DECCAN' being extracts from 'BUSSY AND FRENCH INDIA' by A. Martineau. Translated by Dr. Miss A. Cammiade, L.M.S. With a foreword by Nawab Ali Yaver Jung Br., Ex-Professor of Modern History, Osmania University, published by The Society for the History of French India, Pondicherry. 1941.

Professor A. Martineau is well-known to the French scholars of history for his historical works. The book under review, 'Bussy in the Deccan'

being extracts from 'Bussy and French India,' (published in Paris 1935) is now made available to the English reading public, thanks to the efforts of Dr. Miss Cammiade. The object of this translation is to place at the disposal of the Anglo-Indian community a complete documentary narrative of all the facts of Bussy's mission.

Though an extract in itself, it forms a detailed study of the part played by Bussy in the Deccan affairs. The subject is undoubtedly an important one and deserves a special study, particularly the period illustrates the French activities and displays the genius of Bussy and Dupleix.

Martineau, who combines the dual personality of administrator as well as author, has bestowed a great deal of care and labour on the book and has brought to light much valuable material. He has made an important contribution to the study of this otherwise obscure period, and every student of Deccan history should be grateful to him.

This narrative of 12 chapters is interspersed with sidelight glances at the condition of state affairs of Arcot, Hyderabad, Poona, Delhi, not to mention others. Martineau appears to rely mainly on French sources and, therefore, contemporary sources of Marathi, Persian and other records, have not been referred to which leaves something to be desired.

The English version is not the whole of the original French but a translation only of extracts, as a result of which the narrative appears at times to be disjointed. Where language falters, as at places it does, one may excuse the translator as English is not her tongue. The transliteration of oriental names is not orthodox and owes its origin to Martineau's own book which follows the French system and is therefore a little strange to us.

We have a little fault to find with the printing which appears to have been done in haste and requires correction in several places which we hope will be rectified when the second edition appears.

KASIM ALI SAJAN LAL

THE *VAṆ-MANDANA-GUNA-DŪTA-KĀVYA* by Vireśvara, edited for the first time with an Introduction in English and Appendices by Prof. Jatindra Bimal Chaudhuri, Ph.D. *Samskṛta-Dūta-kāvya-saṁgraha*. Publication No. 2. Calcutta.

The *Varī-maṇḍana-guṇa-dūta-kāvya* of Vireśvara is a unique Messenger-poem, the editor points out, as it does not follow the usual theme of the

Dūta-kāvya, viz. sending a love-message, nor does it take up a religious-philosophical subject. It solicits the patronage of a king. The detailed contents give an idea of the subject-matters and the intrinsic merit of the work. In the Introduction the editor deals with all the relevant topics regarding the author and the work, and fully demonstrates the excellence of the Vānmaṇḍana-guṇa-dūta from various points of view, geographical, rhetorical and metrical and so on. The emendations suggested reflect much credit on the part of the editor. As an editor Dr. Chaudhuri deserves compliments and we hope that he will produce many more works of equal merit and continue serving the cause of Sanskrit studies.

AMARESWAR THAKUR

THE CANDRA-DŪTA-KĀVYA of Jambū Kavi, edited for the first time with an Introduction in English and Appendices by Prof. Jatindra Bimal Chaudhuri, Ph.D. *Samskṛta-Dūta-Kāvya-saṁgraha*, Publication No. 3. Calcutta.

This dūta-kāvya consists of only 23 verses, of which 8 verses missing in the original Ms., could not be restored. The informations about the Mss. of the Candra-dūta are indeed instructive. Dr. Chaudhuri has ably proved that the *Candra-dūta* is an earlier work than Dhoyī's *Pavana-dūta*. He convincingly proves that Jambū Kavi, author of the *Candra-dūta*, must have flourished towards the end of the 9th century A.D. and continued his literary activities at least upto the middle of the 10th century A.D.—thus being earlier than the Dhoyī, author of the *Pavana-dūta* by a couple of centuries. The *Pavana-dūta* is, therefore, no longer to be regarded as the earliest extant Dūta-kāvya in imitation of the *Mēgha-dūta*. All other relevant topics regarding the literary activities of Jambū, the merit and demerit of the work, etc. have also been dealt with in the Introduction. Short accounts of several other Candra-dūtas with extracts from unpublished Mss. have also been given. Dr. Chaudhuri proves satisfactorily with an array of evidence that Vinaya-vijaya Gaṇin, author of the *Indu-dūta*, must have flourished in the 17th century. The geographical, historical and literary importance of all the Candra and Indu Dūtas hitherto known has been amply brought out in the Introduction. The readings of Ms. are admittedly corrupt; the emendations suggested are, however, happy. The Appendices are helpful.

AMARESWAR THAKUR



HAIDAR ALI, by Dr. Narendra Krishna Sinha, M.A., Ph.D., Lecturer in History, Calcutta University. Vol. I, 1721-1779. Calcutta. 1941.

The volume under review is a very scholarly and thoughtful contribution to modern Indian history. Dr. Sinha has already established his reputation for cautious and accurate scholarship by his valuable works on Sikh history. From the North-West he has now directed his attention to the South: the author of *Ranjit Singh* now gives us the first critical account of Haidar Ali. Dr. Sinha has utilised materials collected from many places—Mysore, Madras, Travancore, Nova Goa, Calcutta, New Delhi, London—and written in more languages than a student of History can master: English, Marathi, Persian, Kanarese, Tamil, Telegu, Portuguese, Dutch and French. He is to be specially congratulated upon his successful handling of a vast mass of Marathi material, which has given him a new perspective—for Haidar's contact with the Marathas was very intimate throughout his career—and enabled him to throw new light upon little known aspects of Maratha policy after Panipat. Hardly less interesting is Dr. Sinha's unqualified condemnation of the bungling diplomacy of the Madras Government, based on a thorough analysis of unpublished official documents. In the second volume of his book Dr. Sinha proposes to deal with the Second Anglo-Mysore War, Haidar's administration and military system and the extent of French influence in his court. It is hoped that he will illustrate his account of the Second Anglo-Mysore War with as clear, accurate and excellently finished maps as he has provided for us in the present volume.

I. BANERJEE

"THE ARCHÆOLOGY OF GUJARAT (including Kathiawar)" by H. D. Sankalia, M.A., LL.B., Ph.D. 1941. Natwarlal & Co., Publishers, Bombay.

Dr. Sankalia has recently published a book on the Archæology of Gujarāt which by its very nature is for the most part a compilation of matter culled from various sources. It is divided into twelve chapters which are embellished with forty-one plates containing seventy-eight illustrations. There are as many as thirteen appendices. The main text is devoted to Geography, History, Architecture, Epigraphy, Numismatics etc. As the author has himself admitted, the chapters on Administration, Society and Religion are not strictly pertinent to the main body of the thesis. This

work which is now placed before us was written as a thesis for the Ph.D. degree in Archæology of the London University which has subsidised its publication with a grant from its Publication Fund. Dr. Sankalia's efforts are indeed laudable but many of his statements are not accurate. The proof-reading is particularly careless, in the Appendices, where the place-names are not correctly reproduced.

A few mistakes of omission or commission are pointed here. *The Bhavnagar Sanskrit and Prakrit Inscriptions* read the date of the Mūlawāsar (Dwārakā) Stone Inscription of Rudrasena (Kṣatrapā) as (Śaka) 232 but Rapson in his *Coins of the Western Kshatrapas* and Lüders in his *List* (No. 962), *Epigraphia Indica*, Vol. X and other scholars have corrected the date as (Śaka) 122. It is not known why Dr. Sankalia sticks to the long discarded view. If he has any cogent reasons, he should have pointed out the latter modifications of eminent scholars and adduced his reasons for accepting the older view. He has omitted some important inscriptions and remarked that the inscriptions of Kharagraha I of Valabhī (Appendix p. 9), and of the Cālukya rulers Cāmuṇḍa (p. 37) and Mūlarāja II, (p. 40) of Patan are not known. The inscriptions of the above kings have already been published. Of Kharagraha I, the Virḍi copper plates appear in the *Proceedings of the VII All India Oriental Conference*, Baroda, 1933. His Amreli plates are also known from the reports of the Watson Museum at Rajkot. The *Brāhmaṇawāḍā* Plates of Mūlarāja II are published in 1939 in the *Buddhiprakāśa*, a standard Gujarāṭi Quarterly. The copper plate grant of Cāmuṇḍa appeared in the *Bhāratiya-Vidyā*, vol. I. pt. 1. Muni Jinavijayaji the learned editor tells us that it was noticed by him in his address as the chairman of the History Section of the XII Gujarāṭi Literary Conference.

The author tells us on p. 28 that about eighty Valabhī grants are known but he lists in Appendix A as many as ninety-nine. In fact more than one hundred and five are known by now. Similar want of accuracy is observed in his treatment of Gujarat coins. On p. 46 he states that punch-marked coins are not found in Gujarat. But in a f.n. of the same page he says that 17 punch-marked coins from Kamrej are known and they have not been described. It is not known whether he is referring to the coins found by the Baroda Archæological Department. In that case he has failed to see that the coins have been described in the *Annual Report of the Department for 1935-36*, pp. 45 ff. These pieces were not described in my article on 'Important coins from Baroda' published in the *Journal of the Numismatic Society of India*,

vol. I. as the object of that article was to describe and illustrate only rare or unknown types. He describes Valabhī coins on p. 190. So far it has been known that on the obverse of these coins is the bust of the king and on the reverse is a *triśūla* with the legend round it. This has been the consensus of scholars beginning with Cunningham. The author however tells us that he has studied these coins in the British Museum, London, and has found a Bull on the reverse. It would be interesting if he publishes such a specimen. The author does not mention the normal coins with the *triśūla* on the obverse and there seems to be a sort of confusion in his statement.

The author in some places shows his ignorance of mythological and religious matters. Thus (on p. 242) he states that *Sivarātri* is the birth day of Śiva and (on p. 239) *Naivedya* includes *Akshata*, *Kumkum* flowers, Sandal-paste etc. These are obviously wrong and no Hindu needs to be told what they correctly connote.

The author in the introduction tells us that he visited many places to verify the descriptions of monuments. Tāraṅgā still possesses some Buddhist monuments which have been described in the *Journal of the Gujarat Research Society*, 1939, vol. I, pt. 3, pp. 61 ff. The absence of any reference to Buddhist monuments at this place in the book is clearly due to Dr. Sankalia's want of personal investigations. The very name of the locality is suggestive. This remark holds good for many more places. It appears that the author has not read the works of contemporary scholars. Otherwise it is difficult to explain his remarks on p. 190 suggesting that "a systematic exploration and even trial diggings at the site of the Sahasraliṅga *talao* may turn up a few coins besides other material." The work of excavating the Sahasraliṅga *talao* at Patan is being carried on for over five years by the Baroda Government.

A. S. GADRE

## Select Contents of Oriental Journals

Annals of Oriental Research, vol. V, pt. 2 (1940-41)

K. RAMAKRISHNAIYA.—*Dravidian Phonetics*.

C. KUNHAN RAJA.—*Sarvānukramaṇī-padya-viṭṭi*. Extracts from this unknown metrical commentary on the *R̥gvedasarvānukramaṇī* have been published here.

—.—*Niruktavārtika*. The *Niruktavārtika* is named and quoted in Paramēśvara's *Gopālikā*, a commentary on the *Sphoṭasiddhi* of Maṇḍana-miśra. Durgācārya, a commentator of the *Nirukta* of Yāska also quotes from a work called *Vārtika*. Some passages found quoted by Mādhava also seem to have been taken from a work in the nature of a *Niruktavārtika*. The source of all these quotations must have been a gloss on the *Nirukta* not yet discovered.

—.—*Studies on Kālidāsa*. A number of verses in Kālidāsa's *Raghuvaṃśa* is singled out as interpolation on grounds of impropriety. The entire second half of the same epic beginning with the ninth canto is regarded as an addition by a later hand. The fact that the first eight cantos of the *Raghuvaṃśa* contain profuse allusions to Kumāra, the theme of another epic of the poet, while the rest of the work rarely refers to the said theme is the main reason for arriving at such a conclusion. In regard to the genealogy of the Raghu family there is much discrepancy in the first half of the *Raghuvaṃśa* with the account of the *Rāmāyaṇa*, while the second half of the poem completely agrees with the *Rāmāyaṇa* in this respect. This also supports the conjecture that the whole of the *Raghuvaṃśa* is not from the same pen.

V. RAGHAVAN.—*Notes on Some Ancient South Indian Political Geographical Names*. The following suggestions have been made in the Notes: (1) *Preharā* is the word that occurs in the Tālaguṇḍa inscription and neither *Premarā*, nor *Prehāra* as read by some. It is the name of a river near Aparānta. (2) The *Aśmakavaṃśa* named in Bhāmaha's *Kāvya-lamkāra* was a poem in the Vaidarbha style dealing with a line of kings of the Aśmaka territory that lay contiguous to the Vīdarbhas. (3) The word *Pallava* signifies the country ruled by the Pallava sovereigns with their capital at Kāñcī. The expression *Trairājyapallava* occurring in several inscriptions means the Pallava kingdom comprising three units. (4) *Dramila* originally meant the Tamil-speaking

country as a whole, used later on in its restricted application to the Pallava territory alone. (5) *Sibi* was another name for the Coḷa country.

- S. S. SURYANARAYAN SASTRI AND E. P. RADHAKRISHNAN.— तत्त्वशुद्धिः  
This Advaita manual from its thirty-third chapter to the end has been edited in this instalment. The author Jñānaghana flourishing in the beginning of the 10th century was a follower of the particular variety of the Advaita doctrine known as the *Vivaraṇaprasthāna*.

**Jaina Vidyā**, vol. I, no. 1 (July, 1941)

- A. M. GHATAGE.—*The Title Mūlasūtra*. The *Āvaśyaka*, *Daśavaikālika*, *Uttarādhyayana* and *Pinḍaniryukti*, four texts belonging to the Ardha-Māgadhī Jain canon are known by the common name *Mūlasūtra*, because, it has been suggested in this note, they formed the preliminary course of religious study for the Jains.
- JAGAN NATH.—*Jainism in the Gupta Age*. A few inscriptions recording erection of Jain images in the different parts of Northern India during the reign of the Imperial Guptas in the 5th century A.C. shows that in those days, Jainism claimed adherents from influential sections of the society.
- MOHANLAL DALICHAND DESAI.—*Imperial Farmāns Granted by Emperor Akbar to Jains*. The paper contains English renderings of four farmāns issued at different dates by Akbar and his governors ordering the government officials to show respect to particular Jain monks and to disallow slaughter of animals during Jain festivals.
- P. K. GODE.—*The Date of the Nāṭyadarpaṇa of Rāmacandra, the Pupil of Hemacandra—Between A.D. 1150-1170*.

**Journal of the Benares Hindu University**, vol. V, no. 3 (1941)

- JAYCHANDRA VIDYALANKAR.—*The family of Caṣṭana*. The conclusions reached by scholars regarding the reigns of the Śaka satraps in India have been discussed, and evidence has been adduced both from epigraphy and numismatics to show that the Kṣatrapas, the successors of the Caṣṭana and Rudradāman, had retreated from Southern Gujarat and Malava during the Bhāraśiva period, but continued to hold their sway over Kathiawar and the north-eastern Gujarat until they were finally turned out by Candragupta Vikramāditya in the 4th century A.C.

RAM SHANKAR TRIPATHI.—*Sarnath*. The objects of interest at Sarnath have been described and an historical account of this ancient place has been given.

**Journal of the Bihar and Orissa Research Society,**  
vol. XXVII, pt. II (June, 1941)

- A. BANERJI-SASTRI.—*Sources of Indian History*—From 319 after Christ, the beginning of the Valabhi and the later Gupta Dynasty, till the beginnings of the Muhammadan conquests of India. Translated with notes from the original German of Lassen's *Indische Alterthumskunde* (1858).
- S. H. ASKARI.—*Nawab Munir-ud-Dowla—A Minister of Shah Alam*. This brief life-history of the Persian noble Munir-ud-Dowla, who was in the service of Alamgir and Shah Alam shows that though an able officer, he had harmed the Moghal cause by his policy of appeasing the East India Company.
- S. C. SARKAR.—*A Tibetan Account of Bengal*. Part II.—About Candragupta, Cāṇakya, Bindusāra and Śrī-Candra.

**Journal of the Malayan Branch of Royal Asiatic Society,**  
vol. XVIII, 1 (1940)

- H. G. Q. WALES.—*Archæological Researches on Ancient Indian Colonisation in Malaya*.

**Journal of the United Provinces Historical Society,**  
vol. XIV, pt. 1 (July, 1941)

- V. S. AGRAWALA.—*Rajghat Terracottas*. Amongst the varied materials that have been unearthed during the recent excavations at Rajghat in Benares, there are 2000 terracotta figurines including a large number of female heads and busts. They represent the best traditions of the art associated with the Gupta period, being specially remarkable for a variety of styles in hair-dressing as also for the paintings in lines and colours still preserved on some of the figurines.
- B. S. UPADHYA.—*The River Sindhu of the Mālavikāgnimitra*. There is a reference in Kālidāsa's *Mālavikāgnimitra* to the routing of the Yavanas on the southern bank of the Sindhu at the hands of Vasumitra, a grandson of Puṣyamitra Śuṅga. It has been argued that this encounter between the Greeks and the Śuṅga prince must have taken place on a bend of the frontier Indus beyond Śākala and Taxila, and not on the bank of the Kalisindh, a small river near Eundelkhand. Incidentally, the north-

western extent of the Śuṅga empire is indicated in the paper. The circumstances leading to the invasion of Magadha by Khāravela, Demitrios, and Menander have also been discussed. Evidence is also adduced from the *Yugapurāṇa* against the contemporariness of Khāravela and Puṣyamitra.

- C. SIVARAMAMURTI.—*Goddess Lakṣmī and her Symbols*. The elephants, lotus, lamps and *nidhis* (treasures) associated with a figure of Lakṣmī belonging to the Pallava sculpture suggest royalty, light, and prosperity.
- S. K. BANERJĪ.—*Kingship and Nobility in Humāyun's Time*. The condition of noblemen in Humāyun's time, with an account of their occupations, learning, and influence over the State has been discussed. The nobles had not yet been fully brought under the control of the king.
- KRISHNA CHARAN NIGAM.—*An unpublished Work on the Nawabs of Oudh*. The *Tarikh Mohtasham* by Mohtasham Khan deals with the history of Oudh from Burhanul Mulk's time in 1732 to the arrest of Munna Jan in 1837. The work throws considerable light on the social and political condition of the province during this period.
- UPENDRA NATH DEY.—*The Military Organisation of the Sultanate of Delhi (1210-1388)*.
- R. S. AVASTHY.—*The Delay in Humayun's Accession—An Explanation*. Relying on the testimony of Nizāmuddīn Ahmad Bakhshī, the writer of the note concludes that the four days' delay in Humayun's accession to the throne was due to his absence from the capital at the time of his fathers' death.
- K. C. SINHA.—*Baḍerā Copper-plate Inscription of king Madanapāla of Gāhaḍavāla Dynasty of Vikrama Era 1164 = 1107 A.D.* The inscription records the grant of the village of Sājā in the Paṭṭalā of Arureśa (in the Partabgarh district in Oudh) to a Brāhmaṇa by king Madanapāla of Kanauj.
- BANARSI PRASAD SAXENA.—*Ideals of Moghal Sovereigns*. The political ideals of the Moghal sovereigns developed with the change of conditions. The paper contains a historical survey of these ideals which, though following vigorously the policy of Imperialism, were permeated by humane principles and were not therefore inherently oppressive.

NEW INDIAN ANTIQUARY, vol. IV, no. 3 (June, 1941)

- E. P. RADHAKRISHNAN.—*Anūpasimha and some of His favourite Scholars*. Anūpasimha, a Rāṭhor prince ruling over Bikaner in the latter half of

the 17th century was a patron of learning. The paper gives an account of the various Sanskrit works written under his patronage by Ananta-bhaṭṭa, Bhadrarāma, Bhāvabhaṭṭa, Maṇirāma Dikṣita, Vaidyanātha, Nīlakaṇṭha Caturdhara and Rāmabhaṭṭa. Information regarding the family of Anūpasimha has also been gathered in the article mainly from the works of the scholars mentioned above.

*Ibid*, vol. IV, no. 4 (July 1941)

- P. K. GODE.—*Some Notes on the History of the Fig (Ficus Carica) from Foreign and Indian Sources.*
- M. P. L. SASTRY.—*Mukundānandabhāṇa and its Author.* The *Mukundānandabhāṇa* is a play of one Act in Sanskrit. Its author Kāśīpati lived at the court of Nāñjarāja of Mysore in the early part of the 18th century. Two other important works are known to have been written by him. One is named *Śravaṇānandīnī*, a commentary on Nāñjarāja's *Saṅgīta-gaṅgādhara*, and the other is called *Nayakalpataru*, also a commentary on the *Śabda* portion of the famous *Tattvacintāmaṇi* of Gaṅgeśa Upādhyāya.

*Philosophical Quarterly*, vol. XVII, no. II (July, 1941)

- T. M. P. MAHADEVAN.—*Is the Gītā a Gospel of War?* The purpose of the paper is to interpret the teachings of the *Gītā* consistently with the doctrine of non-violence. While advocating war and the use of violence, Śrī Kṛṣṇa urged the fighting man to banish from his mind the spirit of *himsā*. Military operations sometimes indispensable must, according to the *Gītā*, be always free from any selfish desires and feelings of anger or hatred.
- P. NAGARAJA RAO.—*The Category of Difference in Vedānta.* The discussions centre round the attitude of the different systems of the Vedānta Philosophy towards the logical category of difference (भेद). The Advaita doctrine, based on the identity of the individual soul and Brahman, refutes the concept of difference, while the theistic schools of Vedānta recognise its ultimate reality.
- N. SIVARAMA SASTRY.—*Aesthetic Experience.* The subject-matter treated of in the paper is 'aesthetic experience' or *Rasa* as dealt with in the works of Sanskrit poetics by various schools of thought. The nature of such experience and the process of its elicitation in man have been discussed specially in accordance with the views of Abhinavagupta.



- T. R. ŚUNDAĀRAMAN.—*The Doctrine of Momentariness*. The polemical arguments introduced by the celebrated Viśiṣṭādvaita writer Veṅkaṭa-nātha Deśika in refutation of the Buddhist doctrine of momentariness (Kṣaṇikavāda) have been discussed.
- S. VITTALA SASTRI.—*Śaṅkara and His Modern Interpreters*. According to the writer of this note, Māyāvāda, as understood by the so-called followers of Śaṅkara, does not correctly represent the genuine doctrine of Avidyā taught by Śaṅkarācārya. Avidyā means 'the mutual superimposition of the self and the not-self and the mistaken transference of the characteristics of each to the other', while Māyā or Mūlāvidyā of the later writers constitutes the primeval nescience, which, though indescribable by nature, is the cause of every phenomenon giving rise to various kinds of ignorance. The defects of the Māyā theory have been pointed out.
- B. A. KRISHNĀSWAMY RAO.—*Theory of Relativity and the Sāṅkhya System*. This is an attempt to show that the conceptions of the realistic Sāṅkhya as represented by Vijñānabhikṣu in respect of space, time and matter find strong parallelism in the fundamental conclusions of the Theory of Relativity.



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## The Dramas ascribed to Bhāsa

From the dramatic fragments of Aśvaghoṣa it is not unreasonable to assume that between him and Kālidāsa, there intervened a period of cultivation of the dramatic art, which we find fully developed in the dramas of Kālidāsa and which is warranted by Kālidāsa's own reference to the works of Bhāsa, Somila and Kaviputra. Of the dramatic works of the last two authors we know nothing; but a great deal of facts and fancies are now available about Bhāsa's dramas.

Before 1912 Bhāsa was known only by reputation, having been honoured by Kālidāsa and Bāṇa as a great predecessor and author of a number of plays, and praised and cited by a succession of writers in later times;<sup>1</sup> but since then, much discussion has centred round his name with the alleged discovery of his original dramas. Between 1912 and 1915, T. Ganapati Sastri published from Trivandrum thirteen plays of varying size and merit, which bore no evidence of authorship, but which, on account of certain remarkable characteristics, he ascribed to the far-famed Bhāsa. All the plays appear to have been based upon legendary material, but some draw their theme from the Epic and Purāṇic sources. From the *Rāmāyaṇa*, we have the *Pratimā* and the *Abhiṣeka*; from the *Mahābhārata*, *Madhyama*, *Dūta-vākya*, *Dūta-ghaṭotkaca*, *Karna-bhāra*, *Ūru-bhaṅga* and *Pañcarātra*; but the *Śvapna-vāsavadatta*, *Pratiṣṭhā-yaugandharāyaṇa*, *Avi-māraka* and *Cāru-datta* have legendary or invented plots, while the *Bāla-carita* deals with the Purāṇic Kṛṣṇa legend.<sup>2</sup> The plays were hailed with enthusiasm as the long

1 S. Lévi, *Théâtre indien*, Paris 1890, i, p. 157f. and ii, pp. 31-32 gives a résumé of literary references to Bhāsa known up to that time; other references up to date are collected together in Appendix C to C. R. Devadhar's ed. of the plays, cited below.

2 The legend is, of course, also found in the *Harivaṃśa*. All the plays are now available in a handy form in *Bhāsa-nāṭaka-cakra* or *Plays ascribed to Bhāsa*,

lost works of Bhāsa, but the rather hasty approbation of a novelty soon died down in a whirlwind of prolonged controversy. A large number of scholars of eminence and authority whole-heartedly supported the attribution to Bhāsa,<sup>3</sup> but the reasons adduced did not win entire and universal satisfaction.<sup>4</sup> This led to a further and more detailed examination of the question, yielding some fruitful results, and new facts regarding the plays were also brought to light. Important arguments were advanced on both sides; but it is remarkable that there is not a single argument on either side which can be regarded as conclusive, or which may not be met with an equally plausible argument on the opposite side.<sup>5</sup> The problem today is delicately balanced; but since emphasis may be laid on this or that point, according to personal predilection, scholars, with a few exception, appear to have taken up

published by C. R. Devadhar, Poona 1937, but it is better to consult the original Trivandrum editions, to which references are given below. Trs. into English in two volumes by W. C. Woolner and L. Sarup, Oxford University Press, 1930-31. There are also numerous editions of some of the individual plays, but it is not necessary to enumerate them here.

3 For a bibliographical note of publications on Bhāsa till 1921, see V. S. Sukthankar in *JBRAS.*, 1921-22, pp. 230-49. The following publications after 1921 are of interest; S. Lévi in *JA.*, 1923, p. 19f.; A. K. and K. R. Pisharoti in *BSOS.*, iii, p. 107f.; T. Ganapati Sastri in *JRAS.*, 1924, p. 668 and *BSOS.*, iii, p. 627; A. K. Pisharoti, Bhāsa's works (reprinted from the Malayālam Journal *Rasikaratna*), Trivandrum 1925; K. R. Pisharoti in *BSOS.*, iii, p. 639, in *IHQ.*, i, 1925, pp. 103f., 330f., and *JBRAS.*, 1925, p. 246f.; C. R. Devadhar in *ABORI.*, 1924-25, p. 55f.; Kunhan Raja in *Zeitschr. f. Ind. und Iran.*, ii, p. 247f., and *Journal of Orient. Research*, Madras 1927, p. 232f.; W. E. Clarke in *JAOS.*, xlv, p. 101f.; F. W. Thomas in *JRAS.*, 1922, p. 79f., 1925, p. 100f., and 1927, p. 877f.; A. B. Keith in *BSOS.*, iii, p. 205f.; H. Weller in *Festgabe Hermann Jacobi*, Bonn 1926, pp. 114-125; M. Winternitz in *Woolner Commemoration Volume*, Lahore 1940, pp. 297-30; A. D. Pusalkar, *Bhāsa, a Study*, Lahore 1940; etc.

4 The first doubt appears to have been voiced independently by Ramavatar Sarma in *Sāradā*, i. Allahabad 1914-15 and L. D. Barnett in *JRAS.*, 1919, p. 233f. and in *BSOS.*, 1920, i, pp. 35-38, (also *JRAS.*, 1921, pp. 587-89, *BSOS.*, iii, pp. 35, 519, *JRAS.*, 1925, p. 99). Among dissenters are also Bhattanatha Svamin in *IA.*, xlv, 1916, pp. 189-95; K. R. Pisharoti in works cited above; and Hirananda Sastri in *Bhāsa and Authorship of the Trivandrum Plays* in *Memoirs of Arch. Surv. of India*, no. 28, Calcutta 1926; S. Kuppussvami Sastri in introd. to *Saktibhadra's Āścarya-cūḍāmaṇi*, ed. Balamanorama Press, Madras 1926.

5 An admirably judicious summary of the important arguments on both sides is given by V. S. Sukthankar in the bibliographical note cited above, and in *JBRAS.*, 1925, p. 126f.

unflinching attitudes and arrayed themselves in opposite camps. Between the two extremes lies the more sober view<sup>6</sup> which recognises that a *prima facie* case for Bhāsa's authorship can be made out, but the evidence available does not amount to conclusive proof.

It will not be profitable to enter into the details of the controversy, but certain facts and arguments are to be taken into account before we can enter into a consideration of the plays. Since learned opinion is, not without reason, strangely divided, nothing is gained by dogmatic and sweeping assertions; and it should be frankly recognised that the problem is neither simple nor free from difficulties. The first difficulty is the absence of the name of the author, in the prologues and colophons, of all the thirteen plays. It has been argued that this would testify to the great antiquity of the plays; and it has been assumed, plausibly but without proof, that the colophons were not preserved or that such details were left out in pre-classical times. But, while nothing can be argued from our absolute lack of knowledge of pre-classical practice, the accidental and wholesale loss of the colophons of all manuscripts of all the thirteen plays by the same author is an assumption which demands too much from probability. On the other hand, the fact should be admitted at the outset that these plays are not forgeries, but form a part of the repertoire of a class of hereditary actors of Kerala (Cakkyars), that manuscripts of the plays are by no means rare, and that in omitting the name of the author, they resemble some of the plays of other classical authors similarly preserved by actors in Kerala. That they are not the absolutely original dramas of Bhāsa follows from this; and the assumption that they are adaptations, in which the adapters had obvious reasons to remain nameless, is at least not less plausible. The next argument regarding the technique of the plays is perhaps more legitimate; for there is undoubtedly a lack of conformity to the dramaturgic regulations of Bharata and his followers, which are more or less obeyed by the normal classical drama. But the argument is not as sound as it appears. The technical peculiarities<sup>7</sup> relate to the commencement of the Prologue by the Sūtradhāra, which is supposed to have been noticed by Bāṇabhaṭṭa, the use

6 Notably Sukthankar, cited above, and Winternitz in *Geschichte d. ind. Lit.*, iii, pp. 186f.; but later on Winternitz is reported to have expressed the opinion that he is no longer a believer in Bhāsa's authorship of the plays (C. R. Devadhar's Preface to the ed. cited above).

7 M. Lindenau, *Bhāsa-studien*, Leipzig 1918, pp. 10, 37.

of the word *Sthāpanā* for *Prastāvanā*, the introduction of stage-fights and death-scenes, the tragic ending in some plays, and the difference in the *Bharata-vākya*. It has been shewn in reply that while Bāṇa's reference is either obscure, misunderstood or entirely irrelevant,<sup>8</sup> the formal features recur also in Malayālam manuscripts of quite a number of Sanskrit plays of other authors and are capable of other explanations equally plausible. In the absence of adequate knowledge of pre-classical technique, such peculiarities, as are not confined to the dramas in question alone, are hardly of decisive value; at most we can infer the interesting existence of a different drama-turgic tradition, but this does not prove the antiquity of the Trivandrum plays.

It has been also argued by the supporters of the attribution that expressions and ideas from these plays have been borrowed or exploited by authors like Kālidāsa and Bhavabhūti. While no strict proof or criterion of indebtedness is possible, it can be equally well argued, on the contrary, that the author or adapter of these anonymous plays plagiarised the alleged passages from standard Sanskrit authors. The citations, again, from Bhāsa or criticisms in the rhetorical or anthological literature,<sup>9</sup> relied upon by the supporters of the theory, have some plausibility, but they do not prove much; for these authors do not, unfortunately, name the plays from which

8 It is pointed out that Bāṇa's reference (too brief to be decisive) merely speaks of the Bhāsa-dramas being commenced by the *Sūtradhāra*, a characteristic, which being true of all Sanskrit plays, has no special application here. The formula *nāndyante*, found in the Southern manuscripts *before* and *not after* the Nāndi-śloka is now known to be a characteristic of most South Indian manuscripts of Sanskrit plays in general, and was, thus, apparently a local practice, which is neither material nor relevant to the discussion. It is also not clear if Bāṇa is really alluding to such technical innovations as the shortening of the preliminaries, or the combining of the functions of the *Sūtradhāra* and the *Sthāpaka*. The rhetorical works are neither unanimous nor perfectly clear regarding the position of the *nāndyante* formula, or the use of the word *Sthāpanā*. With regard to the employment of the *Bharata-vākya*, again, the Trivandrum plays do not follow a uniform practice which would support any definite conclusion regarding them. There is no such conspicuous *Patākā* in the plays as required by Bāṇa's pointed description.

9 The thirteen anthology verses ascribed to Bhāsa (one of which occurs in the *Matta-vilāsa* and four are attributed to other authors) are missing in the Trivandrum plays. Even if this is suspicious, it proves nothing because of the notoriously uncertain and fluctuating character of anthological attributions. See F. W. Thomas in *IRAS.*, 1927, p. 883f.

the passages are taken. It is true that one of the famous dramas of Bhāsa is cited and styled *Svapna-vāsavadatta* by some old authors;<sup>10</sup> but here again the difficulty is that our present text of the Trivandrum *Svapna-nāṭaka* does not contain some verses quoted by certain rhetoricians<sup>11</sup>. The difficulty is indeed not insuperable, inasmuch as one can imagine that they are misquotations, or that they are lost in the present recension; but the wholly conjectural character of such an explanation is obvious. The discussion regarding references in the plays to Medhātithi's *Bhāṣya* on Manu<sup>12</sup> or to the *Artha-śāstra*<sup>13</sup> has not also proved very fruitful. And the least valid of all appears to be the Prakrit argument<sup>14</sup> which presumes that archaisms in the Prakrit of the plays prove their earliness; for it is now clear that some of them are obvious blunders, and that, of those which are genuine, archaisms of a similar type recur in the Malayālam manuscripts<sup>15</sup> of the plays of other authors, including those of Kālidāsa and Harṣa; they are apparently local developments and cannot be made the safe basis of any chronological or literary conclusion.<sup>16</sup> The historical discussion, again, regarding the identity of Bhāsa's patron, alleged to be mentioned in the word *rājasimha* of the *Bharata-vākya*, is similarly shown to be of very doubtful value.<sup>17</sup>

10 The argument regarding the impossibility of the plagiarism of the title does not, as Barnett points out, carry much weight; since we know of three *Kumārasambhavas*.

11 Sukthankar in *JBRS.*, 1925, p. 135f., shows that the reference of Rāmacandra and Guṇacandra in their *Nāṭya-darpana* contains a situation and a stanza, quoted from a *Svapna-vāsava*° of Bhāsa, which really belongs, with some textual difference, to the Trivandrum play. F. W. Thomas in *JRAS.*, 1928, p. 885f., similarly deals with Abhinavagupta's citation missing in the Trivandrum play. Cf. also F. W. Thomas in *JRAS.*, 1922, p. 100f.

12 Barnet in *BSOS.*, iii, pp. 35, 520-21; Keith in *BSOS.*, iii, p. 623f.; Sukthankar in *JBRS.*, 1925, pp. 131-32.

13 See Hirananda Sastri, *op. cit.*, p. 13f.

14 W. Printz, *Bhāsa's Prakrit*, Frankfurt 1921; Keith in *BSOS.*, iii, p. 296; V. Lesny in *ZDMG.*, lxxii, 1918, p. 203f.; Sukthankar in *JAOS.*, xl, 1920, pp. 248-59, and *JBRS.*, 1925, pp. 103-117.

15 Pisharoti in *BSOS.*, iii, p. 109.

16 Sukthankar in *JBRS.*, 1925, p. 103f. Even where the archaisms are genuine, it is, as R. L. Turner points out (*JRAS.*, 1925, p. 175), dangerous to argue about date without full appreciation of possible dialectical differences, because a form may not necessarily indicate difference of age but only a difference of dialect or locality.

17 Barnett conjectures that *Rājasimha* is a proper name and refers to Pāṇḍya

Leaving aside minor questions, these are, in brief, some of the important problems that arise out of the Trivandrum plays. It will be seen that the same material has led to absolutely contradictory results; but none of the arguments advanced in support of Bhāsa's authorship is incontrovertible or reasonably conclusive. Opinion, again, is sharply divided about the age of the plays,<sup>18</sup> between those who place them in the 5th century B.C. and those who bring them down by different stages to the 11th century A.D., the estimate varying by about sixteen centuries! It is no wonder, therefore, that the whole question has run the normal course of enthusiastic acceptance, sceptical opposition and subdued suggestion of a *via media*. But beneath all diversity of opinion lurks the fundamental divergence about the literary merits of the plays, the supporters claiming high distinction, worthy of a master-mind, and the dissenters holding that the works are of a mediocre or even poor quality. As the question of literary excellence is not capable of exact determination, the difference of opinion is likely to continue according to the personal bias of the particular critic, until some objective factor or material would supply a conclusive solution to the problem. But it should be made clear that the whole discussion has now come to a point where the plays need no longer be made the fertile ground of romantic speculations. Already different aspects of the plays have been searchingly investigated;<sup>19</sup> and even if no definite solution is yet logically justified by the results of these intensive studies, they have helped to clear up misconceptions, negative baseless presumptions, and bring together a mass of material for further research.

Tēr-Māran Rājasīmha I (c. 675 A.D.). Sten Konow, *Ind. Drama*, p. 51, would assign the author of the plays to the reign of Kṣātrapa Rudrasīmha I, i.e. 2nd century A.D., but the arguments are not conclusive

18 See Sukthankar, *JBRAS.*, 1922, p. 233 for different estimates of the date by different scholars.

19 E.g., on the Prakrits of the plays, by Printz, Sukthankar and others as noted above; on lexicographical and grammatical peculiarities, by C. J. Ogden in *JAOS.*, xxxv, 1915, pp. 269f. (a list of solecisms are given in App. B in Devadhara's ed.); on metrical questions, by V. S. Sukthankar in *JAOS.*, xli, 1921, pp. 107-130; on the sources of the Udayana legend, by F. Lacôte in *JA.*, xiii, 1919, pp. 493-525 and P. D. Gune in *ABORI.*, i, 1920-21, pp. 1-21; on a concordance of parallel and recurrent passages, by Sukthankar in *ABORI.*, iv, 1923, p. 170f.; on the relationship between the *Cārudatta* and the *Mṛcchakaṭika*, by Morgenstierne, *Ueber das Verhältnis zwischen Cārudatta und Mṛcchakaṭika*, Leipzig 1921, S. K.



These studies have now made it reasonable to assume that the Trivandrum plays, whether they are by Bhāsa or by some other playwright, are of the nature of adaptations or abridgments made for the stage, and they have in fact been regularly used as stage-plays in the Kerala country. This very important fact should not be lost sight of in any discussion of the plays. It explains the traditional handing down of the plays without mention of the author's name, in closely resembling prologues, which are probably stage-additions, as well as the coincidence of formal technique and a large number of repetitions and parallels, which recur in these, as also in some other Sanskrit plays of Kerala.<sup>20</sup> Some unquestionably old Prakrit forms and genuine grammatical solecisms may have in this way been fossilised and preserved, although they do not necessarily prove the antiquity or authorship of the plays. The thirteen Trivandrum plays reveal undoubted similarities, not only verbal and structural, but also stylistic and ideological, which might suggest unity of authorship, a theory indicated by the reference of Bāṇa and others to a Bhāsa-Nāṭaka-cakra; but since these are adaptations, and the originals are not known, it would be unsafe to postulate common authorship on similarities which occur also in plays of other known authors preserved in Kerala.

A modified form of the theory makes an exception in favour of a limited number of the dramas, the merits of which have received wide recognition. It suggests that possibly Bhāsa wrote a *Śvapna-vāsavadatta*<sup>21</sup> and a *Pratijñā-yaugandharāyaṇa*, closely related to it, of which the present texts give Malayālam recensions; and that the present *Cārudatta* is the fragmentary original of the first four acts of the *Mṛcchakaṭika* of Śūdraka, or, at any rate, it has preserved a great deal of the original upon which Śūdraka's drama is based.<sup>22</sup> But the authorship of the remaining plays is as yet quite uncertain. It must be said that the reasons adduced for these views undoubt-

Belvalkar in *Proc. of the First Orient. Conf.*, 1922, p. 189f., and Sukthankar in *JAOS.*, xlii, 1922, pp. 59-74, and J. Charpentier in *JRAS.*, 1923, p. 599f., etc.

<sup>20</sup> Some of these are collected together in Hirananda Sastri, *op. cit.*, pp. 14-16,

<sup>21</sup> Sukthankar, in *JBRAS.*, 1925, p. 134f. and Thomas, in *JRAS.*, 1928, p. 876f. believe that the Trivandrum *Śvapna* has probable minor changes, but has not undergone any great transformation.

<sup>22</sup> Morgenstierne, Sukthankar and Belvalkar, as cited above. The *Cārudatta* is undoubtedly a fragment, but from internal evidence it is probable that the author or the compiler never contemplated writing only four acts. It is, however, not explained why this work alone is recovered as a fragment.

edly make out a strong case; but they are still in a great measure conjectural, and do not lead to any finality. It is possible also that the five one-act Mahābhārata pieces form a closely allied group, as the surviving intermediate acts of a lengthy dramatised version of the Mahābhārata story; but here also we have no definite means of ascertaining it for a fact.

In view of these difficulties and uncertainties, it is clear that it behoves the sober student to adopt an attitude free from susceptibility to any hasty or dogmatic conclusion. The objective criterion proving insufficient, the ultimate question really comes to an estimate of the literary merits of the plays; but on a point like this, opinion is bound to be honestly divergent and naturally illusive. The circumstance that all these plays, even including the limited number which may be, with some reason, ascribed to Bhāsa, are Malayālam adaptations or recensions of the original causes a further difficulty; for the plays are in a sense by Bhāsa, but in a sense they are not. The fact of their being recasts does not, of course, make them forfeit their connection with the original, but the extent to which the older material has been worked over or worked up by a later hand is unknown and uncertain. The suggestions that have been made about distinguishing the apparently older from the more modern matter and manner are more or less arbitrary; for, in spite of unquestionably primitive traits, the process involves the difficulty of distinguishing the true Bhāsa from the pseudo-Bhāsa, not merely play by play, but scene by scene, and even verse by verse. It must also be admitted that all the plays are not, by whatever standard they are judged, of equal merit, and cannot be taken as revealing the alleged master-mind. One must feel that some of the scenes are very inferior and some of the verses are of feeble workmanship. At the same time, it can hardly be denied that here we have a series of plays, which are of varying merit but not at all devoid of interest; that in part or in entirety they may not belong to Bhāsa, but they certainly represent a somewhat different tradition of dramatic practice; and that if they are not as old as some critics think they are of undoubted importance in the literary history of the Sanskrit drama.

Leaving aside the fragmentary *Cārudatta* in four acts,<sup>23</sup> the two dramas which have won almost universal approbation are the *Swapna-vāsavadatta*

23 Ed. T. Ganapati Sastri, Trivandrum Sansk. Ser., 1914, 1922; the text, along with correspondences to Sūdraka's *Mṛcchakatika*, is reprinted by Morgenstierne,

and the *Pratijñā-yaugandharāyaṇa*; and, in spite of obvious deficiencies, the approbation is not unjust. Both these works are linked together by external similarities and internal correspondences, and their theme is drawn from the same legend-cycle of Udayana,<sup>24</sup> the semi-historical beau ideal of Sanskrit literature, whose story must have been so popularised by the *Bṛhatkathā* that Kālidāsa assures us of its great popularity in his time at Avantī. The story of Udayana's two pretty amourettes supply the romantic plot to Harṣa's two elegant plays; but what we have here is not the banality of an amusing court-intrigue. In the *Pratijñā*, Udayana and Vāsavadattā do not make their appearance at all, but we are told a great deal about them, especially about Udayana's accomplishments, his courage, his love and his impetuous acts. It is really a drama of political intrigue, in which the minister Yaugandharāyaṇa, as the title indicates, is the central figure but it achieves a more diversified interest than the *Mudrā-rākṣasa* by inter-weaving the well known romance of Udayana's love and adventure into the plot. Although the whole drama is characterised by simplicity and rapidity of action, it cannot be said that the plot is clearly and carefully developed. The ruse of the artificial elephant appears to have been criticised by Bhāmaha (iv. 40) as incredible, especially as Udayana is described as well versed in the elephant-lore, but it is a device which is not unusual in the popular tale and need not be urged as a serious defect. It is, however, not made clear at what stage the incident of the music lesson, alluded to in iv. 18, actually took place,<sup>25</sup> nor why the captive king, at first treated with honour and

*op. cit.* The fragment has no Nāndi verse, and abruptly ends with the heroine's resolve to start out for Cārudatta's house. The dramatic incidents do not show any material divergence of a literary significance from Sūdraka's drama—The plays are published in the following order by T. Ganapati Sastri from Trivandrum: *Swapna* (also 1915, 1916, 1923, 1924), *Pratijñā* (also 1920), *Avi-māraka*, *Pañcarātra* (also 1917), *Bāla-carita*, *Madhyama* (also 1917), *Dūta-vākya* (also 1918, 1925), *Dūta-ghaṭotkaca*, *Karna-bhāra* and *Oru-bhaṅga*—all in 1912, the last five in one volume, the others separately; *Abhiśeka* 1913, and *Pratimā* 1915 (also 1924).

<sup>24</sup> On the legend of Udayana, see Lacôte, cited above, and A. V. W. Jackson's *Intro. to Priyadarśikā*, p. lxiii f. and references cited therein.

<sup>25</sup> It could not have come between acts ii and iii, for the jester and the minister know nothing of it; and Udayana's famous lute is sent by Pradyota to Vāsavadattā in act ii, while Udayana lies wounded in the middle palace. In act iii we are told that Udayana, now in prison, somehow recovers his lute and catches sight of Vāsavadattā as she goes in an open palanquin to worship at a shrine opposite the prison-gate. Nor is the music lesson made the occasion of the first meeting between acts

sympathy, was thrown into prison so that "his fetters clank as he bows before the gods". Nevertheless, the drama finely depicts the sentiment of fidelity of a minister who is prepared, even by sacrifice of himself, to bring about a successful royal alliance. Some of the episodes, especially the domestic scene at the palace of Mahāsena Pradyota and the amusing interlude of the intoxicated page, are skilfully drawn; the characterisation, especially of Yaugandharāyaṇa, is vivid and effective; and the sustained erotic sub-plot, despite the non-appearance of the principal characters, enhances its main interest of political strategy.

The *Svapna-vāsavadattā*, on the other hand, is less open to criticism. It is more effectively devised in plot,<sup>26</sup> and there is a unity of purpose and inevitableness of effect. The general story belongs to the old legend; but the motif of the dream is finely conceived, the characters of the two heroines are skilfully discriminated, and the gay old amourist of the legend and of Harṣa's dramas is figured as a more serious, faithful, if somewhat love-sick and imaginative, hero. The main feature of the play, however, is the dramatic skill and delicacy with which are depicted the feelings of Vāsavadattā, to whose noble and steadfast love no sacrifice is too great; while her willing martyrdom is set off by the equally true, but helpless, love of Udayana as a victim of divided affections and motives of statecraft. It is a drama of fine sentiments; the movement is smooth, measured and dignified, and the treatment is free from the intrusion of melodrama, or of rant and rhetoric, to which such sentimental plays are often liable. If it is rough-hewn and unpolished, it also reveals the sureness of touch of a great dramatist; and to stint the word master-piece to it is absurd and ungenerous.

It must be frankly admitted, however, that these happy features are not possessed by the ten remaining Trivandrum plays, although each of them possesses some striking scenes or remarkable characteristics. Excepting the *Pañcarātra*, which extends to three acts, the Mahābhārata plays, whose

iii and iv; and yet no other version is given in the play. Lacôte is perhaps right in pointing out that the allusive way in which the theme is developed in these plays proves that it was already familiar to their audience, and the details which the dramatist casually introduces or omits are to be supplied from popular tradition. The hiatus, therefore, did not perhaps prove very serious or material to his audience.

26 But there are some trifling inconsistencies and lack of inventive skill, e.g., the false report of Vāsavadattā's death is made the pivot of the plot, but the audience knows from the beginning that the queen is not really dead. One may, however, justify it by Coleridge's dictum of dramatic expectation, instead of dramatic surprise.

literary merit has been much exaggerated, consist of one act each, and form rather a collection of slight dramatic scenes than complete and finished dramas. But they are meant to be of a sterner stuff, and make up by vigour what they lack in finish, although a lurking fondness is discernible for mock-heroic or violent situations. The *Madhyama* has a theme of the nature of a fairy tale, of which there is no hint in the Epic; but the motif of a father meeting and fighting his own son unawares is not original, nor is the idea of the 'middle one', though cleverly applied, unknown, in view of the Brāhmaṇa story of Śunaḥśepa (*Ait. Br.* vii. 15). What is original is the imagining of the situation of the epic tale, but the possibilities of the theme are hardly well developed within the narrow limits of one act. There is also in the Epic no such embassy of Bhīma's son as is dramatised in the *Dūta-ghaṭotkaca*, which describes the tragic death of Abhimanyu and the impending doom of the Kurus; there is some taunting and piquancy, but no action, and the whole scene is nothing more than a sketch. The *Dūta-vākya* is more directly based on the account of the embassy of Kṛṣṇa described in the Udyoga-parvan; but it suffers also from the same lack of action, and the theme is exceedingly compressed and hardly completed. While the introduction of the painted scroll of Draupadī is an ingenious invention to insult the envoy effectively, the appearance of Viṣṇu's weapons, though original, is silly in serving no useful dramatic purpose. In spite of its tragic note and simplification of the original story, the *Karna-bhāra*, which describes the sad end of Karna, is scarcely dramatic, and the only feature which appeals is the elevation of Karna's character; it is not only a one-act play but really a one-character play. The same sympathy for the fallen hero is seen in the *Ūru-bhaṅga*, which represents the theme of Duryodhana's tragic death somewhat differently from that of the Epic. The noble resignation of Duryodhana and the invention of the poignant passage, which brings the blind king and his consort on the scene and makes Duryodhana's little son attempt to climb on his father's broken thighs, reveal some dramatic power; but the introductory long description of the unseen fight is not happily conceived, and the play is also remarkable in having as many as sixty-six stanzas in one act alone! The *Pañcarātra*, in three acts, is longer in extent, and perhaps shows more invention and possesses greater interest. It selects, from the Virāṭa-parvan, the dramatic situation of the Pāṇḍavas in hiding being forced into battle with the Kurus; but it simplifies the epic story, the details of which are freely handled.

While Trigarta's attack is omitted, Duryodhana's sacrifice, the motif of his rash promise, and Abhimanyu's presence on the Kaurava side and capture by Bhīma are invented; and Duryodhana and Karna are represented in more favourable light, Sakuni being the only villain in the piece. The number of characters is large in proportion to its length. The play is ingeniously titled, and there are some striking dramatic scenes; but regarded as a story, it is far inferior to that of the Epic, and there is no substance in the suggestion that it is closer to the epic feeling and characterisation. The epic plays are, no doubt, of a heroic character, but they are far removed from the heroic age; their novelty wins a more indulgent verdict than is perhaps justified by their real merit.

The Rāmāyaṇa plays are more ambitious and much larger in extent. The *Pratimā* seeks, in seven acts, to dramatise, with considerable omission and alteration, the almost entire Rāmāyaṇa story, but its interest centres chiefly round the character of Bharata and Kaikeyī. Kaikeyī is conceived as *une femme incomprise*, a voluntary victim of public calumny, to which she patiently submits for the sake of her husband's honour and the life of her dear step-son; and here again we find the same sympathy for the martyr and the persecuted. The development of the plot is skilfully made to depend on the secrecy of Kaikeyī's noble motive for the seemingly greedy conduct of demanding the throne for her own son; but for this, the plea of a *śulka* (dowry) promised to her by Daśaratha has to be substituted for the two boons of the original, and the explanation of her motive itself at the end is rather far-fetched. The scene of the Statue Hall is connected with the same motif and creates a situation; but it is hardly worked out as its keynote, as the title would suggest. The liberty taken in modifying the scene of Sītā's abduction, no doubt, substitutes a noble motive for the vulgar one of the greed for a golden deer; but it fails to be impressive by making Rāma childishly gullible person and Rāvaṇa a rather common, boastful villain. One of the striking scenes of the drama is that of Daśaratha's sorrow and death, which reveals a delicate handling of the pathos of the situation; but, on the whole, the merits and defects of this drama appear to be evenly balanced. The *Abhiṣeka*, on the other hand, takes up the Rāmāyaṇa story at the point of the slaying of Vālin and consecration of Sugrīva, and supplies, in six acts, the episodes omitted in the other play, ending with the ordeal of Sītā and the consecration of Rāma. The play is perhaps so named because it begins and ends with a consecration. But there

is not much dramatic unity of purpose behind the devious range of epic incidents. Its main feature is the sympathetic characterisation of Vālin and Rāvaṇa, but the other figures are of much less interest. Rāma is directly identified with Viṣṇu; but he is here, more or less, a ruthless warrior, of whose treacherous slaying of Vālin no convincing explanation is offered. In crossing the ocean, the miracle of divided water is repeated from the episode of Vasudeva's crossing the Yamunā in the *Bāla-carita*. Even if the *Abhiṣeka* is not a dreary summary of the corresponding parts of the Epic, it contains a series of situations, rather than a sequence of naturally developed incidents, and is distinctly feebler in dramatic character and quality than the *Pratimā*.

The *Bāla-carita*, in five acts, is similarly based upon a number of loosely joined incidents from the early life of Kṛṣṇa, but there are some features which are not found in the epic and purāṇic legends.<sup>27</sup> If they are inventions, some of them (such as the great weight of the baby Kṛṣṇa, the gushing of water from the sands or the incursion of Garuḍa and Viṣṇu's weapons) are clumsy and serve no dramatic purpose, while the introduction of Caṇḍāla maidens and of Kārtīyāyanī, though bizarre, are scarcely impressive. The erotic episodes of Kṛṣṇa's career are missing, and the softer feeling is not much in evidence. There is a great deal of killing in most of the epic dramas mentioned above, but the *Bāla-carita* perhaps surpasses them all in melodramatic violence and ferocity. There is the slaying of the bull-demon, of the baby-girl hurled on the stone, as well as of the two prize-fighters and Kāṃsa himself, rapidly slaughtered in two stanzas. Kāṃsa, however, is not an entirely wicked person, but, as a fallen hero, is represented with much sympathy. There is, however, not much unity or completeness of effect; the play is rather a dramatisation of a series of exciting incidents. As such, it is a drama of questionable merit; at least, it hardly deserves the high praise that has been showered on it with more zeal than reason.

The *Avi-māraka* depicts the love-adventure of a prince in disguise, whom a curse has turned, for the time being, into an outcast sheep-killer. It is interesting for its somewhat refreshing, if not original, plot, based probably on folk-tale,<sup>28</sup> of the love of an apparent plebeian for a princess. But

27 On the Kṛṣṇa legend see Winternitz in *ZDMG.*, lxxiv, 1920, pp. 125-37.

28 The motif of recognition and of the magic ring conferring invisibility are clearly important elements of the plot, derived apparently from folk-tale.

from the outset it is clearly indicated that the handsome and accomplished youth must be other than what he seems; and the suspense is not skilfully maintained up to the unravelling of the plot at the end. As in the *Pratijñā*°, the Vidūṣaka here is lively and interesting, but a Brahmin companion to an apparent outcast is oddly fitted. The denouement of a happy marriage, with the introduction of the celestial busy-body, Nārada, is rather lame; and the drama is not free from a sentimental and melodramatic atmosphere, in which the hero seeks suicide twice and the heroine once. For diversion from excess of sentiment, there are amusing scenes, such as the dialogue of the hero with the nurse and the small episode of the jester and the maid; but there is enough of overstrained brooding and one long monologue in the course of the hero's sentimental burglary, in which the question is not merely of the number of lines, but one of vital connexion. There is, however, no justification for the claim that the *Avi-māraka* is a drama of love, primitive in its expression and intensity.

It will be seen that all these plays are more or less faulty, and are not as great as they are often represented to be. Judgment must ultimately pass in respect of the *Svapna*° and the *Pratijñā*°, which have the greater probability, at least from the literary point of view, of being attributed to Bhāsa. They also are not faultless; but what appeals most to a student of the Sanskrit drama in these, as well as in the other plays, is their rapidity of action, directness of characterisation, and simplicity of diction, which are points often neglected in the normal Sanskrit drama in favour of poetical excursions, sentimental excesses and rhetorical embellishments. The number of characters appearing never worries our author, but the stage is never overcrowded by the rich variety; and, while most of the major characters are painted with skill and delicacy, the minor ones are not, normally, neglected. There is considerable inventive power; and even if the constructive ability is not always praiseworthy, the swift and smooth progress of the plot is seldom hindered by the profusion of descriptive and emotional stanzas, and monostichs are freely employed. There is no lack of craftsmanship in transforming a legend or an epic tale into a drama, and daring modifications are introduced, although it may be admitted that the craftsmanship is not always admirable, nor the modifications always well judged. The style and diction are clear and forcible, but not uncouth or inelegant; they have little of the succulence and 'slickness' of the ornate Kāvya. Even a casual reader will not fail to notice that the dramas do not possess elaborate art



and polish of the standard type; but that there is, without apparent effort, vigour and liveliness of a rare kind. They defy conventional rules, and even conventional expression, but are seldom lacking in dramatic moments and situations. Perhaps a less enthusiastic judgment would find that most of the plays are of a somewhat prosaic cast, and miss in them the fusing and lifting power of a poetic imagination; but it would be unjust to deny that they possess movement, energy and vividness of action, and considerable skill of consistent characterisation. There is nothing primitive in their art, on the one hand, and nothing of dazzling excellence, on the other; but there is an unadorned distinction and dignity, as well as an assurance of vitality. Even after deductions are made from exaggerated estimates, much remains to the credit of the author or authors of the plays. Whether all the aberrations, weaknesses and peculiarities indicate an embryonic stage of art, or an altogether different dramatic tradition, or perhaps an individual trait, is not definitely known; nor is it certain that all or any one of these plays really belong to Bhāsa and to a period of comparative antiquity; nor again can we determine the extent and nature of the recast to which they were submitted; but what is still more important to consider is that here we have, at least in some of the fascinating plays like *Svapna*° and *Pratijñā*°, a dramatist or dramatists of real power, whose unlaboured, but not forceless, art makes a direct and vitally human appeal. The deficiencies are patent, and a critic with a tender conscience may feel inclined to justify them; but they need not diminish or obscure the equally patent merits. The dramas have wrestled with and conquered time; and even if we cannot historically fit them in, they have an unmistakable dramatic, if not poetic, quality, and this would make them deserve a place of their own in the history of the Sanskrit drama.

S. K. DE



## Origins of the Rajput War (1679-81)

The Ranas of Mewar since their submission to the Mughals in 1615 enjoyed a position which was peculiar to them alone amongst all the Mughal feudatories. They had been imperial grantees since the day of Rana Karan Singh, but no Rana had ever visited Delhi, and the question of personally serving in the Mughal ranks never arose. This privileged position was not enjoyed by any other imperial mansabdar. To this was added the claim of the Sisodias to be the head of the Rajputs in India, because Mewar was the premier Rajput state in the whole of India. Yet another feather in their cap was the fact that theirs was the only Rajput family that had not given its daughter in marriage to the imperial family.

Rana Raj Singh came to the throne of Mewar in October 1652, on the death of Rana Jagat Singh. The early years of his reign were marred by the last sack of Chitor by Asad Ullah Khan in October 1654, who was sent by Shah Jahan. As a price of the Rana's fortifications of Chitor, the Rana had to forfeit his parganas of Pur, Mandal, Khairabad, Mandal Garh, Jahazpur, Sawar, Phulia, Banera, Hurara and Bednor.<sup>1</sup> But Rana Raj Singh was the last man to sit quiet and the illness of Shah Jahan in 1657, which was a signal for disorder and a civil war among his sons, presented him with his chance. He extracted huge sums of money from the neighbouring Rajput states, which were under the Mughals.<sup>2</sup> But the loss of his parganas still rankled in his heart. Ready to take advantage of his opportunities, the Rana secured all these districts back, along with some more, as a price of the help that he rendered to Aurangzeb in this Civil War. Not only that, his mansab was raised by victorious Aurangzeb to 6,000 horse and personal with 1,000 as *do asph* and *seh asph*.<sup>3</sup>

That was the beginning of his relations with Aurangzeb. But the Ranas were never too submissive and very often indulged in things that were not very palatable to the Mughal emperors. Rana Jagat Singh had tried to fortify Chitor. In 1647, while on a pilgrimage to Onkar Nath he had quarrelled with the Muslim Subedar of Malwa.<sup>4</sup> Rana Raj Singh

1 *Vir Vinod*, 381.

2 *Raj Prasasti*, 42-45. *Vir Vinod*, 381.

3 *Vir Vinod*, 392-395.

4 *Ibid.*, 296.

himself had, in 1641,<sup>5</sup> quarrelled with the imperial officers when on a pilgrimage to Soramji. Thus Rana Raj Singh inherited more than his share of the spirit of independence which had characterized the conduct of the Ranas of Mewar.

When Aurangzeb made the Hindu temples a special target of his wrath, Rana Raj Singh very courageously opened the portals of his protection to the victims of Aurangzeb's fury.

The temple of Govardhana at Brindaban was razed to the ground. Damodar Lal, the head of the priesthood, stole away the idols and fled for safety. Bundi, Kotah, Pushkar, Krishan Garh and Jodhpur, all refused him a haven, because none of them dared shelter a person persecuted by Aurangzeb. When he reached Mewar, Raj Singh readily extended his protection to him. The Sisodia Prince accorded a right royal welcome to the party when it arrived on his borders and housed the gods at Sihar, where a grand god-installation ceremony was performed in March 1672.<sup>6</sup>

Similarly the idols of the temple of Dwarkadhis were housed in Kankroli.<sup>7</sup>

Another cause of offence for the emperor—as the Rajput tradition has it—was Rana Raj Singh's marriage with Carumati or Cancal Kumari. In 1658 Raja Rup Singh Rathor of Krishan Garh died and his son Man Singh succeeded him. The rulers of Krishan Garh were imperial grandees. Raja Man Singh's sister Carumati was known for her beauty. Aurangzeb sought her hand, though it is not certain whether he sought her for himself or for some royal prince. To Man Singh this was a rare opportunity for cementing his relations with the emperor, but the girl was rather upset. She could not bring herself to entering a Mulim *harem*. She saw no one who was bold enough to flout the emperor, or ready to incur his wrath. She courageously wrote to Raj Singh, the head of the Rajputs, to come to her rescue. One fine morning in the year 1670, Rana Raj Singh made his appearance before the gates of Rup Nagar, the capital of Krishan Garh. Raja Man Singh was nominally made a prisoner and Carumati was married and carried away by the gallant Rana.<sup>8</sup>

Though the emperor was offended yet it seems that it was not too big an incident to mar the cordiality of relations between him and the Rana.

<sup>5</sup> *Vir Vinod*, 298.

<sup>6</sup> Local tradition. Cf. *Religious Policy of Mughal Emperors* by Sri Ram Sharma.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Raj Vilas*, 106-118, and *Raj Prasasti*, VIII, 29-30.

A royal *firman*, a robe of honour and a jewelled dagger were sent to the Rana on the 30th of December, 1674.<sup>9</sup>

The death of Raja Jaswant Singh Rathor of Jodhpur created new issues in the Mughal-Rajput relations. On December 10, 1678, Maharaja Jaswant Singh died at Jamrud while commanding the Mughal outpost there.<sup>10</sup> The Raja died childless. There was the grave question of his succession. Aurangzeb claimed to regulate the succession to the Rajput states by virtue of his position as the Imperial overlord.

The person who was the best claimant to the throne of Jodhpur at the time of Jaswant Singh's death was Indar Singh, Rao of Nagor. He belonged to the senior branch of the Rathors, because he was the son of Amar Singh, the elder (but disinherited) brother of Raja Jaswant Singh. Aurangzeb could have put him there.

But the emperor decided to convert the state of Jodhpur into an imperial sarkar. He left Delhi for Ajmer on January 9, 1679<sup>11</sup>—within less than a month of the passing away of Raja Jaswant Singh, probably because he wanted by his own presence to overawe the opposition that he might have expected in Jodhpur. On January 13, 1679 he appointed Muzahar Khan as the Fojdar of Jodhpur, Khidmat Guzar Khan as the Qiladar, Shaikh Anwar as the Amin and Abdul Rahim as the Kotwal of Jodhpur.<sup>12</sup> Important imperial officers like Asad Khan the Wazir, Shaista Khan and Akbar—his own son—were ordered from their respective provinces to meet the emperor at Ajmer.<sup>13</sup>

Most of the Rathor chiefs were absent from Jodhpur as they had accompanied Raja Jaswant Singh in his *exile*. But those who were there, had started asserting themselves.

It was during his march to Ajmer that the emperor must have learnt of the pregnancy of two Ranis of Maharaja Jaswant Singh. But he took no

9 *Maasir-i-Alamgiri*, 138. 10 *Basatin-i-Salatn*, 516, *Maasir-i-Alamgiri*, 176.

Professor Jadu Nath Sarkar seems to belittle the importance of Jaswant Singh's position by his remark that Jaswant Singh 'was never the viceroy of Afghanistan or even Governor of Kabul city, but merely *thanadar* of Jamrud.' (*Aurangzeb*, vol. III, 369 notes). It must be remembered, however, that like the *Mutsaddi* (Customs Officers) of Surat, the *thanadar* of Jamrud seems to have been an independent commander directly responsible to the emperor. It was a much prized job, as is clear from the fact that in 1681, Raja Jai Singh tried to get this post but failed. (*Jaipur Records*, III, 48ff.).

11 *Maasir*, 170.

12 *Ibid.*

13 *Ibid.*, 172.

notice of it. He went on his way and reached Ajmer on February 19, 1679. The very same day Hasan Quli Khan was asked by the emperor to lead a new military force to Jodhpur to quell the disturbances caused by Dhiraj Dhar in the Jodhpur area. Khan Jahan too was asked to accompany Hasan Quli.<sup>14</sup> Then started the sacrilege of Jodhpur, the desecration of its temples and the occupation of the country, bringing general disorder in its wake.

On March 9, the emperor issued orders for the confiscation of the property of Maharaja Jaswant Singh. Inayat Khan was sent there with orders to look into the income of Jodhpur. But Sar Buland Khan informed the emperor that Khidmat Guzar Khan who had been appointed Qiladar of Jodhpur in January 1679, had written from Siwana—the most important fort in Jodhpur—that he had found nothing except a few rags in the fort. Thereupon the emperor asked Sayyid Abdullah to go and find what could be had by digging in the fort.<sup>15</sup>

Aurangzeb's decision to convert Jodhpur into an imperial domain had no parallel. And so naturally the emperor was very keen on securing the support for his action in Rajput quarters. Missions of good will from the Rajput states, especially Mewar, were solicited.

The Rana of Mewar was not very greatly interested in the question. There was not much love lost between the Rathors and the Sisodias. In fact throughout the Mughal rule they had remained inimical to each other. Very often the Rathor armies were a part of the forces sent against Chitor. So what interest could the Rana have in the affairs of Jodhpur? To him it mattered little whether Jodhpur was an imperial domain or a feudatory state. Moreover there was no legitimate successor to the throne of Jodhpur so far. Indar Singh's claims were very doubtful on account of the fact that Amar Singh—Indar Singh's father—had been disinherited by his father and Amar Singh himself had renounced all his claims to Jodhpur. When Aurangzeb asked for a promise from the Rana for not helping the Rathors, who were causing trouble in Jodhpur, the Rana assented. He sent a promise of support or at least of benevolent neutrality on his behalf through his son Jai Singh. The latter, however, did not join the emperor till the 1st of April 1679 when the emperor was just five miles from Delhi.<sup>16</sup>

The emperor was yet at Ajmer when on February 26, he learnt that the two pregnant Ranis of Jaswant Singh, Jado and Nardaki by name, had

<sup>14</sup> *Maasir*, 172.

<sup>15</sup> *Akhbarat*, dated 9-3-1679.

<sup>16</sup> *Maasiri-l-Umara*, Hindi translation, vol. I, 98.

given birth to two sons. He had been requested by the Rajputs to nominate any one of those sons to the throne of Jodhpur.<sup>17</sup> The birth of these rightful heirs upset the emperor's schemes. There were misgivings in his mind. Without any just cause for his misapprehensions—because neither the family of Jaswant Singh had yet reached Delhi nor had it given Aurangzeb any occasion for distrust—Aurangzeb wrote to Rana Raj Singh from Ajmer not to shelter the two sons of Raja Jaswant Singh Rathor.<sup>18</sup>

While the affairs of Jodhpur were in a melting pot, the Rana of Mewar was confronted with another serious problem. Aurangzeb reached Delhi on Sunday the 2nd of April. On that very day he reimposed the much hated Jaziya on the whole of the Mughal empire including the feudatory states.<sup>19</sup>

The Hindus petitioned the emperor to repeal it. So much so that the people lay down in the path of the emperor when he was on his way to perform his Friday prayers. But they were trampled by the imperial elephants and the emperor did not pay any heed to it.<sup>20</sup>

The Jaziya in the days of the early Muslim rulers, even under Babur and Humayun, had been confined to the imperial domains only. It was not levied on the feudatory states. So this order was a step further and as such it naturally affected Rana Raj Singh as well. Rana Raj Singh had sent Kunwar Jai Singh when the rumours of the reimposition of the Jaziyas were not there. The Kunwar though at Delhi could take little initiative and then again he knew very little of the mind of his haughty father. And so it was that Kunwar Jai Singh did not protest against it.

But Rana Raj Singh would not accept this lying down and not to be deterred, he sent in a strongly worded letter to the emperor in which he protested against the reimposition of Jaziya.

He wrote:—

"All due praise be rendered to the glory of the All-Mighty, and the munificence of Your Majesty, which is conspicuous as the sun and the moon. Although I, your well-wisher, have (been) separated from your sublime presence, I am nevertheless zealous in the performance of every bounden act of obedience and loyalty. My ardent wishes and strenuous services are employed to promote the prosperity of the king's Nobles, Mirzas, Rajas, and

17 *Fatubat-i-Alamgiri*, 73b.

19 *Miratt-i-Abmadi*, 313.

18 *Basatin-i-Salatin*, 517.

20 *Abul Fazl Mammi*, 525-26.

Rais of the province of Hindostan, and the chiefs of Iran, Turan, Rome and Shawn, the inhabitants of the seven climes, and all persons travelling by land and by water. This my inclination is notorious, nor can your royal wisdom entertain a doubt thereof. Reflecting therefore, on my former services, and your Majesty's condescension I presume to solicit the royal attention to some circumstances, in which the public as well as private welfare is greatly interested.

"I have been informed that enormous sums have been dissipated in the prosecution of the designs formed against me, your well-wisher; and that you have ordered a tribute to be levied to satisfy the exigencies of your exhausted treasury.

"May it please Your Majesty, Your royal ancestor Mohammad Jalal-ud-Din Akbar, whose throne is now in heaven, conducted the affairs of this empire in equity and firm security for the space of fifty-two years, preserving every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of David or Mohammad; were they Brahmanis, were they of the sect of Dharians, which denies the eternity of matter, or of that which ascribes the existence of the world to chance, they all equally enjoyed his countenance, and favour, in so much so that the people, in gratitude for the indiscriminate protection he afforded them, distinguished him by the appellation of 'Jagat-Guru' (Guardian of mankind).

"His Majesty Mohammad Nur-ud-Din Jahangir, likewise whose dwelling is now in paradise, extended for a period of twenty-two years, the shadow of his protection over the heads of his people; successful by a constant fidelity to his allies and vigorous exertions of his arm in business.

"Nor less did the illustrious Shah Jahan, by a propitious reign of thirty-two years, acquire to himself immortal reputation, the glorious reward of clemency and virtue.

"Such were the benevolent inclinations of your ancestors. Whilst they pursued these great and generous principles, wheresoever they directed their steps, conquest and prosperity went before them; and then they reduced many countries and fortresses to their obedience. During Your Majesty's reign, many have been

alienated from the empire, and further loss of territory must necessarily follow, since devastation and rapine now universally prevail without restraint. Your subjects are trampled under foot, and every province of your empire is impoverished; depopulation spreads and difficulties accumulate. When indigence has reached the habitation of sovereign and his princes, what can be the condition of the nobles? As to the soldiery, they are in murmurs; the merchants complaining, the Mohammadans discontented, the Hindus destitute, and multitudes of people wretched even to the want of their nightly meal, are beating their heads throughout the day in rage and desperation.

"How can the dignity of the sovereign be preserved who employs his powers in exacting heavy tributes from a people thus miserably reduced? At this juncture it is told from east to west, that the emperor of Hindostan, jealous of the poor Hindu devotees will exact a tribute from Brahmins, Sanohrahs, Jogis, Bairagis, Sanyasis, that regardless of the illustrious honour of his Timurin race, he condescends to exercise his power over the solitary, inoffensive and anchorite. If Your Majesty places any faith in those books, by distinction called divine, you will there be instructed that God is the God of all mankind, not the God of Mohammadans alone. The pagan, and the Musalmans are equal in his presence. Distinctions of colour are of His ordination. It is He who gives existence. In your temples to His name the voice is raised in prayer; in a house of images, where the bell is shaken still He is the object of adoration. To villify the religion or customs of other men is to set at nought the pleasure of the All Mighty. When we deface a picture, we naturally incur the resentment of the painter and justly has the poet said, "Presume not to argue or scrutinize the various works of the Power Divine."

"In fine, the tribute you demand from the Hindus is repugnant to justice. It is equally foreign from good policy, as it must impoverish the country. Moreover, it is an innovation and an infringement of the laws of Hindostan. But if zeal for your own religion hath induced you to determine upon this measure, the demand ought, by the rules of equity, to have been made first



upon Raja Ram Singh who is esteemed the principal amongst the Hindus. Then let your well-wisher be called upon, with whom you will have less difficulty to encounter, but to torment ants and flies is unworthy of an heroic or generous mind. It is wonderful that the ministers of your government, should have neglected to instruct Your Majesty in the rules of rectitude and honour."<sup>21</sup>

The authorship of the letter is a much disputed question. In addition to the copy obtained from the Udaipur State Office, three more copies of the letter have been obtained. The 'Royal Asiatic Society Manuscript No. 71, ascribes the authorship of this letter to Shivaji, while Asiatic Society, Bengal Manuscript No. 56, ascribes it to Sambhaji and Orme's Fragment 252 ascribes it to Jaswant Singh."<sup>22</sup>

Now Sambhaji and Jaswant Singh are ruled out, because Sambhaji came to the throne late in 1680 when the Jaziya was over a year old and Jaswant Singh died about four months earlier to the levying of the Jaziya. So the main issue is between Shivaji and Rana Raj Singh.

The manuscript that reads Shivaji has got a few more sentences which are, "Though this well-wisher was led by his adverse fate to come away from your August presence without taking leave," (alluding to his escape from Agra): "It can be right if only a beautiful woman wearing gold ornaments can pass from one country to another without fear of danger. (But) in these days even the cities are being plundered, what of the country."<sup>23</sup>

Then again instead of the sentence, "The demand ought to have been made first upon Raja Ram Singh who is esteemed the principal amongst the Hindus," it has, "You ought to first levy the Jaziya from Raja Raj Singh who is the chief of the Hindus."<sup>24</sup>

The Asiatic Society, Bengal manuscript which ascribes it to Sambhaji also reads, "In the past Sultan Ahmad of Guzrat left the high way of truth, cast his soul into the jungles of such a foolish plan, and was extirpated and cut to pieces at Barudha. In the modern times (too) it is not becoming and noble to be involved in this."<sup>25</sup> But the State copy that fell into the hands of Col. Todd does not give all these. It may be that these are the additions of the copyists.

<sup>21</sup> Todd, 302-303.

<sup>22</sup> 'Letters of Shivaji' by J. N. Sarkar, *Modern Review*, January 1908, 21.

<sup>23</sup> *Ibid.*, 22.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*, 22 notes.

Now the very first sentence of the letter is sufficient to prove that Shivaji could not have written this letter at all, for he was never a well-wisher of Aurangzeb and he could never be. Though of course he did perform some services to the Mughals but those were very many years back. And since his flight from Agra in disguise their relations were very much constrained. He could never have described himself to be a servant and well-wisher of the Mughals at this time, while he was regularly levying Chauth and Sardeshmukhi on his neighbouring Mughal territories and had proclaimed himself an independent king. Moreover he was not to be affected by the Jaziya at all.

Sir Jadu Nath Sarkar has also ascribed this letter to Shivaji. He was perhaps led to think so, because the copy that fell into his hands gave that the letter was written by Nil Prabhakar Munshi, the official correspondent of Shivaji. But the copy that gives this fact may be wrong. The name of Nil Prabhakar Munshi may have been put down just as the name of Shivaji has been put down, perhaps in order to give authenticity to this letter.

Another fact that has led Professor Sarkar to this conclusion is that the copy mentions Rana Raj Singh as the head of the Hindus. This is of course a fact. But then not Rana Raj Singh but Raja Ram Singh was really the head of the Hindus at the Court.

While on the other hand if we put Rana Raj Singh in place of Shivaji, everything fits in. He was an imperial mansabdar and naturally therefore a well-wisher of the emperor. The services of his men had not been a forgotten story (viz. Bhim Singh's services to Emperor Shah Jahan and his own to Aurangzeb himself in the war of succession).

Then again Professor Sarkar describes it as a taunt on Shivaji's part, but there are more possibilities of its being a protest rather than a taunt.

This letter was too much for the emperor to swallow. But things were moving at a fast pace. The continuous trouble in Jodhpur was on the increase. One of Raja Jaswant Singh's sons, Ajit Singh—the other having died within a few weeks of his birth—was another source of trouble to Aurangzeb, while it served as quite a nice excuse for the Rathors for their rebellious behaviour. So Aurangzeb tried to retrace his steps. On May 26, 1679 he appointed Indar Singh as the Raja of Jodhpur. Indar Singh presented Aurangzeb with a sum of Rs. 36,00,000.<sup>28</sup> Not content with that Aurang-

zeb even went to the extent of offering the throne of Jodhpur to Ajit Singh—Jaswant's living son—provided he turned a Muslim.<sup>27</sup> Presumably this offer must have been made when Ajit came to Delhi.

Maharaja Jaswant Singh's family reached Delhi towards the end of June 1679. The emperor was then informed of the death of one of Jaswant Singh's sons. The rights of the other were ably pleaded before the emperor. The imperial mansadar Hasan Quli Khan who argued the rights of the infant before the emperor was deprived of his mansab and jagir.<sup>28</sup>

Ajit Singh was ordered to be brought up in the royal harem. This fact combined with the offer of the throne of Jodhpur on turning a Musalman was sufficient to put the custodians of Jaswant Singh's family on guard. The party which included Durga Das Rathor, Raghunath Das Bhatti, and Ranchor Joddhat,<sup>29</sup> got suspicious of the emperor's move. It was quite in keeping with their Rajput tradition when they vowed to die to a man, in the act of saving Ajit, the son of their late master. They tried to evade the imperial orders by arguing that the infant was too young to be separated from his mother. They were already under royal suspicion and this excuse of theirs was more than enough for Aurangzeb.

Aurangzeb demanded the surrender of Ajit. He had posted a strong guard at the house where the party was staying. On July 15, 1679 he reinforced this guard, and ordered a number of his officials such as Hamid Khan, Sayyid Khan, Fateh Khan Kotwa, Kamal-ud-Din, Khwaja Mir, along with a large party of men to go, capture Ajit Singh and lodge him in prison in the fortress of Nurgarh.<sup>30</sup>

By this time the Rathors had become desperate. They planned to effect Ajit Singh's escape by resorting to rear-guard action. The rear-guard of the party was to fight to death and check the progress of the pursuing party, while they were to carry away the family of the Raja as fast as they could.

The rest of the story as described by Iswardas reads more like the story of the Three Musketeers. Raghunath Bhatti, Ranchhor Joddhat, and the valiant Durga Das, each of them turned round one after the other, along with a handful of picked Rajput soldiers, to check the progress of the pursuing party. Then the night came to their rescue and the Mughals, too worn out by the action, returned home,<sup>31</sup> baffled by a handful of Rajputs

27 *Bhim Sen*, 164-65.

29 *Ibid.*, 75b.

31 *Fatuh-at-i-Alamgiri*, 76a, b; *Basatin-i-Salatin*, 516; *Maasir*, 179.

28 *Fatuh-at-i-Alamgiri*, 75a.

30 *Maasir*, 178.

who had the courage of defying Aurangzeb and effecting the escape of Ajit Singh even from the streets of Delhi—the seat of the mighty empire.

The party safely reached Jodhpur on July 23.<sup>32</sup> But the Mughal officials were not to be baffled.

They tried yet another weapon. Ajit Singh who had escaped was declared an impostor and termed as Ajit-a-jaali. Another babe of the same age was put up and delivered into the emperor's hands who named him as Muhammadi Raj and arranged for his education and bringing up in the royal harem. So sure was Aurangzeb that the true Ajit Singh was in his harem that "so long as the Rana of Chitor did not form a marriage connection with Ajit Singh the suspicion of his being a counterfeit did not leave the mind of Aurangzeb."<sup>33</sup>

The emperor was very angry over the escape of the party to Jodhpur and was so much annoyed with the faujdar of Jodhpur, Tahir Khan that the poor man was degraded and dismissed, because he had not been able to keep out Durga Das. Aurangzeb also dethroned the two month old Raja Indar Singh who had failed to keep in check 50,000 Rathor blades.<sup>34</sup>

Rana Raj Singh had already offended the emperor by his impertinent letter. More cause for displeasure was given when the Maharana gave refuge to Ajit Singh. Durga Das who was noted for his plausibility—the man who could lure Prince Akbar to revolt against Aurangzeb—was successful in persuading the Rana to give refuge to Ajit Singh. The Rana very graciously granted the young prince a *patta* for twelve villages including Kelawa and assured Durga Das of his help.<sup>35</sup>

This was an open defiance of the emperor by the Rana. There was no going back now. The emperor sent Sarbuland Khan with a strong force on August 17, to occupy Mewar.<sup>36</sup> But his patience was exhausted by the slowness of the pace at which the things were moving. Too eager to punish the Rajputs, the emperor left Delhi on September 3, for Ajmer. The same day he despatched Prince Akbar ahead of him.<sup>37</sup>

32 *Maasir*, 179.

33 *Bhim Sen*, 164. Khafi Khan (ii, 259-60) as quoted by Sarkar in *Aurangzeb*, vol. III, 399.

34 *Maasir*, 179, *Bhim Sen*, 165.

35 *Raj Vilas*, canto, ix, verses 171-206.

36 *Ishwar Das*, 766.

37 *Maasir*, 180-81.

On Thursday September 25, the emperor himself reached Ajmer. During the next month, that of Ramzan, the emperor himself was not very active, though his armies were busy completing the occupation of Marwar.

The Rana was not inactive either. He had perhaps sensed the nefarious intentions of Aurangzeb. It was all the more so when he received letters from Aurangzeb demanding his explanation for his *misconduct*. In the first two letters the emperor told the Rana that he was behaving in a very objectionable way. He had annoyed the emperor by giving shelter to the imperial outlaws—Ajit Singh and his train. The Rathors, so the emperor wrote to the Rana, had annoyed him by quarrelling with him at Agra (Delhi). Moreover they had occupied the whole of the country from Merta to Jodhpur, so the emperor charged the Rathors. The emperor therefore demanded the culprits. Raj Singh had already considered the implications of his action. He knew where he stood and what his conduct implied. But would he go back on his Rajput tradition and forget his duty towards a refugee? So the Rana wrote to inform Aurangzeb that whatever the fault of the Rathors was, he was going to do his duty of guarding them and refused to consider any such suggestions. The third letter from the emperor contained a bigger list of charges against the Sisodia Prince. He was charged of attacking Pur, a Mughal district. Moreover his conduct in attacking Deolia, a small state under the imperial protection, was questioned.<sup>38</sup> What had the Rana to say? And then again, of what avail had that explanation been? Had he not already given too many chances of annoyance to the emperor? He answered in the usual fashion and he knew the results. The matters had come to a crisis. His letter was found to be unsatisfactory.

The war which had already started against the Rathors was extended to the Sisodias and then began the long series of short engagements, the guerrilla warfare and the display of astute diplomacy on the part of the Rajputs as a result of which the emperor very nearly lost his throne.

YASHPAL.

## Br̥haspati Rāyamukūṭa and his Patron

(as known from the former's works)

Br̥haspati Rāyamukūṭa, originally called Br̥haspatimiśra, wrote several works, which are as follows:—

### I. *Kumārasambhava-tīkā*, called Subodhā or Vyākhyā-br̥haspati.

[Eggeling, *Ind. Off. Cat.*, VII, p. 1420, No. 3765.—

Beginning: जयन्ति दृष्टिसम्बोध (१० संबाध०) भिदुराः सङ्करच्छिदः ।

मुकुन्दचरणद्वन्द्वनखरेन्दुकोर्मयः ॥१॥

विद्यास्तु तास्तु विनयी (प्रणयी) गुणेषु

गौडाधिपादुपचितप्रचुरप्रतिष्ठः ।

सोऽहं यथामति बृहस्पतिरातनोमि

व्याख्याबृहस्पतिमलंकृतिकाव्यलिङ्गम् ॥२॥

Its colophon runs thus:

इति कुमारसम्भवटीकायां सुबोधायां बृहस्पतिमिश्रकृतायां गौरीविवाहो नाम सप्तमसर्गविवेचनम्॥

See also Eggeling, *op. cit.*, VII, p. 1418, No. 3757 (II) for another Ms. (of this com.) which has not been described by Eggeling.

At the end of the second Sarga the com. is called Subodhinī in both the Mss.]

### II. *Raghuvamśa-tīkā*, called *Raghuvamśa-viveka* or Vyākhyā-br̥haspati.

[For Mss. of this com. see

(i) R. L. Mitra, *Notices of Sans. Mss.*, VI, pp. 243-4, No. 2181.—

It begins thus:

जयन्ति दृष्टिसम्बाधभिदुराः संकरच्छिदः ।

मुकुन्दचरणद्वन्द्वनखरेन्दुकोर्मयः ॥१॥

चतुष्पदत्वं \* \* काम्यं

ततोऽप्यवयवं खलु षट्पदत्वं ।

तदेव वाञ्छन्ति सुरासुर \*

\* \* \* ॥२॥

ट्भाविचरणद्वयपद्मशृङ्गो

गङ्गावगाहनविनोदविलङ्घिताघः ।

मायाप्रतिग्रहनिवृत्तप्रतिप्रतिज्ञो

गोविन्द इत्यवनिनिर्ज्वरकुञ्जरोऽभूत् ॥३॥

तस्याङ्गनाभवदसीमगुणैरुदारैः

सालङ्कृता सुकृतिनीह मथायिनाम्नी ।

या वल्लभस्य वचनार्थविधानपुरये  
 प्राणादपि... ..रूपदीकरोति ॥४॥  
 ताम्यामवाप्तञ्जुषो गुणशीलमाली  
 शालीनतादिगुणगौरवगुम्फितश्रीः ।  
 यस्योचिता प्रियतमा प्रतिमानवृत्ति-  
 मूर्त्तैव निर्वृतिरभृद्भुवि निर्वृतीति (?) ॥५॥  
 सन्दर्भशुद्धिगम्यगिरां गुरोर्यत्  
 .....धृता...मिश्र...सुमिश्रात् ।  
 विद्वत्सभासु विनयी प्रणयी गुणेषु  
 गौडाधिपादुपचितप्रचुरप्रतिष्ठः ॥६॥  
 सोऽहं मतिबृहस्पतिः नल्पकाव्यो-  
 .....रघुवंशविवेकमेकं ।  
 तत्तत्पुराणकृतिकीर्त्तिदुराशयाद्य  
 ... .. ॥७॥

And its colophon states:

इति महान्तापनीयकविचक्रवर्तिराज ( ? राज्य० )-धराचार्यश्रीमद्बृहस्पतिमिश्रकृते रघुवंशविवेके  
 व्याख्याबृहस्पतौ सप्तदशः सर्गः ॥

(ii) Eggeling, *Ind. Off. Cat.*, VII, p. 1415, No. 3743 (I).—  
 No description of this Ms. has been given by Eggeling.

(iii) Eggeling, *op. cit.*, VII, p. 1417, No. 3750.—  
 It begins thus:

जयन्ति दृष्टिसम्बोध (?) संबाध०)-मिबुराः सङ्करच्छिदः ।  
 मुकुन्दचरणद्वन्द्वनखरेन्दुकरोर्मयः ॥१॥  
 विद्यासु तासु विनयी प्रणयी गुणेषु  
 गौडाधिपादुपचितप्रचुरप्रतिष्ठः ।  
 सोऽहं यथामति बृहस्पतिरातनोमि  
 व्याख्याबृहस्पतिमलंकृतिकाव्यलिङ्गम् ॥२॥

And its colophon is as follows:

इति महान्तापनीयकविचक्रवर्तिमिश्राचार्यश्रीमद्बृहस्पतिमिश्रकृते रघुवंशविवेके व्याख्याबृहस्पताबून-  
 विंशतितमसर्गविवरणं समाप्तम् ॥ ]

III. *Śiśupālavadhā-tīkā*, called *Nirṇaya-br̥haspati*.

[Eggeling, *Ind. Off. Cat.*, VII, p. 1432.—

It contains only Sargas II-V of the com., with the colophon—

इति महान्तापनीयकविचक्रवर्तिमिश्राचार्यश्रीमद्बृहस्पतिकृते शिशुपालवधविवेके निर्णयबृहस्पतौ  
 ०सर्गः ॥]

IV. *Amarakoṣa-ṭikā*, called *Pada-candrikā*.

[For Mss. of this com. see

- (i) Dacca University Ms. No. 985. This Ms., which is incomplete towards the end, begins thus :

अप्यास्ते यः सर्व्वं ध्रुव ईदृश इत्यगोचरो वचसः ।  
 अहमिति संविद्भिषयः पुरुषः स परं सनातनो जयति ॥१॥  
 हेतुर्महतः सूक्ष्मा सत्यपि जगदुपरि गोरवं यस्याः ।  
 श्रुतिपथ एव प्रणिता शक्तिः सा किल तनोतु मे कुशलम् ॥२॥  
 श्रीवत्सलाञ्छनपदद्वयपद्माभ्युक्ताद्गङ्गापयोऽन्वहविगाहनहीनपङ्कजात् ।  
 मायाप्रतिग्रहनिवर्त्तनसत्प्रतिज्ञाद्गोविन्दनामजनकाज्जनकानुकारात् ॥३॥  
 भर्तृव्रताचयशिरोमणितां गतायाः सोमन्तिनीगुणशतैरभिनन्दितायाः ।  
 दानव्रतौघविधिसाधिततर्म्मधाम्नो मानुश्च शोलभृतनीलसुखायिदेव्याः ॥४॥  
 योऽभूद् यस्य च योषिदङ्गुतगुणा भूमीरमा निर्वृत्ती  
 धत्ते यः कविचक्रवर्तिपदमस्याचार्य्यवर्य्यश्च यः ।  
 राढायामपि गाढनिर्मलकुलञ्छ्रव कुलीनाग्रणी-  
 र्यः प्रापत् प्रणतः परं हरिपदद्वन्द्वारविन्दे च यः ॥५॥  
 ज्योतिष्मन्मणिपुञ्जमञ्जनरुचं हारं ज्वलत्कुण्डले  
 रत्नौघच्छुरिता दशाङ्गुलिजुषः शोचिष्मतीरुर्मिकाः ।  
 यः प्राप्य द्विरदोषवी (? वि) श्रृक्नकक्षामै (? नै) रविन्दन्तृपा-  
 च्छलेभैस्तुरगैश्च रायमुकुटामिह्यामभिह्यावतीम् ॥६॥  
 यत्पुला नृपमन्त्रिमौलिमणयो विश्वासरायादयः  
 ह्याता दिग्जयिनामपीह जयिनो लोके कवीन्द्राश्च ये ।  
 ब्रह्माण्डामरपादपादिसहितं येऽदुस्तुलापूरुषं  
 तत्तदून्धविशेषनिर्मितकृतः कृतज्ञेषु शास्त्रेषु ते ॥७॥  
 पुण्यां परिडतसार्व्वभौमपदवीं गौडावनीपार्थिवाद्-  
 यः प्राप्तः प्रथितो बृहस्पतिरिति क्षमालोकवाचस्पतिः ।  
 कोषस्यामरनिर्मितस्य विविधव्याख्यानदोक्षागुरुः  
 सानन्दं पदचन्द्रिकां स कुरुते टीकामिमां कीर्त्तये ॥८॥  
 इयं षोडशटीकार्यसारमादाय निर्मिता ।  
 अतोऽभिलिखितोऽर्थोऽस्यां न हेयः सहसा बुधैः ॥९॥

It is to be noted that in verse 5, line 2 the word अस्य is irrelevant and meaningless, because in the preceding lines there is no mention of the person to whom the word अस्य may refer. So, the reading 'अस्याचार्य्यवर्य्यश्च यः' should be substituted by 'अप्याचार्य्यवर्य्यश्च यः' (Ind. Off. Ms. No. 541) or 'अस्याचार्य्यवर्य्यश्च यः'. We shall see below that the title आचार्य was conferred on Bṛhaspati by his patron.



(ii) Dacca University Ms. No. 125B.—

This incomplete Ms. begins thus:

श्रीकृष्णः । परे अत ऊर्द्धं वक्ष्यमाणा अनेकार्था उच्यन्ते । .....।

and ends with the words:

इति श्रीमद्बृहस्पतिमिश्रकृतायाममरकोषपञ्जिकायां पदचन्द्रिकाख्यायां लिङ्गादिसंग्रहवर्गः समाप्तः ।...।

The colophon

“इति महिन्तापनीयकविचक्रवर्तिराजपण्डितसार्वभौमकविपण्डितचूडामणिमहाचार्यरायमुकुट-  
मणिश्रीमद्बृहस्पतिकृतायाममरकोषपञ्जिकायां पदचन्द्रिकाख्यायामनेकार्थवर्गः समाप्तः ॥”

occurs at the ends of the sections on Anekārtha-varga (fol. 4b) and Avyaya-  
varga (fol. 8b).

(iii) Eggeling, *Ind. Off. Cat.*, II, pp. 270-1, Nos. 954, 955 (Mss. Nos. 541, 542).—

Ms. No. 541 begins with the same verses as the Dacca University M. No. 985 but has the following variations in readings:

Verse 1, line 2 —v.l. पुरातनः for सनातनः ;

Verse 2, line 2 —v.l. ०पथनवप्रतिमा for ०पथ एव प्रतिमा, and  
करोतु for तनोतु ;

Verse 4, line 1 —v.l. ०गण० for ०चय०, ०गण० for ०गुण०,  
अपि for अभि० ;

Verse 4, line 2 —v. ०कीर्तिसीमो for ०धर्मधाम्नो ;

Verse 5, line 1 —v. भूयो रमा निर्वृता for भूमीरमा निर्वृती ;

Verse 5, line 2 —v. ०पदमप्याचार्य० for ०पदमस्याचार्य० ;

Verse 6, line 1 —v. ०पुञ्जजनरुचिं for ०पुञ्जजनरुचः ;

Verse 6, lines 3-4—v. द्विरदोषविष्टसकलाननैरविन्दन्तृपाच्छलेतैस्तुरगैश्च  
(original reading—द्विरदोषविष्टसकलनकलानैव-  
विन्दन्तृपाच्छलेतैस्तुरगैश्च ) for द्विरदोषविष्टकनक  
etc. ;

Verse 7, line 1 —v.l. नृपमन्त्रिमूलमणयो विश्रामरामादयः (A. Barooah  
reads विश्वासरामादयः) for नृपमन्त्रिमूलिमणयो  
विश्वासरायादयः ;

Verse 8, line 1 —v.l. गौडावनीवासवात् for गौडावनीपार्थिवात् ;

Verse 9, line 2 —v.l. अस्याः for अस्वां

And it ends thus: इति महिन्तापनीयकविचक्रवर्तिराजपण्डितसार्वभौमकविपण्डित-  
चूडामणिमहाचार्यरायमुकुटमणिश्रीमद्बृहस्पतिकृतायाममरकोषपञ्जिकायां पदचन्द्रिकाख्यायां...॥

(iv) Eggeling, *Ind. Off. Cat.*, II, p. 271, No. 956.—

This Ms. is incomplete, breaking off abruptly in the Brāhmaṇa-varga.

That the *Pada-candrikā* was written in Śaka 1353 (A.D. 1431-32) is evidenced by the author in the section on Time and the Yugas in fol. 49 of this Ms. (Ms. 541, fol. 5 ; D.U. Ms. No. 985, fol. 57a):

इदानीं च शकाब्दाः १३५३ द्वाविंशदब्दाधिक (I.O. Ms. 541 and D.U. Ms. 985—द्वाविंशदधिक) पञ्चवर्षोत्तरचतुःसहस्रवर्षाणि कलिसंख्याया (Ms. 541—०संख्या) भूतानि ४५३२ ।

(v) Eggeling, *op. cit.*, II, p. 272, No. 957.—

It ends thus :

इति अमरचन्द्रिकायां रायमुकुटसारोद्धारे लिङ्गादिसंग्रहवर्गविवरणम् ।...

(vi) R. L. Mitra, *Notices of Sans. Mss.*, IV, p. 273, No. 1702.—

Beginning :

ॐ अध्यास्ते यः सर्वं ध्रुव ईदृश इत्यगोचरो वचसः ।

अहमिति संविद्विषयः पुरुषः स परः पुरातनो जयति ॥१॥

अभीष्टदेवतानमस्काराद्युपनीतमदृष्टं हि विघ्नापरनामकसाध्यप्रतिबन्धकाधर्मतिरोधानद्वारा etc.

Colophon :

इ श्रो य क ता मम को पं का पदचन्द्रिकायां लिङ्गादिसंग्रहविवरणं समाप्तम् ।

(vii) Hrishikesh Shastri and Shiva Chandra Gui, *Descr. Cat. of Sans. Mss., Calcutta Sans. College*, VII, Lexicography, pp. 12-13, No. 22.—

This is an old, worm-eaten Ms. written in Devanāgarī and dated Samvat 1867.

Beginning :

श्रोगणेशाय नमः ।

अध्यास्ते यः सर्वं ध्रुव ईदृश इत्यगोचरो वचःसु ।

अहमिति संविद्विषयः पुरुषः स परः पुरातनो जयति ॥१॥

अभीष्टदेवतानमस्कारापनीतमन्तर्हि (?) विघ्नापरनामकसाध्यप्रतिबन्धकतिरोधानद्वारा etc.

Colophon :

इति महितापनीयकविचक्रवर्तिराजपण्डितनसार्वभौमचूडामणिमहाचार्यरायमुकुटमणिश्रीमद्बृहस्पतिकृतयायामरकोषपञ्जिकायां पदचन्द्रिकायां लिङ्गादिसंग्रहवर्गविवरणं समाप्तम् ।...

(viii) Haraprasad Shastri, *Cat. of Palm-leaf and Selected Paper Mss. belonging to the Durbar Library*, Nepal, Calcutta 1905, p. 23. No description of the Ms. has been given by Mm. Shastri.]

V. *Rāyamukūṭa-paddhati*, which is mentioned by Raghunandana in his *Śrāddha-tattva* and *Suddhi-tattva* (see *Smṛti-tattva*, I, pp. 213, 281 and 283).

No Ms. of this work has been discovered as yet.

Whether this work is the same as Rāyamukṣa's *Smṛti-ratnabhāra* cannot be said definitely until the references to the former have been traced in the latter.

Though the introductory verses and the colophons of Bṛhaspati's works, as given above, are replete with informations regarding Bṛhaspati himself and his family, we are practically at a loss to identify the 'Gaudādhipa' (king of Gauḍa) who patronised him and made him famous (cf. gauḍādhipād upacita-pracura-pratiṣṭhaḥ). The introductory verses of Bṛhaspati's *Smṛti-ratnabhāra*, however, give us some information in this direction.

VI. *Smṛti-ratnabhāra*, a comprehensive digest on the proper time and procedure of Hindu rites and ceremonies.

[Haraprasad Shastri, *Descr. Cat. of Sans. Mss., ASB*, III, pp. 226-30, No. 2138.

The beginning of this Ms., which is incomplete towards the end, is given by Mm. Shastri as follows:

नमो गणपतये ।

कमलकुमुदमुद्रातङ्कसङ्कोचिशौचेः

नयनललितनीलोत्थासितश्रीविलासः ।

सजलजलदरोचिश्चलाचारुचेलः

कन ..... ॥१॥

... स्थपतिकं विष्णुद्राःस्थमकैन्दुदीपकम् ।

जगदन्तःपुरं यस्य तदीशान्तःपुरं स्तुवे ॥२॥

जीयादयं स जगदन्तस्तुतोऽतिवेल-

स्तैस्तैर्गुणैः ..... ।

... पा-निजमुज्ज्वविणार्जितश्रीः

श्रीरायराज्यधरनाम पदं प्रपन्नः ॥३॥

सैनाधिपत्यमिभसैन्धवतूर्यशङ्ख-

च्छत्रावलीललितकाञ्चनरूप्य ..... ।

... दान बहुभूषणश्च

जङ्गलदीननृपतिर्मुदितो गुणौघैः ॥४॥

यो ब्रह्मासङ्कनकतुरगस्यन्दनं विश्वचक्रं

पृथ्वीं कृष्णाजि(न)सुरतरुन् धेनुशैलोदरींश्च ।

..... धिवदवनीदेवतानाममन्दं

भिन्दन् दैन्यं सपदि दधते धर्मसूनोरभिख्याम् ॥५॥

जन्माप्तं जगदन्ततो गुणनिधेर्मूर्द्धाभि(षिक्ता)न्वये

द्वाराः सन्तति.....तिः श्रीभास्कराः सूनवः ।

लक्ष्मीरङ्गतदानभोगसुभोगा मन्त्रित्वमुर्वीभुजा-  
 मित्य' यस्य मनोरथाय कृतिनः किञ्चिन्न काम्यं स्थितम् ॥६॥  
 आचार्य इत्यभिमतं कविचक्र(वर्त्ती)  
 ... ..द्वितयमध्यगमततो बः ।  
 स श्रीबृहस्पतिरिमं बहुसंप्रदायै-  
 निर्म्मति निर्म्मलमतिः स्मृतिरन्नहारम् ॥७॥  
 प्राचीनाः संप्रदाः सन्ति सत्यं सद्बिधिबोधकाः ।  
 किन्त्वशेषा.....ह्येवं विविच्यते ॥८॥

It is evident that these verses, except the first two which contain salutations to Viṣṇu and his wife, contain valuable materials for the study of the history of mediaeval Bengal; but the occurrence of the name 'जगदन्त' in verses 3 and 6, and of the word 'मन्त्रित्व०' in verse 6 obscure the meaning of these verses, and we are practically at a loss to discover the person or persons whom Bṛhaspati Rāyamukūṭa connects with the events mentioned in these verses.

Some scholars are of opinion that in these verses Bṛhaspati eulogises his patron whose father's name was 'Jagadanta' and who was a petty chief or a zeminder under Jalaluddin and had the title 'Śrī-rāya-rājyadhara.' But this view is not supported by the words 'gauḍādhipād upacita-pracura-pratiṣṭhaḥ' occurring in the introductory verses of Bṛhaspati Rāyamukūṭa's commentaries on Kālidāsa's *Kumāra-sambhava* and *Raghuvamśa* as well as by the line 'puṇyāṃ paṇḍita-sārvabhauma-padaviṃ gauḍāvanī-pārthivāt (v.l. °vāsa-vāt for °pārthivāt in *Ind. Off. Cat.*) yaḥ prāptah etc.' which occurs in the 8th introductory verse of the *Pada-candrikā*. These show definitely that Bṛhaspati Rāyamukūṭa was highly respected and patronised by the 'king of Gauḍa'. Hence there is no reason why Bṛhaspati should remain in the court of a petty chief under Jalaluddin, king of Gauḍa. Moreover, it is difficult to conceive how this patron of Bṛhaspati, if he were a petty chief under Jalaluddin, could accept ministership under more kings than one (cf. मन्त्रित्वमुर्वीभुजाम्—verse 6). Again, these verses (3-6) cannot be taken to point to Bṛhaspati himself, because (i) from the introductory verses of Bṛhaspati's commentaries on the *Raghuvamśa* and the *Amarakoṣa* we know that Bṛhaspati's father's name was Govinda and not 'Jagadanta', and (ii) the word 'tataḥ' (meaning 'from him') in verse 7

(ācārya ityabhimatam kavacakra[vartī] \* \* \* dvitayam adhyagamat  
 tato yaḥ/

sa śrībṛhaspatiḥ.....nirmāti.....smṛtiratnahāram//)

shows clearly that the preceding verses (3-6) must be applied not to Bṛhaspati Rāyamukūṭa but to his patron who conferred on him the titles 'Ācārya' and 'Kavi-cakravartin'. These verses cannot also be applied to Rājā Gaṇeśa (father of Jalaluddin), because (i) Jalaluddin could never appoint his father as his Senāpati (for, it was after Gaṇeśa's death that Jalaluddin had the control of the kingdom in his hand) and bestow on him elephants, horses etc., (cf. verse 4) and (ii) 'the ministership of kings' (mantrītvam urvibhujām—verse 6) could never be a 'kāmya' of Gaṇeśa who had become the ruler of Bengal.

It is thus evident that the interpretation of these verses is beset with difficulties. We shall however try in our own way to find out a solution for these perplexing riddles.

In the introductory verses of his commentaries on the *Kumāra-sambhava* and the *Raghuvaṃśa* Bṛhaspati calls himself 'gaudādhīpād upacita-pracūta-pratiṣṭhaḥ' (lit. 'who received sufficient recognition from the king of Gauda') and in the introductory verses 6 and 8 of his *Amarakoṣa-tīkā* he says that he received from the 'king (or Vāsava, with v.l. *वासवात्* for *पार्थिवात्*) of Gauda' a necklace set with bright jewels, a pair of shining ear-rings, ten lustrous finger-rings set with gems, the famous title 'Rāyamukūṭa' along with presents of umbrellas, elephants and horses, and the merited title 'Paṇḍita-sārvabhauma'. In his *Amarakoṣa-tīkā* Bṛhaspati states that this work was composed by him in Śaka 1353 (A.D. 1431-32, which was the last year of Jalaluddin's reign). These facts, along with the mention of 'King Jalālādīna' as conferring elephants, horses etc. (on some body) in the introductory verse 4 of the *Smṛti-ratnabhāra*, tend to show that the introductory verses 3-6 of the *Smṛti-ratnabhāra*, are to be taken to point to Jalaluddin. But as we know that Jalaluddin was a son of Gaṇeśa and a paramount ruler of Bengal, we should read 'गजदन्त' (which is a synonym for 'गणेश') in place of 'जगदन्त' in verses 3 and 6, and 'यन्त्रित्वम्' (i.e. the state or position of a controller, restrainer or curber) for 'मन्त्रित्वम्' in verse 6. The confusion between 'गजदन्त' and 'जगदन्त'<sup>1</sup> and between य and म is not at all improbable. In his *Śrāddha-kaumudī* Govindānanda says that as the letters य and म were written in almost the same way, Śrīnātha wrongly read

1 This confusion was caused most probably by their similarity of sound as well as by the word 'जगदन्तःपुरं' occurring in the third Pāda of verse 2.

‘तथैवामन्त्रितो’ for ‘तथैव यन्त्रितो’ (*Śrāddha-kaumudī*, p. 96—यमः—‘तथैव यन्त्रितो दाता.....॥’ यन्त्रितो नियमस्थः.....।’ अन्नाधुनिकैर्लिपिसाहस्यमोहितैरामन्त्रित इति पाठं मत्वा.....इति व्याख्यातम् ।) If we accept these two readings, all the introductory verses of the *Smṛti-ratnahāra* attain relevance and cogency of meaning, and we may translate these verses thus:

(Verses 3-4). Victory be to king Jallāladīna, son of Gajadanta (i.e. Gaṇeśa), who excelled with his numerous merits \* \* \*, earned his fortune by means of the power of his own arms, received the title ‘Śrī-rāya-rājyadhara’, and, being delighted with the multitudes of qualifications (of Bṛhaspati), [conferred on him] the command of his army and [gave him] many ornaments as well as elephants, horses, and golden and silvern \* \* \* made graceful with tūryas (a kind of musical instrument), conch-shells and lines of umbrellas;

(Verse 5). Who in no time won the appellation of ‘the son of Dharma’ (i.e. Yudhiṣṭhira) by immediately destroying, like \* \*, the poverty of the terrestrial gods (i.e. Brāhmaṇas) [by giving away] the Brahmāṇḍa, golden chariots fitted with horses, the Viśva-cakra, the Earth, Kṛṣṇājina, the divine tree (i.e. Kalpataru), cows, hillocks and (?) (cf. dhenu-śailodarīṃś ca);

(Verse 6). Who derived his birth from Gajadanta (i.e. Gaṇeśa), a receptacle of virtues, in a royal (or Kṣatriya?) family; whose wife (or wives \* \* \* [was or were productive of?]) children, and sons were, as it were, so many divine Suns (or ‘whose sons were shining with beauty or fortune’—with the reading ‘श्रीमाखराः’ for ‘श्रीमास्कराः’); to whom Fortune became highly enjoyable through extraordinary donations and enjoyments; who attained the position of the restrainer (or curber) of kings;—and thus to whom, a blessed man that he was, there was nothing that could be an object of desire.

(Verse 7). Bṛhaspati, who received from him two honourable (or desirable) [titles viz.] ‘Ācārya’ and ‘Kavicakra(vartī),’ composes, with a clear conception, the *Smṛtiratnahāra* with the (help of the) meanings of numerous digests.

From the introductory verses and colophons of Rāyamukūṭa’s works, as given above, we gather the following informations about Bṛhaspati Rāyamukūṭa and his patron:

*Bṛhaspati Rāyamukūṭa*

- (i) Bṛhaspati was originally an inhabitant of Rādhā and belonged to the Mahintā Gāñī of Rādhī Brāhmaṇas. He calls himself 'kulīnāgraṇī'.<sup>2</sup>
- (ii) His father was Govinda and his mother Nīlasukhāyī-devī. Govinda was a pious and learned Vaiṣṇava and used to take his bath daily in the Ganges (Bhāgīrathī?), while Nīlasukhāyī-devī also was adorned with all the qualities of the head and heart. Bṛhaspati's wife's name was Nirvṛtī (or Nirvṛtā).
- (iii) In course of time Bṛhaspati came over to Gauḍa and was accepted by Jalaluddin as his Ācārya (cf. 'ācāryavaryaś ca yaḥ', and 'rāja(ṛājya°)dharācārya'—'Rāya-ṛāyadhara' being a title given to Jalaluddin; see below). It is not known what brought Bṛhaspati there, and when. It is probable that Bṛhaspati had passed over to Gauḍa even before Rājā Gaṇeśa came into power as the ruler of Bengal.<sup>3</sup> Whenever Bṛhaspati might have come to Gauḍa, he had little position in the court of Rājā Gaṇeśa, as his remarkable silence about this king shows.
- (iv) Though Bṛhaspati might have been present in Gauḍa when Gaṇeśa had regal power in his hands, it was during Jalaluddin's reign that Bṛhaspati wrote his works. Bṛhaspati's silence about Gaṇeśa, as contrasted with his eloquent eulogy of Jalaluddin, is sufficient evidence in this direction.

We have already seen that the *Pada-candrikā* was written by Bṛhaspati in 1431-32 A.D., i.e. in the last year of Jalaluddin's reign. The *Smṛti-ratnabhāra* was written earlier than the *Pada-candrikā*; because in the

2 It is to be noted that in the Ghaṭaka-kula-śāstras the Mahintā Gāñīs are not regarded as kulīna.

According to Nagendra Nath Basu the village Mahintā is to be identified with the present Mahatā, which is situated on the right bank of the Bhāgīrathī and lies 30 miles south of Murshidabad and 5 miles northwest of Plassy. (See Nagendra Nath Basu, *Vaṅger Jātiya Itihās*, Brāhmaṇa-kāṇḍa, Prathamamāṇṣa, p. 123).

3 This supposition is based on the probable connexion of Kṛtīvāsa with Bṛhaspati Rāyamukūṭa. See *infra*.

'Gaṇeśa was virtually the king of Bengal from 813H (i.e. 1410 A.D.), the year of the accession of Shaifuddin Hamza Shah,.....'—N. K. Bhattachali, *Coins and Chronology of the Early Independent Sultans of Bengal*, p. 117.

introductory verses of the former work there is mention only of the titles 'Ācārya' and 'Kavi-cakra[vartī]', whereas in the introductory verses of the latter we find the mention of the titles 'Rāyamukūṭa' and 'Paṇḍita-sārvabhauma' also.

- (v) Bṛhaspati received the titles 'Ācārya', 'Kavi-cakravartī', 'Rāyamukūṭa' and 'Paṇḍita-sārvabhauma' from Jalaluddin in recognition of his talents. While receiving the title of 'Rāyamukūṭa', he was bathed (with golden jars?) on an elephant; and rich presents of umbrellas, elephants and horses were made to him by his patron on that occasion. He also received, on other occasions, presents of a necklace, two ear-rings, and ten finger-rings—all set with valuable gems, and of elephants, horses etc. from Jalaluddin. Thus Bṛhaspati became a man of great fortune and was by no means a poor Brahmin scholar.
- (vi) Bṛhaspati was given by Jalaluddin the charge of the army.
- (vii) Bṛhaspati must have come to Gayā at an advanced age, because he says in his *Pada-candrikā* that his 'sons', named Viśvāsarāya (v.l. Viśvāsa-rāma or Viśrāma-rāma) and others(?),<sup>4</sup> were, as it were, so many gems on the crests of the king's (i.e. Jalaluddin's) ministers, defeated (in debate) those scholars who had conquered the quarters, were themselves great poets, made donations of Tulā-puruṣa as well as the Brahmāṇḍa, the divine tree (i.e. Kalpataru), etc., and wrote valuable works on all the different branches of learning.

Thus it is clear that Bṛhaspati's 'sons' were already sufficiently grown up when he was in the court of Jalaluddin.

- (viii) Bṛhaspati was a Vaiṣṇava, and perhaps a Śākta Vaiṣṇava, as he mentions Viṣṇu's wife as his Śakti. (See verse 2 of the *Pada-candrikā*).

#### *Jalaluddin*

- (i) Jalaluddin, son of Gaṇeśa, was born in a royal (or Kṣatriya?) family.

4 If in the 7th introductory verse of the *Pada-candrikā* the reading 'viśvāsa-rāyādayaḥ khyātāḥ' is taken to be the original one, it may also mean 'who were well-known as Viśvāsa, Rāya and others (i.e. with the titles Viśvāsa, Rāya, etc.)'.



- (ii) He had many qualities of the head and heart, earned his fortune with the power of his own arms, and was a restrainer or curber of kings (i.e. was a paramount ruler).
- (iii) He received the title *Śrī-rāya-rājyadhara*. It is for this reason that Bṛhaspati, who was accepted by Jalaluddin as his Ācārya, is called 'Rāja(?) Rājya°)dharācārya' in the colophon of a Ms. of his *Raghuvamśa-tīkā* (see *ante*).
- (iv) He had 'sons' and perhaps more wives than one. So he was fairly aged when he became the king of Gauḍa.
- (v) As soon as Jalaluddin ascended the throne<sup>5</sup> he destroyed the poverty of Brahmins by making big donations, viz., the Brahmanḍa, the golden horse-and-chariot, the Viśva-cakra, the Earth, Kṛṣṇājina, etc., and won the appellation of the 'Son of Dharma' (i.e. Yudhiṣṭhira). Thus Jalaluddin, though converted to Muhammadanism, was very kind towards the Hindus and looked to their welfare.<sup>6</sup>
- (vi) He encouraged Hindu culture and learning by appreciating the merits of Bṛhaspati and conferring on him the titles 'Ācārya', 'Kavi-cakravartī', 'Rāyamukuta' and 'Paṇḍita-sārvabhauma' along with rich presents of valuable ornaments, elephants, horses, etc. The title 'Rāyamukuta' (lit. 'the crest of Rāya' i.e. Jalaluddin) and the great honour that was shown to Bṛhaspati prove that this scholar was held in high esteem by Jalaluddin.

5 Cf. the word *सपदि* in introductory verse 5 of the *Smṛti-ratnaḥāra*.

6 About Jalaluddin Ferista says:

'After the death of his father, Jeetmal called together all the officers of the state, and said, so strong a desire to become a convert to the Muhammadan faith had seized him, that he was resolved to embrace that religion; observing at the same time, if the chiefs would not permit him to succeed to the throne, he was prepared to cede it to his brother. His officers declared, they were disposed to accept him as their king, without any reference to the religion he might choose to adopt. So that several learned men among the Mahomedans of that country were summoned to witness Raja Jeetmal renounce the Hindu religion, and profess that of the Moslems. He was at the same time entitled Julal-ood-Deen; and after ascending the throne, he ruled with such justice that he became entitled to the appellation of the Nowsherwan of the age. He reigned with great splendour for a period of seventeen years and died in the latter end of the year 812'. (See John Briggs, *History of the Rise of the Mahomedan Power in India till the year 1612*, vol. IV, p. 337).

(vii) It has already been said that Jalaluddin gave Bṛhaspati the charge of his army, and that Bṛhaspati's sons were held in high esteem by Jalaluddin's ministers, who, or at least the majority of whom, thus seem to have been Hindus. (The line 'yat-putra urpa-mantri-mauli-manayo etc.' may also be taken to mean that Bṛhaspati's sons were appointed as chief ministers by Jalaluddin). So it is evident that Jalaluddin, though converted to Muhammadanism, was greatly controlled by the Hindus in matters of administration, and his reign can thus be called the reign of a Hindu monarch.

These are all the informations that we can gather about Jalaluddin from Bṛhaspati Rāyamukūṭa's works. Though these informations differ much from those contained in the *Riyazu-s-Salatin* which describes Jalaluddin as a zealous Muhammadan converting many Hindus to the Muhammadan faith and tyrannising those Brahmins who took part in his re-conversion to Hinduism, they are presented before the learned circle for full consideration as regards their historical value.

Here we are tempted to say a few words on the probable connexion of Kṛttivāsa (if he was born in the month of Māgha in Śaka 1320, i.e., in January, 1399 A.D.<sup>7</sup>) with Bṛhaspati Rāyamukūṭa.

In his *Ātma-vivarāṇa*<sup>8</sup> which he annexed to his famous Bengali *Rāmāyaṇa*, Kṛttivāsa says that when he completed the 11th year of his life and entered the 12th (i.e. after January, 1410 A.D.), he went to the northern country *after crossing the big Gaṅgā* (i.e. the Padmā and not the Bhāgīrathī)<sup>9</sup> and read with a teacher who was 'like Vyāsa, Vasiṣṭha, Vālmīki and Cyavana' and 'looked as much spirited as Brahmā'. After finishing his

7 For Kṛttivāsa's date of birth see N. K. Bhattashali, *Kṛttivāsaviracita Rāmāyaṇa*, Ādi-kāṇḍa, Bhūmikā, pp. iff., Jogesh Chandra Roy in *Sāhitya Pariṣat Patrikā*, 1340 B.S., pp. 13 ff.

8 For the full text of Kṛttivāsa's *Ātma-vivarāṇa* see *Kṛttivāsaviracita Rāmāyaṇa*, Ādi-kāṇḍa (ed. N. K. Bhattashali, Dacca 1936), pp. 173-5; also Bhūmikā, pp. v and vii-viii.

9 If the line 'पाठेर निमित्त गेलाम वड गङ्गा पार' is taken to mean that Kṛttivāsa went to read with a teacher whose residence was situated on the bank of the Padmā, then we are to assume that Bṛhaspati Rāyamukūṭa, who, as we shall see presently, seems to have been Kṛttivāsa's teacher, lived somewhere on the southern bank of the Padmā not very far from the town of Gauḍa. But this assumption does not seem to be very cogent. See the next footnote.

education and taking leave of his teacher he first thought of returning home, but a desire for becoming a Rāja-pañḍita arose in his mind. Consequently he went to the court of the king of Gauḍa, which, as Kṛttivāsa's account shows, was not situated at any long distance from his teacher's residence<sup>10</sup> and where he found, among others, Mukunda as the Rāja-pañḍita.

In Kṛttivāsa's Ātma-vivarāṇa as contained in an incomplete Ms. of the Ayodhyā-kāṇḍa of his *Rāmāyaṇa* the following couplet occurs:

राधा मधै वन्दीतु आचार्य्यबुद्धामणि ।

जार ठाइ किंवास पडिला आपुनि ॥<sup>11</sup>

'In Rādhā I pay homage to Ācārya-cūḍāmaṇi, with whom Kṛttivāsa himself read'. As this couplet is not found in any other Ms. its authenticity is extremely doubtful. Authentic or not, its value lies in recording a tradition or individual opinion which should not be neglected.

Though we know that the title 'Ācārya-cūḍāmaṇi' has been used by the successors of Śrīnāthācārya-cūḍāmaṇi to mean none but Śrīnātha,<sup>12</sup> it is highly probable that by this title the author of the above mentioned couplet means Bṛhaspati Rāyamukūṭa who also was originally a resident of Rādhā, received, among other things, the title 'Ācārya' from Jalaluddin, and is called 'Pañḍita-cūḍāmaṇi' (and once simply 'Cūḍāmaṇi') in the final colophon of the Ms. of his *Smṛti-ratnahāra* as well as in those of some of the Mss. of his *Amarakoṣa-tīkā*.

All the above facts taken together tend to show that Kṛttivāsa, who went over to Gauḍa at the age of twelve, read with Bṛhaspati Rāyamukūṭa and then went to the court of Rājā Gaṇeśa, where he was cordially received by the king and asked to write his famous *Rāmāyaṇa*.

R. C. HAZRA

10 It is to be noted that no river is said to have been crossed by Kṛttivāsa while passing from his teacher's residence to the court of the king of Gauḍa.

11 Basantaranjan Ray and Basanta Kumar Chatterjee, *Descriptive Catalogue of Bengali Mss.*, Vol. I, p. 234, No. 1717; also Introduction, p. ix.

12 All information on this point has been given in the Introduction to my forthcoming edition of Śrīnāthācārya-cūḍāmaṇi's *Kṛtya-tattvārṇava*.

## Date and Works of Rāyamukṭa

Bṛhaspati Miśra, better known by one of his many titles of distinction, viz., 'Rāyamukṭa', was a most prominent figure in the literary history of Bengal in the 15th cent. A.D. The late Mm. H. P. Sāstrī collected all available information about him in one of his last papers in Bengali.<sup>1</sup>

As early as 1807 A.D. Colebrooke examined Rāyamukṭa's commentary on the *Amarakoṣa* and ascertained its age "from the incidental mention of a date viz. 1353 Śaca, or 4532 of the Caliyuga, corresponding to A.D. 1431."<sup>2</sup> This date has ever since been regarded as a happy *terminus ad quem* for a large number of authors and books. The presumption that such an incidental mention of a date in a book exactly coincides with the date of its composition, far from being ever questioned by anybody, has gained here almost an unassailable ground in course of over a century, though it proves now to be wrong in the case of Rāyamukṭa as we shall presently find.

As far as can be ascertained now the remarkable career of this great scholar of Bengal was roughly divided into three distinct periods. Most of his literary works were written in the first period when he was enjoying the patronage of a nobleman named Rāya Rājyadhara. Unfortunately none of these early works of Rāyamukṭa are at present available for examination except the unique fragment of his *Smṛti* digest '*Smṛti-ratnahāra*', now preserved in the library of the Royal Asiatic Society of Bengal.\*

As a few leaves at the beginning of this Ms. are torn at the sides the introductory verses are mutilated. Verses 3-6 give a glowing description of the author's patron named Rāya Rājyadhara, who belonged to a family of *Mūrdbābhīṣikta* (v. 6) and was the son of a nobleman named Jagadatta. Sultan Jalaluddin, evidently the son of Rājā Gaṇeśa, being pleased with his virtues appointed him a commander-in-chief with a pom-

1 *Sāhitya-Pariṣat-Patrikā*, vol. XXXVIII, pp. 57-64 (1338 B.E.).

2 *Kośa* by Umura Singha, ed. by H. T. Colebrooke, 1807, Preface, p. vii.

\* Our grateful thanks are due to the authorities of that learned body, specially to the Secretary Dr. B. S. Guha, for readily allowing us facilities to examine and take notes and extracts from this and other valuable manuscripts.

pous display of high honours.<sup>3</sup> We wonder what led the late Dr. Śāstrī to suppose that Jagadatta was identical with Rājā Gaṇeśa and Rāya Rājyadhara with his son Jadu. Verse 4 even in its mutilated form clearly makes Rājyadhara a protégé of Sultan Jalaluddin and in verse 6 Rājyadhara is stated to have reached his peak of fortune by being a royal minister. This together with the mention of a son named Bhāskara and the long roll of his rich religious gifts enumerated in v. 5 proves the absurdity of the late Dr. Śāstrī's supposition. The reference to Jalaluddin (d. 1431 A.D.) without any honorific adjuncts seems to indicate that the Sultan was dead when the book was actually written. The author writes about himself as follows (we have filled up the lacunae by guess):—

आचार्य इत्यभिमतं कविक(वर्त्ति-) (स्याख्यापद-) द्वितयमध्यगमततो यः ।

स श्रीवृहस्पतिरिमं बहुसंग्रहायै निर्माति निर्मलमतिः स्युतिरजहारं ॥

An important fact is recorded here that the author, whose real name was Brhaspati, earned (for the first time) two titles of distinction 'Ācārya' and 'Kavicakravartī' from Rāya Rājyadhara. This book was, therefore, written under the patronage of Rājyadhara, before the author earned several other titles including the wellknown 'Rāyamukṣa.' There is evidence to show

3 *Descr. Cat. of Sans. Mss.* (Govt. collection), A.S.B., vol. III, pp. 226-30. A few corrections are necessary in the verses as printed in the Cat.:—

Read शोचिः)	for शौचे: (V. 1)
„ जगदत्त	„ जगदन्त (V. 2 & 5)
„ ब्रह्माण्ड...०दर्धीथ	„ ब्रह्माण्ड.....०दरीथ (V. 5)
„ दाराः संतुलिता	„ दाराः सन्तति... (V. 6)

Verse 4 reads:—

सेनाधिपत्यमिम-सैन्धव-तुप्यशब्द-  
च्छतावलीललितकाश्चनस्य × × ।

× × × × (अ)दान् (? द)बहुभूषणम्  
जलालदीननृपतिमुदितो गुणौघैः ॥

For Dr. Śāstrī's views vide *Sāhitya-Pariṣat-Patrikā*, op. cit., p. 69. Apparently he was then influenced by the views of the late Mr. N. N. Vasu who regarded Rājā Gaṇeśa, on the strength of genealogical works, to belong to a 'Kāyastha 'Datta' family: vide *Castes and Sects of Bengal*, Kāyastha Kāṇḍa vol. V (=Uttara-Rādhya-Kāyastha-Kāṇḍa, pt. iii) pp. 84-9. The names Jagadatta, Rājyadhara and Bhāskara are, however, quite untraceable in the genealogies printed in this book.

that most of his literary works were written about this period. Only four of these works have yet been discovered:—

- (1) *Bodhavatī* comm. on the *Meghadūta*. The colophon runs:—

काव्यप्रकाशविषयार्थविवेकदत्तां यः पञ्जिका(म)कृत पुञ्जितमञ्जुपत्ताम् ।

ऋषयः बृहस्पतिकविः कविवर(सख्या) टीकामिमां व्यधित बोधवतीलभिर्या ॥

इति श्रीमहिन्तापनीय-कविचक्रवर्ति-राज(ऽज्य)धराचार्य-श्रीबृहस्पतिविरचित-मेघदूत-टीका  
बोधवती समाप्ता ॥<sup>4</sup>

There is no *maṅgalācarana* at the beginning and the final verse cited above records that the author had previously written a comm. (*Pañjikā*) on the *Kāvya prakāśa* which has not yet been discovered. This commentary was undoubtedly written under the patronage of Rājyadhara as the interesting epithet 'Rājyadharācārya' proves.

- (2) *Subodhā* comm. on the *Kumārasambhava*. The colophon to the only Ms. copy of the book hitherto discovered simply states "बृहस्पतिमिश्रकृतायां"<sup>5</sup>

(3) *Vyākhyā-Bṛhaspati* or the *Raghuvamśaviveka*. The Ms. copy of this valuable work described by R. L. Mitra contains an introduction of 7 verses, where in vv. 3-7 a detailed account of the author's family appears for the first time. These verses, though mutilated in the original copy, are reproduced below being restored with the help of other Mss.

(यः कै)टमारिचरणद्वयपद्मभृङ्गो गङ्गावगाहनविनोदविलङ्घिताघः ।

मायाप्रतिग्रहनिवृत्तवृत्तिप्रतिज्ञो गोविन्द इत्यवनिनिर्ज्वरकुञ्जरोऽभूत् ॥

तस्याङ्गनाभवादसीमगुणैरुदारैः सालङ्कृता सुकृति(नीलसुखायि-)नाम्नी ।

या बल्लभस्य वचनार्थविधानपुराणे प्राणादग्नि (प्रियमती) रूपदोकरोति ॥

तभ्यामवाप्तजनुषो गुणशीलमाली शालोनतादिगुणगौरवगुम्फितश्रीः ।

यस्योचिता प्रियतमा प्रतिमानवृत्तिमूर्त्तैव निर्वृतिरभूद्भुवि निर्वृतेति ॥

सन्दर्भशुद्धिमधिगम्य गिरां गुरो(यः) (श्रीश्रीधराद्विधृतमिश्रपदः) सुमिश्रात् ।

विद्वत्सभासु विनयी प्रणयी गुणेषु गौडाधिपादुपचितप्रचुरप्रतिष्ठः ॥

सोऽहं (यथा-)मति बृहस्पति (रातनोमि) (व्याख्याबृहस्पतिमलङ्कृतिकाव्यलिङ्ग)

× × × × × रघुवंशविवेकमेतं । तत्तत्पुराणकृतिकीर्तिदुराशयाद्य ॥

The colophon to this copy runs:—

इति महिन्तापनीय-कविचक्रवर्ति-राज्यधराचार्य-श्रीमद्बृहस्पतिमिश्रकृते रघुवंशविवेके  
व्याख्याबृहस्पतौ सप्तदशः सर्गः ।

4 H. P. Śāstri: *Notices of Sans. Mss.*, vol. IV, pp. 169-70. No. 225; the Ms. is complete in 39 fol.

5 Eggeling: *Ind. Off. Cat.*, p. 1420.

Besides furnishing the names of the author's parents and wife, the above account also records the name of his teacher 'Śrīdhara Mīśra' who dubbed him a Mīśra, one of the foremost academic titles of that time. The colophon proves that he was still patronised by Rājyadhara.<sup>6</sup>

(4) *Nirṇaya-Bṛhaspati* on the *Śiśupālavadhā*. Fragments of this work so far discovered point to its being a sister work of the same period as above and the colophons here also stop with the mention of the two early titles 'Ācārya' and 'Kavicakravartī.'

The Ms. copy of the *Smṛti-ratnahāra*, though a fragment (of 254 fol.), constitutes a landmark in the history of *Dharmasāstra* in Bengal and the late Dr. Sāstrī rightly emphasised on its great value. It is replete with rare and valuable quotations from a large number of works and gives a vivid glimpse of the extraordinary richness of the *Smṛti* literature in Bengal in the centuries preceding the 15th. Unfortunately the list of authorities cited in the Descriptive Catalogue omits many important names and so we give below a complete alphabetical list of all the later authorities mentioned in the book :

<i>Āśvalāyanaparīṣiṣṭa</i> : fol. 3, 11, 220 & 241.	<i>(Svalpa) Kālaviveka</i> : 26 & 35.
<i>Kalpataṛu</i> : 63, 66, 105, 134, 152, 229, 235, 236, 237, 241 & 251 (12).	<i>Kṛtyapārījāta</i> : 243.
<i>Kāmadhenu</i> : 14, 66, 97, 165 & 227.	<i>Kṛtyasāgara</i> : 138.
<i>Kāmadhenuṭīkā</i> (by Gaṅgādhara): 97.	Gaṅgādhara: 97 & 251.
<i>Kāla-kaumudī</i> : 13, 18, 24, 28, 32, 37, 39, 58, 63, 65-68, 84, 88, 93, 97, 123, 127, 129, 131, 138, 142, 145-48, 150, 152, 158, 165, 170, 174 & 175 (40).	Guru (Prabhākara): 2 & 139
<i>Kālaviveka</i> : 2, 14, 37, 82, 121, 142, 145-48.	Govindarāja: 20 & 234.
<i>Bṛhat-Kālaviveka</i> : 30 & 148.	<i>Gautamabhāṣya</i> : 32 & 39.
<i>Dākṣiṇāya-Kālaviveka</i> : 88.	<i>Chandogābhinika</i> : 69 & 73.
	Jayāditya: 15 & 247.
	<i>Jikanasaṃgraha</i> : 103.
	Jimūtavāhana: 18, 26, 34, 68, 71, 80, 84, 88, 97, 108-10, 122, 126, 144, 148, 152, 155, 158 & 164 (24).
	<i>Ṭikākāra</i> (on the <i>Mahābhārata</i> ): 4.

6 R. L. Mitra: *Notices of Sans. Mss.*, vol. VI, pp. 243-44 (L. 2181). The Ms. goes upto the 17th canto. The India Office Ms. which is complete omits all the above verses except two half-verses at the end and also omits the important word 'Rājyadhara' in the colophon: Eggeling's *I. O. Cat.*, p. 14. Verses 3 & 6 are found in the *Nirṇaya-Bṛhaspati* noticed below.

7 H. P. Sāstrī: *Darbar Lib. Cat.*, vol. I, pp. 254-55. The Ms. goes upto 6th canto only. Cf. also Eggeling, *op. cit.*, p. 1432 where the colophon reads:—

इति महिन्तानोय-कविचक्रवर्ति-मिश्राचार्य-श्रीमद्बृहस्पतिमिश्रकृते शिशुपालवधविवेचने  
निर्णयबृहस्पतौ...

- Tīthinirṇaya* (by Bhavadeva): 34, 80, 113-14 & 150.  
*Tīthiviveka*: 33, 36-37, 39, 113 & 148.  
*Tirabhuktiyāb*: 248.  
*Trailokyamohana-Pañcarātra*: 245.  
*Divaspatisaṃhitā*: 184.  
*Devabodha* (Yājñavalkyaṭikā): 207.  
*Dhanañjaya*: 16, 27, 28, 39, 60, 72, 74, 81, 94, 96-98, 102, 109, 111, 130, 132, 134, 143, 152, 155, 159, 165, 174, & 176 (28).  
*Dhavalasaṃgraha*: 73.  
*Dhavalasūrasaṃgraha*: 32.  
*Dhīnasaṃgraha*: 184.  
*Nigama-parīṣiṣṭa*: 243.  
*Nilakaṇṭha*: 89 & 100.  
*Nilāmbarācārya*: 37, 71, 97, 110, 112, 114, 132, 143 & 176.  
*Parīṣiṣṭaṭikā*: 149.  
*Parīṣiṣṭaprakāśa*: 57 & 243.  
*Pañcanāradya*: 13.  
*Paṭrāṅkura*: 146 & 218.  
*Paśupati*: 251.  
*Brahmagupta*: 112 & 174.  
*Bhaṭṭapāda*: 12.  
*Bhavadeva*: 34-35, 39, 66, 82, 84, 102, 172 & 138 (11).  
*Bhānūpādhyāya*: 5, 34, 63, 74, 132, 170, 194 & 223.  
*Bhānubhaṭṭa*: 25 & 97.  
*Bhimopādhyāya*: 139.  
*Bhojadeva*: 71 & 83.  
*Bhojarāja*: 170.  
*Bhojarājasamgraha*: 151.  
*Lakṣmidhara*: 32, 39 & 100.  
*Vardhamānopādhyāya*: 21, 25, 225, 228, 239 & 240.  
*Varṣadīpikā*: 96, 98, 103, 123, 126, 133 & 148.  
*Vārtikakāra*: 13.  
*Vidhinibandha*: 139 & 180.  
*Viṣṇupurāṇa-Tīkākāra* (Dakṣiṇadeśiya) 231.  
*Vedāntavācaspati*: 65.  
*Saṅkha-dhara*: 20, 34, 66, 94, 127, 131, 141 & 227.  
*Sābdamahārṇava* (?): 85.  
*Suddhīdīpikā*: 112.  
*Śrāddhapradīpa*: 225, 228-29, 233, 237 & 239.  
*Śrāddhabandha* (by Bhānūpādhyāya): 253.  
*Śrāddhabhāṣya* (by Nilāmbara): 129, 240-41 & 253.  
*Śrāddhaviveka*: 17, 19, 21, 23-26, 29, 55, 56, 57, 74, 98, 127, 130, 135, 136-37, 140, 143, 177, 224-25, 239-41, 247 & 251 (33).  
*Śrāddhasāra*: 252.  
*Śrāddhoddyota*: 171.  
*Śrīdatta*: 69 & 73.  
*Śrīdharaṇika*: 148.  
*Satya*: 152.  
*Samayanirṇaya*: 61, 79, 81, 85, 97, 112, 122, 167 & 175.  
*Samayaprakāśa*: 5, 7, 16, 17, 22, 25-27, 29, 62-67, 72, 93, 127, 129, 131, 133, 137, 140-41, 148 & 149 (31).  
*Samayapradīpa*: 13, 23, 29, 32, 37, 39, 63, 65, 67, 73, 78, 87-8, 92-3, 96, 110, 112, 128, 129, 134, 140, 148, 156, 158, 162, 165, 171, 175, 177, 179 & 184 (35).  
*Samvatsarapradīpa*: 22, 81-2, 88, 100, 101, 103, 112, 119, 123, 134, 143, 144, 148-9, 154, 166, 169, 175-77, 179 & 241 (27).  
*Pāścātya-Samvatsarapradīpa*: 107, 121, 129.  
*Bṛhat-Samvatsarapradīpa*: 82 & 147.  
*Svalpa-Samvatsarapradīpa*: 68, 70, 72, 81, 95, 129, 172.  
*Sārasamuccaya*: 120.  
*Sūrisantoṣa*: 60, 88-9, 103, 142-43, 153 & 239.  
*Somapaddhati*: 183.



<i>Smṛtikāṇmudī</i> : 245.	87-8, 122-3, 153, 174, 176, 177, 182 & 218.
<i>Smṛtiparibhāṣā</i> : 25 & 87.	
<i>Smṛtiprakāśakāra</i> : 29 & 63.	<i>Svalpa-Smṛtisamuccaya</i> : 18, 65, 103, 122, 148, 154 & 184.
<i>Smṛtimāñjarī</i> : 196.	<i>Smṛtisārasamuccaya</i> : 87, 127 & 148.
<i>Smṛtimahārṇava</i> : 61, 84-5, 88, 93, 120 & 123.	<i>Svalpa-Smṛtisārasamuccaya</i> : 132.
<i>Smṛtimimāṃsā</i> : 76-77.	<i>Smṛtisiddhapañjikā</i> : 149 & 150.
<i>Smṛtiratnamālā</i> : 5, 54, 193, 202, 204, 208, 210, 216, 218 & 220.	<i>Halāyudha</i> : 243 & 251.
<i>Smṛtiratnākara</i> : 192.	<i>Hāratalā</i> : 202, 218 & 222.
<i>Smṛtīsamuccaya</i> : 14, 32, 39, 78, 80-1, 179 (20).	<i>Hemādri</i> : 40, 58, 60-1, 66, 69, 70-1, 77, 81, 98, 114, 148, 150-1, 156, 178 & 179 (20).

The Ms. comes to an end abruptly in the midst of the *third* part of the book, relating to *Śrāddha*, which begins at fol. 224b with the following headline:—

अथेदानीमस्मिन् स्मृतिरजहारे प्राप्तावसरस्तृतीयः श्राद्धबन्धः कर्तुमारभ्यते ।

The second part (on *Āśauca*) similarly begins on fol. 188a with the heading:—

अथेदानीं प्राप्तावसरो द्वितीयो निबन्धो कर्तुमारभ्यते ।

The first part which is a long one relates to *Kāla*, including the most favourite topic of Indian writers the roll of religious ceremonies to be performed in each *Tithi* and month. Towards the end of this part (in fol. 186) there is an astronomical table for the calculation of *Lagnamāna*.

The earliest writers to quote from a *Smṛti* work of Rāyamukūṭa were Haridāsa Tarkācārya\* (fl. in the 1st quarter of the 16th century A.D.) and next to him Raghunandana.<sup>9</sup> But the Kāmarūpa scholar Pitāmbara Siddhān-

8 There are four references to Rāyamukūṭa in the *Śrāddhanirṇaya* of Haridāsa (fol. 17, 57 as from 'Mukūṭarāya', 90 & 99 of *Smṛti* Ms. No. 236 belonging to the Saṃskṛta Sāhitya Paṇḍit, Calcutta); one in the *Śrāddhaviśeṣaṅkī* (fol. 37 of Sans. Ms. No. 1591 of Vaṅgiya Sāhitya Paṇḍit) and two under the title 'Mukūṭarāya' in his *Āśaucanibandha* (fol. 2 & 13 of Ms. No. 977 of the Anglo-Sanskrit Library, Navadvīpa). Haridāsa wrote soon after 1503 A.D. (*IHQ.*, vol. XVI, p. 61). None of these quotations can be traced in the present fragment of Rāyamukūṭa.

9 For references to Rāyamukūṭa in the works of Raghunandana *vide* *JASB.*, 1915, p. 371. The following passage of the present work has been cited almost *verbatim* under the name Rāyamukūṭa in the *Śrāddhatattva* (Vaṅgavāsi Ed., 1316 B.E., p. 120):—

उत्तरतो वामपाश्वे इत्यर्थः, 'उत्तरे चास्व सौवर्ष्यं लक्ष्म पाश्वे भविष्यतीति महाभारत दर्शनादुत्तरशब्दस्य वामवचनता) । स च सदाचाराङ्गोरेवेति पशुपतिः । उपविष्ट-

tavāgiśa cited in the *Śrāddhabakaumudī*,<sup>10</sup> as many as 26 passages, and most of these quotations are traceable in the present work. This dismisses a possible argument that Bṛhaspati Miśra might have been different from Rāyamukuṭa. It appears that though the work was composed long before the author earned the title Rāyamukuṭa he was widely known by the latter title ever afterwards.

An examination of this list will show that the book, though a fragment, throws light on many a problem on the medieval history of the Dharmaśāstra. A few remarkable instances are briefly stated below. The *Kālakaumudī*, whose authorship is yet unknown, claims the largest number of references (40). There are reasons to believe that it is a long lost work of the Bengal school.<sup>11</sup> A *Svalpa-Kālaviveka* (probably by Śūlapānī) has been distinguished from the *Kālaviveka* of Jīmūtavāhana as well as the *Dākṣiṇātya-Kālaviveka* (of Mādhava). The *Tithinirṇaya*, definitely ascribed to the famous Bhavadeva Bhaṭṭa, is one of the long forgotten works of the

ब्राह्मणानामुत्तरस्यां दिशीति कल्पतरुः, ब्राह्मणानां वामपार्श्व इति हलायुधः । आख्या-  
तात् कर्तुः सन्निहि(त)स्यैव वामपार्श्व इति श्राद्धविवेकः । तदेव युक्तन्तथा च “या  
दर्जिणा सा प्राची या पूर्वा सोत्तरे”ति पित्रा इष्टमुपक(म्य) ब्राह्मण(ं) प्राचीति गङ्गाधरः ।  
कर्तुश्च स्वस्य वामपार्श्वमुत्तरा दिगिति सा च सर्वेषां यथोक्तश्रुतेः भोक्तृब्राह्मणानामपि सोत्तरा  
दिगेवेति कल्पतरुः सदैकवाक्यतापि सिद्धा । (fol. 251)

10 *Śrāddhabakaumudī* (Ed. Tārānātha Gosvāmī of Gauripur, Assam, 1850 Ś.) pp. 3, 6, 8-11, 15-6, 19-20, 27, 30-1, 39, 48, 58, 63, 65, 72, 79, 85, 87, 101, 104 & 145-46. The passage on p. 8 occurs in fol. 244b of the present Ms.; that on p. 9 in fol. 246a; on p. 15 in fol. 246b, on p. 20 in fol. 246a and that on p. 48 in fol. 252a. Siddhāntavāgiśa flourished under Narānārāyaṇa and Śukladhvaja of Kāmarūpa late in the 16th cent. A.D. and finally settled at Darrang under Raghudeva, son of Śukladhvaja. One of his works the *Dāyakaumudī* (Ed., 1826 Śaka, Gauripur, Assam) was written in 1526 Śaka (1604 A.D.). On p. 104-5 of the *Śrāddhabakaumudī* views of a scholar ('kaścit') are cited and refuted; the passage cited is from the *Śrāddhatattva* (op. cit., p. 412). Similarly a passage from p. 481 of the *Śrāddhatattva* is found cited in p. 195 of the *Śrāddhabakaumudī* as of 'kaścit'. Siddhāntavāgiśa is thus one of the earliest writers to refer to Raghunandana.

11 The *Rāmaprakāśa* of Rājā Kṛpārāma (cf. *IHQ.*, XXVII, pp. 6-10) refers to it in one place as 'Gauḍiya-Kālakaumudyān:' (fol. 327a of the Ms. copy preserved in the Edward VII Anglo-Sanskrit Library at Navadvīpa). The *Rāmaprakāśa*, being written outside Bengal, similarly refers even to a work of Raghunandana as '*Gauḍagrānta-Tithitattva*' (fol. 356a).

latter.<sup>12</sup> The *Smṛtimahārṇava*, so frequently quoted by medieval scholars, has been ascribed to Bhojadeva.<sup>13</sup> There were at least two works of the names of *Samvatsarapradīpa* and *Dhanañjaya*, one of the most favourite authors of Rāyamukūṭa, is stated to be the author of one of them. Two rare passages of a *Smṛtiprakāśakāra* have been preserved; these are:—

(i) “स्मृतिप्रकाशकारस्तु मेघादिच्छन्नस्यापि निमित्तत्वमाह ग्रासावच्छिन्नकालस्य गणितप्रमितत्वाद् दर्शनपदस्य च तदुपलक्षणत्वात्.....” (fol. 63a)

(ii) “स्मृतिप्रकाशकारस्तु दर्शा(माव)स्ययोर्विकल्पमाह” (fol. 29a)

These two very passages have been also cited by numerous medieval scholars, notably Upādhyāyas Śrīdatta, Harinātha and Vardhamāna of Mithila, under the name ‘Harihara Miśra’.<sup>14</sup> This Harihara is generally taken to be identical with Agnihotri Harihara, the famous author of the *Pāraskarabhāṣya*, though not a single quotation of Śrīdatta and others can be traced therein. On the present evidence of Rāyamukūṭa it is evident that it was from the *Smṛtiprakāśa* of Harihara Miśra (probably different from Agnihotri Harihara) that the Maithila writers frequently cited.<sup>15</sup>

Rāyamukūṭa has quoted from two works of Vardhamānopādhyāya—the *Smṛtiparibhāṣā* and the *Śrāddhapradīpa*. This Vardhamāna, who was wrongly identified by the late Mr. M. M. Chakravarti with *Navya-Vardhamāna* of the late 15th cent. A.D., seems really to be the famous

12 तथा च तिथिनिर्णये भवदेवेन ‘यां तिथिं समनुप्राप्य उदयं याति भास्कर’ इति, दैवे कर्मणि संप्राप्ते यस्यामभ्युदितो रविरित्यादि लिखित्वोक्तं.....(fol. 150<sup>b</sup>)

Also: भवदेवेनापि तिथिनिर्णये उक्तं (fol. 34<sup>a</sup>)

13 “स्मृतिमहार्णवे भोजदेवः” (fol. 84a) “स्मृतिमहार्णवे भोजराजलिखितं वचनं” (fol. 120<sup>b</sup>)

14 Passage (i) occurs in Śrīdatta’s *Samayapradīpa* (fol. 53b of Govt. Ms. No. 10619 preserved in the R.A.S.B.) in Harinātha’s *Smṛtisāra* (p. 66 of Ms. No. II. A. 40 of the R.A.S.B.) and in Vardhamāna’s *Smṛtiparibhāṣā* (fol. 20a of Ms. No. 5460 of the R.A.S.B.), each under the name of Harihara, the title ‘Miśra’ being added after the name by Vardhamāna. There is a remarkable similarity in language and argument in all the three works here and elsewhere. Passage (ii) occurs in Harinātha (*loc. cit.*, p. 68) and Vardhamāna (*loc. cit.*, fol. 31b).

15 Śrīdatta cites ten times from Harihara in his *Ācārādarsa* (Litho. Ed., Benares, 1939 V.S. pp. 8, 10 etc.), Harinātha six times (*loc. cit.*, pp. 17, 47, 49, 66, & 68 of *Ācāra* and p. 75 of *Vivāda*) and Vardhamāna 4 times, but none of these passages can be traced in *Pāraskarabhāṣya*.

Naiyāyika, son of Gaṅgeśa Upādhyāya. The late Dr. H. P. Śāstrī wrongly described him as a third Vardhamāna, son of Caṇḍeśvara.<sup>16</sup>

### Date of the *Smṛti-ratnahāra*

The only reference, however, which has a bearing on the date of the work, is to the well-known works of Śūlapāṇi: the *Śrāddhaviṣeka* and *Tīthi-ṣiṣeka*. The former happens to be the most frequently cited work next to the *Kāla-kaumudī* and the *Samaya-pradīpa*. The late Mr. M. M. Cakravartī practically said the last word on the date of Śūlapāṇi, who 'flourished in the beginning of the 15th cent. A.D., if not earlier'.<sup>17</sup> Śūlapāṇi cited the *Kāla-Mādhaviya* and was himself cited by Rudradhara and Vācaspati Miśra. But it escaped the learned scholar's notice that Śūlapāṇi lived to refute the views of Vācaspati Miśra in one of his last works the *Rāsa-yātraviṣeka*. The passages are given below:—<sup>18</sup>

(i) एतद्वचनं हि तीर्थचिन्तामणौ धृतं व्याख्यातम् । अत्र कृतिकानक्षत्रयोगेन यन्महा-  
कार्तिक्यभिधानं तीर्थचिन्तामणौ वाचस्पतिमिश्रेणाभिहितं तद्वेयमेव कृतिकारोहिण्यन्यतर-  
नक्षत्रयोगैव सम्भवात् । तथाहि भोजराजधृतं वचनं 'कार्तिके पोषमास्यान्तु...' (fol. 2a)

(ii) ब्रह्मपुराणे...तदा कुर्वीत विधिवत्प्रतिष्ठां पापनाशिनीं । प्रतिष्ठा स्थापनं, तीर्थचिन्तामणा-  
वप्येवं । (fol. 4a).

16 स्मृतिपरिभाषायां वर्द्धमानोपाध्यायः (fol. 25a) श्राद्धप्रदीपे वर्द्धमानोपाध्यायोक्तिः (239<sup>b</sup>)

The references on fol. 21b & 25a are from the *Paribhāṣā* (fol. 13-14), vide *JASB.*, 1915, pp. 401-3. In the *Descr. Cat. of Sans. Mss. Govt. Collection, RASB.*, vol. III, p. 840 Dr. Śāstrī was clearly wrong in reading the name as 'Caṇḍeśvara' in the 2nd introductory verse of the *Smṛtiparibhāṣā*; the verse, which was added in the margin, reads:—

न्यायाम्भोजपतञ्जय मीमांसापारदश्वने । गङ्गेश्वराय गुरवे पितेऽन्न(भवते) नमः ॥

The fact that the printed edition of the *Tīrthacintāmaṇi* does not contain third introductory verse of the *Kusumāñjaliprakāśa*.

17 *JASB.*, 1915, p. 342. The passage from the *Kālamādhaviya* (B.I. Ed. p. 80) occurs in the *Durgotsavaviṣeka* (Sansk. Sahitya Parishad Ed., Calcutta, p. 4). The *Kālamādhaviya* was written sometime after 1359 A.D., when in the *Vikārī* year a malamāsa occurred as stated in the book (p. 70-1).

According to commentators (cf. fol. 22a of a *Dvaitanirṇaya-tippaṇi*, Ms. in the V. R. Museum, Rajshahi: also, fol. 22b of Vāgīśa's *Dvaitanirṇayadīpikā*—Ms. No. 151D of the Dacca University) Vācaspati refers in his *Dvaitanirṇaya* to the views of Rudradhara and the '*Gandīya-Śrāddhaviṣeka*' is cited (*Śrāddhaviṣeka* p. 50 of the Chowkh. Ed.) by the latter. So all the three great scholars Śūlapāṇi, Rudradhara and Vācaspati Miśra were more or less contemporaries. Vācaspati wrote about c. 1440-70 A.D. under the Mithila kings Bhairava and his son Rāmabhadra.

The fact that the printed edition of the *Tīrthacintāmaṇi* does not contain any of the two short notes cited above only deepens the problem and should be regarded in our opinion as going in favour of and not against the genuineness of the *Rāsayātrāviveka*, which bears all the stamp of the smaller tracts of Śūlapāṇi, specially the sister work *Dolayātrāviveka*. Śūlapāṇi, therefore, cannot have written this text before the sixties of the 15th cent. A.D., and the earliest date for his major works like the *Śrāddhāviveka* would be the decade 1420-30 A.D. The date of the present *Smṛti* work of Rāyamukūṭa is thus fixed to be *circa* 1440 A.D., and not certainly before 1430 A.D.

### The Padacandrikā

The subsequent career of Rāyamukūṭa finds a glowing description in the introduction to his *magnum opus* the *Padacandrikā* commentary on the *Amarakoṣa*. The whole of this valuable introduction though printed several times is reproduced below.<sup>19</sup>

अध्यास्ते यः सर्वां ध्रुव ईदृश इत्यगोचरो वचसः ।  
 अहमिति संविद्विषयः पुरुषः स परः पुरातनो जयति ॥१  
 हेतुर्महतः सूक्ष्मा सत्यपि जगदुपरि गौरवं यस्याः ।  
 श्रुतिपथे नवप्रतिभाशक्तिः सा किल करोतु मे कुशलम् ॥२  
 श्रीवत्सलाञ्छनपदद्वयपद्मभृङ्गाद् गङ्गापयोऽन्वहविगाहनहीनपङ्कात् ।  
 मायाप्रतिप्रहनिवर्त्तनसत्प्रतिज्ञाद् गोविन्दनामजनकाञ्जनकायुक्तात् ॥३  
 भर्त्तृव्रतागणशिरोमणितां गतायाः सीमन्तिनीगणशतैरपि नन्दितायाः ।  
 दानव्रतौघविधिसाधितकीर्त्तिसीम्नो मातुश्च शीलधृतनीलसुखायीदेव्याः ॥४  
 योऽभूद् यस्य च योषिदद्भुतगुणा भूयो रमा निर्वृता  
 धत्ते यः कविचक्रवर्त्तिपदमप्याचार्यवर्त्यश्च यः ।  
 राढायामपि गाढनिर्मलकुलच्छलं कुलीनाप्रणी-  
 र्यः प्रापत् प्रणतः परं हरिपदद्वन्द्वारविन्दे च यः ॥५

18 We have got two Ms. copies of the book in our possession, complete in fol. 3 & 4. There are references to Nārāyaṇa Upādhyāya (once), the *Utkalakalikā* (twice) and the *Pratiṣṭhāvivēka*. It begins:—

नत्वा कृष्णपदद्वन्द्वं सुराणामपि सेवितं । विवेको रासयाज्ञायाः क्रियते शूलपाणिना ॥

19 Vide A. Borooah's Ed. of *Amarakoṣa*, pt. I (1887), p. 2; Eggeling: *Ind. Off. Cat.*, pp. 270-71. Introd. to the *Bhāṣāvṛtti*, Ed. V.R.S. Rajshahi, pp. 20-21. There are slight variations in the reading of the verses and we have tried to give the best possible version above. Most of the verses are sometimes omitted in Ms. copies. Cf. *Des. Cat. of Sans. Mss.*, Cal. Sans. Coll., vol. vii, lexic., p. 12-3.

ज्योतिष्मन्मणिपुञ्जमञ्जुलरुचं हारं ज्वलत्कुण्डले  
 रत्नौघच्छुरिता दशाङ्गुलिजुषः शोचिष्मतोरुर्मिकाः ।  
 यः प्राप्य द्विरदोपविष्टकनकन्नानैरविन्दन् नृपा-  
 च्छलेतैस्तुरगैश्च रायमुकुटामिह्यामिह्यावतीम् ॥ ६  
 यत्पुत्रा नृपमन्त्रिमौलिमणयो विश्वासरायादयः  
 ख्याता दिग्जयिनामपीह जयिनो लोके ऋनीन्द्राश्च ये ।  
 ब्रह्माण्डामरपादपादिसहितं येऽदुस्तुलापूरुषं  
 तत्तद्गन्धविशेषनिर्मितकृतः कृत्स्नेषु शास्त्रेषु ते ॥ ७  
 पुरयां पण्डितसार्वभौमपदवीं गौडावनीवासवाद्-  
 यः प्राप्तः प्रथितो बृहस्पतिरिति क्षमालोकवाचस्पतिः ।  
 कोषस्यामरनिर्मितस्य विविधव्याख्यानदीक्षागुरुः  
 सानन्दं पदचन्द्रिकां स कुरुते टीकामिमां कीर्तये ॥ ८  
 इयं षोडशटीकार्यसारमादाय निर्मिता ।  
 अतोऽभिलिखितोऽर्थोऽस्यां न हेयः सहसा लुपैः ॥ ९  
 अदसीयार्थहरणाद् यो मन्त्रामापनेष्यति ।  
 तमेतत्कृतिनो दुःखशिखी धक्ष्यति सान्वयम् ॥ १०

Verses 3-5 substantially agrees with the account given in the earlier works.<sup>20</sup> It is stated in the commentaries on the *Raghu* and *Māgha* that he had already received, evidently through the graces of his patron Rājyadhara, high honours at the court of the Gauḍa king, which was followed up by much greater and newer laurels so eloquently related for the first time in vv. 6-8 above, culminating in the elevation of his sons to the highest rank of royal ministers. The title 'Rāyamukuta' seems to suggest that during this period Bṛhaspati himself exchanged for sometime at least his literary profession for a political career which secured for his sons a position exactly equal to what was enjoyed by his former patron Rāya Rājyadhara, as a comparison of v. 7 above with vv. 5-6 of the *Smṛti-ratnahāra* will bear out.<sup>21</sup> There is

20 In L. 2181 the name of the mother recorded in the line सुकृतिनीह मथायिनाम्नी' has been corrected after the *Padacandrikā*; the name of the wife on the other hand was 'निर्वृता' and not 'रमा' on the evidence of the *Raghuṭīkā*.

21 We have accepted the reading of the Rajshahi Ms. in the name of Rāya-mukuta's son "विश्वासराय" whom we take to be identical with the patron of Arjuna Miśra:

"गौडेश्वरमहामन्त्रिश्रोमद्विश्वासरायतः । लब्धानुज्ञेन लिखिता मोक्षधर्मार्यदीपिका ॥

(H. P. Śāstri: *Notices*, vol. IV, No. 295—Ms. dated 1456 Śaka).

no doubt that the *Padacandrikā* was written at a very advanced age of the author when his sons had already reached the peak of their fortunes and this is amply borne out by the long array of his numerous titles of distinction so scrupulously recorded in the colophon to all available copies of this work. His academic title 'Mīśra' is now dropped and in addition to the family title 'Mahintāpaniya' and the first honorary title 'Kavicakravartī' (conferred by Rājyadhara) the new ones are used (in their chronological order) as follows—'Rājapaṇḍita' 'Paṇḍitasārvabhauma', '(Kavi-) Paṇḍita-cūḍāmaṇi', 'Mahācārya' and 'Rāyamukutaṃmaṇi'. None of these five titles are ever mentioned in the earlier works, while the original 'Ācārya' has given place to the bigger title 'Mahācārya'. The conclusion is, therefore, irresistible that a long period of time separated his earlier works from this last work the *Padacandrikā*. If the date of the *Smṛti-ratnaḥāra* is fixed at c. 1440 A.D. the *Padacandrikā* will have to be placed three decades later in about 1470 A.D. The presumption that the book was composed in 1431 A.D. from the incidental mention of that date in the body of the book appears thus to be wholly wrong.

There is an old complete copy of the *Padacandrikā* preserved in the V. R. Museum, Rajshahi (Ms. No. 650) of which the colophon runs as follows:—

“इति महिन्तापनीय-कविकवर्त्ति-राजपरिडित-परिडितसार्वभौम-परितच्छूडामणि-महाचार्य  
रायमुकुटश्रीमद्वृहस्पतिकृतायाममर-कोषपञ्जिकायां पदचन्द्रिकायां लिङ्गादिसंग्रहवर्गः समाप्तः  
समाप्ता चेयममरकोषपञ्जिकेति ॥ श्रीः १३६६ भगवते नमः ॥”

This laconic mention of a figure '1396' left us in doubt whether it was the date of the transcript (which being on paper does not look so old) or of the original from which it was copied. All speculation is now set at rest by the examination of another copy of the last part of the *Padacandrikā* recently acquired by the same museum (Ms. No. 1985) where that date 1396 Śaka is clearly recorded as that of the composition of the *Padacandrikā* itself. This unique Ms. copy of the book ends as follows:—

सेनानोवदनप्रहामिबिधुभिः शाके मिते हायने  
शुके मास्यसिते दिनाधिपतिथौ सौरेहि मध्यन्दिने ।  
सद्यः संशयसञ्चयापचयकृद्द्वयाद्याविशेषोज्ज्वला  
पर्याप्ता पदचन्द्रिकाभवदियं संरक्षणीया बुधैः ॥  
यावच्चुम्बति विम्बमम्बरमणोः प्राच्यप्रतीच्याचली  
यावन्मण्डलमैन्दवं यति तमस्कार्ण्डं जगन्मण्डनं ।

यावज्जु सुताम्बुधेरनुभवत्याखे षलीलासुखं  
 तावन्मे कृतिरातनोतु कृतिनामानन्दवृन्दो(द)यं ॥  
 यावच्चन्द्रचिह्नकोरनिचयैश्चन्द्रभिराचम्यते  
 यावच्चण्डरुचो रुचः परिचयाच्छुक्कः शुचं मुञ्चति ।  
 यावच्चुम्बति साचलाग्धिरचला चक्री(श)चूडमयं  
 तावच्चारविचारणाभिरविता टीका चक्रास्तृषकैः ॥ श्रीः  
 समाप्ता चेत्यमरकोषपञ्जिकेति । शुभमस्तु शकाब्दाः १६०१ ॥  
 ओं नमो नारायणाय ओं नमोऽस्तु तस्मै जगदीश्वराय ।  
 श्रीरामजीवनदेवशर्मणः पुस्तकमिदं स्वाक्षरम् तस्य ।  
 अहं.....यो मूढः इदं पुस्तकं मया लिखितं.....य  
 पुस्तकमिदमिति गदति तस्य गोवधब्रह्मवधफलम् ।  
 सर्वज्ञातं गुणकोटिनम्रं यशः.....क्षत्रियसम्यहस्ता ।  
 पर परप्राणहरोप...सपक्षयोगाद...यो गरीयान् ॥ (fol. 163).

The book was finished, therefore, in 1396 Śaka in the month of Jyaiṣṭha on the 12th day of the dark fortnight being a Saturday; the date works out to be June 11, 1474 A.D. The two prayer verses at the end are fine specimens of alliteration. It now becomes difficult to explain why the author had chosen a much earlier date (1353 Śaka) for incidental mention in the body of the book. That date, we believe, is the record of an important event witnessed by the author (e.g., the death of Sultan Jalaluddin) or it might have been borrowed from an earlier commentator without acknowledgement. One of the commentaries most frequently cited by Rāyamukūṭa was the 'Kaumudī', which one would be tempted to identify with the Kaumudī of Nayanānanda, who, as the late Mr. Borooah found out, mentioned the same date in the very language of Rāyamukūṭa without indicating his source. But Nayanānanda is evidently a much later author as he quotes from Ramānātha (of the Kalāpa school).<sup>22</sup> His work requires, however, to be carefully examined.

22 A passage in the 'kālavarga' of the *Amarakoṣa* (I. iii. 21) is explained by a few commentators by referring to an actual year of the Śaka era corresponding to the Kaliyuga year. Mr. Borooah (*loc. cit.* p. 145) discovered three other commentaries, besides Rāyamukūṭa (p. 144), where a date is recorded. Of them Rāmanātha definitely states:—४७३४ अस्मिन् कल्पवदे एतत्शास्त्रं कृतं श्रीरामनाथविद्यावाचस्पतिभट्टाचार्येण" (=1633 A.D.). The year (1353 Śaka) mentioned by Nayanānanda is evidently borrowed from Rāyamukūṭa as Mr. Borooah remarked. Nayanānanda quotes Sarvavarmā (p. 14), a commentary 'Sarvānnavādinī' (p. 15) and Ramānātha:—"अहं गतौ याचने च, वकाराद् हिंसायां चेति गणवृत्तौ रमानाथः" (p. 32). Evidently he belonged to the Kalāpa



The late Mr. Boroohah had rightly chosen the *Padacandrikā*, along with the commentary of Kṣīrasvāmī for publication in his projected edition of the *Amarakoṣa* which stopped with his untimely death. But while Kṣīrasvāmī's commentary has appeared in print in more than one edition, Rāyamukūṭa failed to secure another publisher for over half a century. The *Padacandrikā* bristles with quotations from a very large number of works on various subjects and though Aufrecht published a list of the authorities cited therein long ago,<sup>23</sup> a thorough examination of the book is yet to be attempted and is bound to repay amply the labours of any young scholar (from Bengal).

The *Padacandrikā* is expressly based on sixteen previous commentaries on the *Amarakoṣa* most of which are now lost. Their names will have to be selected from the following list. (The figures against each name indicate the number of times the word occurs in the printed portion of the book—A. Boroohah's ed., 2 pts., 176 pp. up to I. V. 5).

Kaliṅga (12)	<i>Madhumādhavī</i> or <i>Mādhavī</i> (6)
Kokkṭa	<i>Vyākhyāmṛta</i> (1) p. 55
<i>Kaumudī</i> (56)	Śrīkara
Kṣīrasvāmī, also referred to as Svāmī, Bhaṭṭa or Bhaṭṭasvāmī, cited almost on every page.	Śrīdhara (5) pp. 34, 65, 73, 114 & 119.
Jātarūpa	Sarvadhara (12)
Jātoka (2) pp. 128 & 139	Sarvānanda (15)
<i>Pañjikā</i> (5)	Subhūti (7)
Rājadeva (4) pp. 13, 15 & 87	Somanandī (2) p. 125 & 148.
Rāmadāsa (1) p. 71	Haḍḍacandra (4) pp. 40, 77, 96 & 118

school. The well known date of Sarvānanda, 1081 Śaka, was also given by Mr. Boroohah from a Ms. copy of his commentary in his own possession and he quite correctly remarked that it was the date of Śrinivāsa (and not of Sarvānanda): “श्रीनिवासस्यैवायं समयः ।” Ever since the late Dr. G. Śāstri confused this date of Śrinivāsa with the date of composition of Sarvānanda's commentary, scholar after scholar has blindly followed him without realising the absurdity of the inference that both of them were writing simultaneously on the same table. Sarvānanda certainly wrote *after* 1081 Śaka, but how long after one cannot definitely state. Rāyamukūṭa had written 43 years after the date he actually mentioned. To the above list we should add the date 1540 Śaka (1618 A. D.) mentioned by Nārāyaṇa, author of the *Padārthakaumudī* (Eggeling: *I.O. Cat.* p. 278).

Kokkata, Jātarūpa and Śrīkara are cited in the subsequent portion of the commentary.<sup>21</sup> Five among them—Kaliṅga, Jātarūpa, Rāmadāsa, Somanandī and Haḍḍacandra—preceded Sarvānanda who names them. Deveśvara and Sanātana, unless the latter is identical with the reviser of Sarvānanda's book, are two other names found in the latter but not cited by Rāyamukūṭa.

Next to Kṣīrasvāmī the *Kaumudī* is the most frequently cited and one of the latest commentaries tapped by Rāyamukūṭa and the quotations prove that Rāyamukūṭa was greatly indebted to it. As a typical instance of the wealth of quotations that the *Padacandrikā*, like its sister work the *Smṛti-ratnabhāra*,<sup>22</sup> possesses, let us cite one passage (p. 156):

पूर्वस्य वित्तस्य सन्तानद्वारेण स्थैर्यमाभोगइति भट्टः, आभोगस्तात्पर्यमिति सर्वानन्दः, व्यापार इति मधुमाधव्यादौ, अनागतविन्तारूपवित्ताभोगो मनस्कार इति तु कामुदो, एकस्मिन् विषये पुनः पुनश्चित्तवृत्तिराभोग इति तु पञ्जिका ।

The book throws a flood of light on many problems of the history of Sanskrit lexicography and grammar and we can only give here a few extracts pointing to the great value of the work, taken at random from the portion we have examined.

यद्यपि काव्यप्रदीपेऽमुह्यार्थ इति नाम्नो दोषस्य अयमुदयति मुद्राभञ्जन इत्युदाहरण-मुपन्यस्तं तथापि निरुत्तरोधमुह्यपदार्थाभावेऽमुह्यार्थ इत्यवधेयं । (p. 6).

This *Kāvya-pradīpa* is different from the well-known work of Govinda Ṭhakkura.

यत्तु दिद्याशीलोऽसि विधौ 'दिविभुजिभ्यां विश्वे' (Un. IV. 237) इति पठित्वा विश्वे इति सप्तम्यो अलुकि दिव्यतेरसि विश्वेदेवा इति सान्तमुदाजहार स तस्य विपर्यय-स्तदशोदोषेण हस्तामर्षं तलैव पारायणपरायणौ गौवर्द्धन-दामोदर-पुरुषोत्तमादिभिर्विदिभुजिभ्यां विश्वे इति वृत्ति पठित्वा विश्वं वेत्ति विश्वेदेवा इति 'अशुप्रुषो'ति (Un. I. 15) कन्विधौ विश्वं जगत् विश्वेदेवा इत्युदाहृतत्वादिति । p. 18.

24 We examined with the kind permission of the Vāṅgiya Sāhitya Paṇḍa a fragment of the *Padacandrikā* (Sans. Ms. No. 229) which goes up to the end of the 'Vanauśadhivarga.' On fol. 62a we find "वयन्तु, क्षीरस्वामि-हृदचन्द्र-कोकटादौ दृष्टवन्तः" Also, कलिङ्गजातरूपीतु...आहतुः (citing *Ratnakoṣādi*, fol. 87b) and Śrīkara on fol. 132b & 135b. This Śrīkara may be identical with the author of the *Vyākhyāmrta*.

25 We forgot to mention before that in one place in the *Smṛti-ratnabhāra* Rāyamukūṭa tagged together as many as 12 names in a single passage:—

...मूलयुक्तपूर्वदिने पत्नीप्रवेशनिषेधो वाच्यो हेमाद्रि-जोमतवाहन-कालविवेक-सूरिसन्तोष-कालकौमुदी-तिथिविवेक-श्रीधराद्विक-वृहत्कालविवेक-स्मृतिसारसमुच्चय-समयप्रदीप-समयप्रकाश-वर्षदीपिका-संवत्सरप्रदीपादिकारैस्तत्त्वतःलिखितत्वेनानयो(र) मूलस्त्वप्रतीतेः । (fol. 148a).

पाण्डुगुणयोगात् 'नगपाण्डुपांशुभ्यः' इति रः । अस्यानार्षत्वात् पाण्डुरोऽसाधुरिति भागवृत्तिकृतो दुर्ज्ञानं जयादित्यं प्रति वाम्यमात्रजनितं । भाष्यविरुद्धं हि चेदं न त्वयुक्तं वृद्धान्तरोक्तानामन्येषामपि ग्राह्यत्वात्, भाष्यानुक्तानां भट्टिकोक्तानामन्यथाऽप्रामाण्यापत्तेः । अयञ्च शब्दार्णवकारादिभिराप परमशिष्टैरनुशिष्टः । 18.

(p. 166, also fol. 58a of Vañg. Sāh. Par. Ms.).

This interesting passage throws a side-light on the relation of the lost *Bhāgavṛtti* with the *Kāśikā* and expresses Rāyamukūṭa's obvious leaning towards lexicographic authorities.

ननु यदि पूर्वसमुद्रावधिरार्थवर्त्तः तदा गङ्गायाः पूर्व्वकूलमीप स्यात् । नैवं, पूर्व्वं किल देवीकोटसमीपे पश्चिमे पूर्व्वोदधिरासोत् तदपेक्ष्य उक्तमिति खामी ।

(fol. 98b of the Vañgiya Sāhitya Paṛiṣad Ms.).

Rāyamukūṭa belongs to the *Mahintāpanīya* family as stated by himself; this is a well known family of the Rāḍhīya Brahmins now called the *Mahintā*. Śrīnivāsa, the famous author of the *Suddhidīpikā* and the *Gaṇita-cūḍāmaṇi* also belonged to this family as stated by Rāyamukūṭa (p. 144); the family seemed to have continued to enjoy royal patronage from the times of Vallālasena down to Pathan times.

DINESH CHANDRA BHATTACHARYYA

# The *Āṅgacūliyā*, a sacred text of the Jainas

## *Critical Apparatus*

Besides the well-known Jaina canonical texts, the present study is based on a special investigation of the following material, viz.,

- (i) A—The *Āṅgacūliyā*. This work deals, as will be found from its detailed examination below, with the incidence of heresy, a topic which leads to prescriptions regarding the proper observance of rites connected with admission into the Order, ceremonies of ordination of different grades of seniority, and study of the sacred scriptures. According to the traditional lists of texts to be studied by a Jaina ascetic, this text is treated as *aṅga-bāhira* i.e., one outside the *Āṅga* texts.<sup>1</sup> It is composed in Prakrit except a single sentence in Sanskrit prose and the quoted Sanskrit verses—items to which we shall have occasion later on to refer. Three versions of this text have been used for the present study, viz.,

AB—Ms. orient. fol. no. 2565 in the *Preussische Staatsbibliothek*, Berlin. Though legibly written, this Ms. is full of mistakes, with frequent confusion of letters, omission of words and clauses, and repetitions. The Ms. bears no dates.

AP—Ms. in the Bhandarkar Oriental Research Institute, Poona, as no. 1160 of 1884-87 (cf. Bhandarkar's *Report*, for those years, p. 110). This Ms. was examined in Poona by Professor Schubring in December 1927, who compared it with his copy of AB previously made. To judge from the notes kept by Prof. Schubring of this comparison, which were available to the present writer during 1938-39 when he worked with Prof. Schubring in Hamburg University, this Ms. closely agrees with AB and the few variants that occur here and there are not worth taking serious notice of. Fols. 1 and 15 are missing, and

1 Nandī, p. 202A; *Aṇuog.* p. 6A. See also Schubring, *Die Lehre der Jainas* (Grundriss), p. 55f. In all matters concerning Jaina dogmatics, I have contented myself in the following pages with referring to Schubring's *Lehre* which is the latest authoritative work on the subject.

the leaf marked no. 1 does not belong to this text. At the end a later hand has added the date saṃvat 1607 (thus furnishing a *terminus ante quem* of the main script) as well as some other notices.

AS—Ms. no. 4462 (entry no. 377, under which it was mentioned by Leumann)<sup>2</sup> in the *Bibliothèque Nationale et Universitaire*, Strasbourg, of which a photographic reproduction was made by the Library and supplied to the present writer. It shows that the script is evidently more modern than that of AB and that the copying is more correct. There is no mention of dates by the scribe. Apart from a not uninteresting difference, the significance of which will be fully discussed later on, there are no very important variants in this from AB or AP. A few extracts from this Ms. made by Leumann are preserved among his papers inherited by the *Seminar für Kultur und Geschichte Indiens* of the University of Hamburg. These extracts proved to be of little use for our present purposes.

- (ii) Āv—*The Āvassayanijjuttī*, Ms. orient. fol. no. 692 in the *Preuss. Staatsbib.*, Berlin. This work forms the second Mūlasutta of the Jaina canon.<sup>3</sup>
- (iii) Āvv—*The Āvaśyakavṛtti*, Ms. or. fol. no. 763 in the *Preuss. Staatsbib.*, Berlin, which is a commentary on Āv by Haribhadra (c. 750 A.C.).<sup>4</sup>
- (iv) Āy—*The Āyāravīhi*, a text belonging to the class of later non-canonical texts known as Sāmāyārī or "Rules of Conduct."<sup>5</sup> This work is composed in Prakrit intermingled with Sanskrit after the manner of the Cuṇṇiś from which, however, it is separated by an interval of several centuries. It deals in 21 dāras, with various rites and ceremonies of Jaina religious life, such as sammatt'-ārovaṇa-vihi, vaya-v., paḍimā-v., tava-v., paḍikkamaṇa-v., posaha-v., pavvajjā-v., utthāvaṇa-v., etc. (see Weber's *Verzeichnis.*, p. 829ff.), including one (dāra 20) dealing

2 *Übersicht über die Āvaśyaka-Literatur*, Hamburg 1935, p. III.

3 See Weber, *Verzeichnis der Sansk-und Prakrit-Handschriften*, vol. II Parts 2 and 3, p. 742ff. and Schubring, *Lehre*, p. 81ff.

4 Weber, *Verzeichnis*, p. 763ff.

5 Schubring, *Lehre*, p. 157.

with the ceremonies connected with the cremation of a dead monk, mahā-pariṭṭhāvaṇā-v. There are two versions of this text, viz.,

ĀyB—Ms. or. fol. no. 1049 in the *Pr. Staatsb.*, Berlin, written in small characters, on the whole correctly, and containing some tables.

ĀyM—Printed text published by the Āgamôdaya-samiti, Mithesana, with tolerable accuracy, Nearly identical in reading with ĀyB. This printed edition contains some short Appendices, no doubt from later hands, providing some supplementary information on topics treated of in the text itself.

- (v) N—The *Nirvāṇakalikā*, ed. with an Introduction and Notes by Mohanlal Bhagavandas Jhaveri and published in the Muni Sri Mohanlalji Jain Granthamala (5), Bombay. This work is composed in Sanskrit and is attributed to Pādalipta-sūri; it deals with rituals and ceremonies, specially those connected with the construction of shrines and installation of images. This is no doubt a late text, as can be surmised from the facts that it is written entirely in Sanskrit and that its use of terminologies are unpretentiously free from any attempts towards giving the text an ancient flavour.
- (vi) S—The *Sāmāyārīvihi*, Ms., or. fol. no. 1119 in the *Preuss. Staatsb.* Berlin, a work of the *sāmāyārī*-class dealing with Jaina rituals and ceremonies (see Weber's *Verzeichnis*, p. 895ff.). It is composed in Prakrit mixed with Sanskrit, like Āy; in some parts, however, it is entirely in Sanskrit. Some verses at its conclusion show that the author's name was Paramānanda who was a pupil of Abhayadeva, as was Āśaḍa too, who wrote in samvat 1248.<sup>6</sup> The Ms. is well-written from the point of view of penmanship but is full of mistakes and omissions.
- (vii) V—The *Vaggacūliyā*, Ms. or. fol. no. 2378 in the *Preuss. Staatsb.*, Berlin. This short work also belongs to the aṅga-bāhira group of texts like A and is often wrongly designated as *Vaṅgacūliyā* or *Uvaṅgacūliyā*. It consists in its present form of 1 ajjhayaṇa only, which is called *Suya-bīlaṇ' uppatti* or "Rise of the dis-

6 See Weber, *Verzeichnis*, p. 85, n. 7 and Klatt, *Specimen of a literary-biographical Jaina-Onomasticon*, Leipzig 1892, p. 3.

regard of the Sacred Scriptures", and it may be that this title is yet another name of this small text. The subject-matter of this text may be summed up as follows:—

The 22 admirers of the courtesan Kāmalayā attack Aggidatta, a disciple of Bhaddabāhu, in the "Lacci" Park near Mīhilā. Before they reach him however, all of them fall into a well and die by the swords in their hands. (What follows is in prose): Aggidatta interrupts his ascetic practices and goes to Bhaddabāhu's teacher Jasabhadda who, together with Sambhūyavijaya, is stopping in Sāvattthī. Aggid. asks Jasabh. about the future existences of those 22 men and Jasabh. prophesies their 63 future lives in various forms which partly coincide with the present life of Kāmalayā. She turns a nun, being now 78 years of age, and converts her 22 former lovers—now born in Avantī as caṇḍālas in their 33rd existence—into lay discipleship. At this period these men revile the Jaina creed and becoming as many buffoons ridicule two Jaina monks. In their 64th birth they become merchants while Kāmal., now reborn as a Vānamantara god after having lived for 104 years, blesses their enterprises. Of the "Six Systems", not a single one attracts them and they prefer going their own way (? saṃkappikaṃ pahāvemāṇā; is saṃkap. = sva-kalpitaṃ?). At that time a general disrespect towards the Jaina doctrine and towards the monks will prevail. When these 22 men die at the age of 99, a long life in the hells will be their lot.

It is probable that this text derived its name from the "group", vagga, of the 22 men, lovers of the courtesan Kāmalayā.

In this connection we shall mention yet another short text belonging to the āṅga-bāhira class, viz., the *Viyābacūliyā* (which we shall later refer to as Vi.). This text is often wrongly designated as *Vivābacūliyā* and it also refers to the theme of heresy. It relates that Bhaddabāhu, the disciple of Sambhūyavijaya, explained 16 inauspicious dreams to Piyanandaṇā, the queen of Candragupta in Pāṭaliputra. The glimpse into the dismal future of the Jaina church which the interpretation of the dreams provides, induces the king to abdicate his throne and turn a lay disciple.<sup>7</sup>

(viii) Vm—*The Vibimaggapavā*, Ms. or. fol. no. 871 in the *Pr. Staatsb.*, Berlin. This is another work of the sāmāyārī-class and its

7 I avail myself of this opportunity of rectifying by means of the above data, a printing mistake in Schubring's *Lehre*, p. 84, whereby the printer, by leaving out a line of the Ms. made the Saint Sambhūtavijaya appear as the husband of queen Priyanandā! The 3 āṅga-bāhira texts are noticed briefly in *Lehre*, p. 83f.

authorship is ascribed to the well-known Jinaprabhasūri (saṃvat 1349-69, see Klatt's *Specimen*, p. 12) who composed it about s. 1363, i.e. a few years before the end of his life. Like Āy and S, this text also is composed in a mixture of Sanskrit and Prakrit. It treats of the various Jaina rituals in an elaborate manner and is the longest of the sāmāyārī texts we have to deal with. Of its 41 dāras, dāras 31-38 are composed entirely in Sanskrit, and dāra 29 (folios 53Af.) deals with the cremation of a deceased monk, a topic to which reference has already been made above under Āy. This text is reported upon in Weber's *Verzeichnis*, p. 861ff.

#### *Relation of A with the other texts*

The present study is based on A as the main text. Two aspects link this text with the other texts mentioned above, viz., (i) A deals with certain topics common to two of the āṅga-bāhira texts, V and Vi, e.g. heresies and decline of the Jaina church; apart from this theme, A has hardly anything in common with V and Vi as regards style and subject-matter, and (ii) a similarity of contents which binds A to the rest of the texts, i.e., Āv, Āvv, Āy, N, S, and Vm. In respect of subject-matter they run often on parallel and at times on identical lines, although the *spirit* of A is wholly unknown to these texts. We arrive thus at a paradox, viz., that texts which resemble A in spirit have nothing in common with it as regards their form, while texts which resemble A in form know nothing of its *spirit*.

A, our main text, justifies its assumption of the title of the "Crown of the Āṅgas" by declaring that it adorns the Eleven Āṅgas just as the white summit adorns the Meru (Kaṇaya-giri), as the diadem adorns the head of men and women.....as the tilaya adorns the forehead, the kuṇḍalas the ears.....the collyrium the eyes, etc. (A, sec. I, see below). This is surely a lofty claim to make. Perhaps our author attempted to establish the authenticity of the text by glorifying it in this manner. Let us divide the contents into 21 sections, according to the various topics under consideration.

#### *Contents of the Ms. A*

*Section I* (AB & AS fol. 1Bf.)—It begins in the traditional manner of introduction with 'teṇaṃ kālēṇaṃ teṇaṃ samaeṇaṃ' etc. with a description



of the city of Campā, of the Puṇṇabhadda shrine, and of the arrival there of Suhamma, the disciple of Mahāvīra. Jambū, a disciple of Suhamma, asks him, after the traditional manner, about the contents of this text whereupon Suhamma describes how (as has just been mentioned) this text justifies its title, and that

सा अंगचूलिया निगगंधानं निगगंधीनं सम्मं जाणियव्वा फासियव्वा तोरियव्वा किट्टियव्वा भुज्जोऽस अत्था स हेउआ सवागरणा गुरुपरम्परागमेण गहियव्वा<sup>8</sup>

*Sec. II* (AB & AS, 2A)—On Jambū's question, Suhamma gives a brief description of guruparamparāgama, the bearers of which are said to be only those who have been initiated into the Order in accordance with the traditional ceremonies, paramparāe pavvāvaṇa-vihie dikkhiā se paramparāgamēṇ buccai.

*Sec. III* (AB & AS, 2Aff.)—On Jambū's further question, Suhamma describes the traditional ceremonies of initiation.

*Sec. IV* (AB & AS 3Bf.)—Suhamma goes on to narrate that there are, however, some monks who are not initiated in the traditional manner and that such monks are to be regarded as heretics. Seeing the shortcomings of traditionally initiated monks, they enter into and lead an ascetic life, independent of a teacher. Such heretics are to be condemned in the strongest terms. They arrogate to themselves superiority of conduct and knowledge and blame those ascetics who follow the tradition. They will suffer punishment in hell and will mislead the laity.

*Sec. V* (AB & AS 4Aff.)—Suhamma continues to narrate encounters between the traditional or orthodox monks on the one hand and the self-constituted or unorthodox monks on the other. The latter, when challenged by the orthodox to state to what gaṇa, sāhā, or kula they belong and by whom they have been initiated into ascetic life and practices, take recourse to violent invectives and abuse the followers of tradition. A heated dispute follows in course of which the unorthodox declare that a parley between them is useless because "there can be no comparison between swans and crows, horses and donkeys, elephants and buffaloes, or between the brave and the coward". Among the terms of abuse used, are hiṇ 'āyariyā, paṇ-

8 Cf. सम्मं कायेण फसित्ता पालित्ता सोभित्ता तीरित्ता किट्टित्ता आवाहित्ता आणाए अणुपालित्ता.....स-अत्थं स-हेउयं स-कारणं स-सुत्तं स-अत्थं स-उभयं स वागरणं भुज्जो २ उवदसेड—*Kalpasastra*, *Sāmācāri*, 63-64. Note here the absence of any mention of guruparamparāgama which A adds.

ḍura-paḍa- pāuraṇā° dhaṇa-kaṇag'āi-dhāragā, etc. The unorthodox declare themselves as true sāhus and fail to see what might speak against them. Moreover, they claim that Sīmandhara (a tīrthaṅkara living at present in Mahāvīdeha, a distant part of the earth, see *Lehre* p. 139) is their teacher and that all kevalis and siddhas are their teachers; they say that they are like the Patteya-Buddhas who needed no teachers or gaṇa, sāhā, or kula. They assert that having discarded the wrong practices of others, they alone practise the true doctrine, while the orthodox, following, as they do, the upholders of false doctrines, cannot claim this, for, "Can mangoes grow on a nimba-tree?" The orthodox section are then described as rebutting these claims of their adversaries and as establishing their own superiority on the strength of their being followers of guru-paramparāgama. Then the unorthodox are denounced in scathing terms.

*Sec. VI* (AB & A° 6Af.)—Suhamma goes on to narrate that some such self-constituted monks imitate the ways of the orthodox and get a following among the laity by declaring falsely that they trace their spiritual descent from such and such sages. When their pretentious claims are exposed by the orthodox, it leads to strife and dissensions among the followers of the unorthodox.

*Sec. VII* (AB, 6Bf.; AS, 6Bff.)—Strife and dissensions among the laity make some of them leave their gaṇa, specially when they discover the slackness of conduct on the part of some of their teachers; this, in its turn, has a bad effect on the faithful members of the community.

*Sec. VIII* (AB, 7Af; AS, 7Bf)—These dissensions among the followers of those false teachers, affect injuriously also those members of the community who are not followers of such teachers.

*Sec. IX* (AB, 7Bf.; AS, 8Af.)—Jambū asks, somewhat irrelevantly, what the term gaṇa means and Suhamma declares that the term denotes a body of monks and nuns, or where the "Five jewels among men"; paṃca-

9 i.e. 'those who wear white garments'; a little later the unorthodox again describe the forerunners of the orthodox as seya-paḍa-dharagā, śveta-paḍa-dhārakāḥ, 'wearers of white 'clothes''. The wearing of white garments, as practised by the Śvetāmbaras, seems therefore to have been viewed with great disapproval. In contrast with this, the unorthodox group use the terms malu-malinga-gattā or m°-m°. sarirā 'having their bodies covered with dirt' as complimentary; accumulation of dirt on the body is regarded as a virtue by the Jainas, see *Lehre*, p. 168. But in one place the unorthodox are described as being of similar dress, sarisa-vese, as the orthodox.

purisa-ṛayaṇā, are available. The "Five jewels" comprise of the āyariya, uvajjhāya and other ranks of seniority in the Order. Jambū then asks about the ceremony of ordination of an āyariya. Suhamma first describes the different kinds of āyariya, including their comparison with four kinds of baskets (known already from *Tbāṇ*. 4. 4; cf. also WZKM, 3. 331) and then characterises the best kind of āyariya as titthagara-samā.

*Sec. X* (AB, 8Aff.; AS, 8Bff.)—Suhamma describes the ceremony of ordination of an āyariya.

*Sec. XI* (AB, 10A; AS, 10f.)—The ceremony of ordination of an uvajjhāya.

*Secs. XII-XV* (AB, 10Af.; AS, 10Bf.)—The ceremonies of ordination of other ranks of seniority, viz., pavattī, therā, gaṇāvaccheya, mahattarā, and pavattiṇī.

*Sec. XVI* (AB, 10Bff.; AS, 11Aff.)—The mode of ascertaining the right time, particularly for the study of the sacred scriptures.

*Sec. XVII* (AB, AS 13Bff.)—The technique and plan of study of the sacred scriptures, and the formalities to be observed in connection therewith.

*Sec. XVIII* (AB, 19Af.; AS, 19B)—Laudation of the plan of study described in the last Sec., and condemnation of those who do not follow it.

*Sec. XIX* (AB, 19Bf.; AS, 19Bff.)—Most praiseworthy among the four kinds into which the laity may be divided, are those who maintain a fraternal or maternal or paternal disposition towards each other, whereas those who change their gaṇa or adhere to heretical views are to be condemned.

*Sec. XX* (AB, 20Aff.; AS, 20Bf.)—Only such teachers are praiseworthy who do not admit monks who have foregone the ceremony of initiation (as described in Sec. III); otherwise they must perform confession in the manner laid down in *Vav*. (1. 34).

*Sec. XXI* (AB, 21A; AS, 21Af.)—A short epilogue.

The contents of A, as summed up in the above Secs. may be divided into two parts,<sup>10</sup> viz.,

- (i) an "enveloping mass" consisting of Secs. I-II, IV-VIII, and XIX-XXI, which speaks of heresy and decline of religion, and within which is embedded,
- (ii) a "middle-portion" consisting of Secs. IX-XVIII (to which may also be added Sec. III), which describe the various rites and cere-

<sup>10</sup> Schubring, *Orient. Literaturzeitung*, Oct. 1926, p. 910ff.

monies connected with initiation, confirmation, ordination, time-taking, study etc.

Of these two parts, we might regard (i) as embodying the "spirit" of the texts, and (ii) as representing the form of the text (see p. 476); the first links A to the two āṅga-bāhira texts, V & Vi, and the second, which is somewhat casually introduced in the text, links it to the other texts mentioned above.

### *The "spirit" of A*

It would be obvious from the above review of the contents of A that its starting-point was the need for the maintenance of the unbroken tradition of guruparamparā. This imperative need arose because orthodoxy was in danger; there were people within the church who claimed to be teachers and had a following among the laity, but who, however, disregarded orthodox practices, disdained established authority, and went their own way. We may well imagine how fiercely hostile the two rival groups were towards each other, if we only take notice of the severe polemics and invectives which they indulged in. We may reasonably infer that the picture thus presented to us, is a reflection of actual conditions which prevailed in the community at that time viz., decline of orthodoxy, neglect of ecclesiastical formalities, and disregard of tradition and authority, on the part of a number of members of the Order. These unorthodox members did not stand alone but had a large following among the laity, and bitter mutual recrimination between the rival groups was the order of the day. That this state of affairs within the church was no mere fiction of the imagination of the author of A, finds support through a similarly dismal picture of the decline of Jainism presented by V and Vi, texts which appear to be more or less contemporaneous with A.

### *Relation between A and the ritual texts*

As has already been mentioned, A has many points of contact with the ritual texts in its descriptions of various rites and ceremonies. We shall indicate now the parallels between A and these texts. On the left hand column are mentioned the relevant portions of A, and on the right hand column, the names and portions of the other texts which are parallel to those portions of A :—

## *The Aṅgacūliyā, a sacred text of the Jainas*

A, Sec. III—ceremonies of initiation and confirmation of a pupil, pavvāvaṇa-vihi and uvatṭhāvaṇa-vihi;

Āy, dāras 7 & 8,<sup>11</sup> pravrajyā-vidhi and upasthāpanā-vidhi, ĀyB, 5Bff; ĀyM, 14Aff;

N<sup>12</sup>—

S, pravrajyā—and utthāpanā-vidhi, 10Bf, 12B;

Vm, pavvajjā- and utṭhāvaṇa-vihi, 22Aff, 25Aff;

A, Sec. X—ceremony of ordination of an āyariya, ṭhavaṇa-vihi;

Āy, dāra 11, sūri-pada-sthāpanā-vidhi, ĀyB, 10Bff, ĀyM, 26Aff;

N, ācāryābhiṣeka, 7Bff;

S, ācārya-pada-sthāpanā-vidhi, 24Bff;

Vm, āyariya-paya-tṭhāvaṇa-vihi, 45Aff;

A, Sec. XI—ceremony of ordination of an uvajjhāya;

Āy, dāra 12, upādhyāya-pada-sthāpanā-vidhi, ĀyB, 11B, ĀyM, 28A;

S, upādh.-pada-sth.-v., 25Bf.;

Vm, uvajjhāya-paya-tṭhāvaṇa-vihi, 45A;

A, Secs. XII-XV—ceremonies of ordination of other ranks of seniority;

Āy, dāras 13-17, ĀyB, 11B, ĀyM, 28Aff.;

S, only ordination of mahattarā (treated of in A, Sec. XV and Āy, dāra 16), 26A;

Vm, only ordination of mahattarā and pavattiṇi (treated of in A, Sec. XV & Āy, dāras 16-17), 48Aff.;

A, Sec. XVI—ascertainment of the proper time for study, kālaggaṇa-vihi;

Āv, xviii, asajjhāyaniyujutti, 55Aff.;

Āvv, asvādhyāyika-niryukti, 288Bff.;

Āy, dāra 9, kāla-graṇa-vidhi, ĀyB, 6Bff, ĀyM, 16Bff.;; ĀyM, Appendix

11 In ĀyB two dāras have wrongly been numbered as 8 and in ĀyM dāra 6 has wrongly been numbered as 7, a mistake which has been continued until it is set right again by having two dāras numbered as 9. Schubring's article in Orient. Literaturzeitung mentioned above at p. 9, n. 10 omitted to mention the concurrence between A. and Āy, in respect of the ceremonies of initiation and confirmation.

12 Although N. 5Bff. has a chapter entitled dikṣā-vidhi, it deals however with the initiation not of a monk but of a lay disciple, as is evident from the vow of limited continence, para-strīṃ na kāmāyet, whereas an ascetic has to practise absolute celibacy.

40Aff., asajjhāya-vidhi, paraphrases the first portion of Āy, dāra 9;

S, anadhyayana—and kālagrahaṇa-vidhi, 13Aff.;

Vm, aṇajjhāya—and kālaggaḥaṇa-vihi, 27A-30B;

A, Sec. XVII, mode of study, joga-vihi;

Āy, dāra 10, joga-vihi, ĀyB, 8Aff., ĀyM, 20Aff.;

S, yoga-vidhi, 12Bff.;

Vm, joga-vihi. sajjhāyapaṭṭhāvaṇa-v., joga-nikkheva, kappākappa-vihi, tavo-v., joga-vihāṇa-payaṇa, kappatippa-sāmāyāri, & vāyaṇā-vihi (the last two items are given after the completion of the general chapter entitled joga-vihi), 26B-27A, 30B-44A.

### Relation between A and Āy

Among the parallels that have just been mentioned, those between A and Āy deserve special attention. As Schubring has pointed out these parallels between A and Āy run almost on concurrent lines, although here and there A slightly abbreviates or amplifies the readings in Āy. Occasionally slight verbal alterations too are noticeable, but of special significance are these, viz.,

(a) The Sanskrit clauses in prose in Āy are found in Prakrit in A, i.g.

Āy, dāra 11 (ordination of an āyariya):—

एवं शिष्य-परीक्षां कृत्वा प्रशस्ते तिथिनक्षत्र-मुहूर्तादौ गृहीते च प्राभातिक-काले प्रस्थापिते च गुरु-शिष्याभ्यां स्वाध्याये, प्रशस्ते जिनभवनादि-क्षेत्रे अक्ष- (read अक्षत) गुरुयोग-निषद्याद्वये च कृते अनुयोगानुज्ञार्थं कृत-लोचस्य शिष्यस्य शिरसि गुरुगन्धानभिमन्त्रय क्षिपति, ततः प्राग्बद्धवानभिवन्द्य वन्दनं दत्त्वा अनुयोगानुज्ञार्थं द्वावपि सप्तविंशत्युच्छ्वासमानं कायोत्सर्गं कुरुतः, ततश्चतुर्विंशति-स्त्वं भणित्वा नमस्कार-पूर्वमूर्ध्वस्थितो गुरु-रन्यो वा स्वलितादिगुणोपेतं (read पेतो) ब्रह्मन्दिस्त्वं आकर्षति शिष्यस्त्वर्द्धावनतकायः कृतकर-कुडमलः प्रवर्द्धमान-संवेगः सावधानमनाः शृणोति, ततः सङ्घस्य वासदानं ततः शिष्यो वन्दित्वा भणति, etc.

The above extract appears in A, Sec. X prakritised almost word by word in this form:—

एयाए विहीए सुसीसस्स परिक्खा काऊण दुसमसमयाणुभावेण पसत्ये तिहिनक्खत्त-मुहुत्ते गहिण पाभाइअकाले पवेइए गुरुसीसे सज्झायं करित्ता पसत्यजिणभवणाइखित्ते

अकखए गुरुजुग्गे निसज्जादुगे कायव्वे ; अणुओगणुणवणत्थं कयलोयस्स सोसस्स सिर  
गुरुणो वासगन्धेऽभिमन्तिऊण सीसे खिवन्ति सुसीसस्स ; तओ पुव्वविहोए देवे वन्दावेइत्ता  
अणुओगणुणवणत्थं काउस्सग्गं कीरइ सत्तावीसुस्सासं दुवेवि गुरुसीसाओ ; तओ  
पयडं चउवीसत्थयं सुत्तं पढित्ता वारतिगं पंचमंगलुचारणं ति ; उद्धट्ठिओ गुरु अओ वा  
अक्खलियाइगुणो नन्दिसुत्तं कड्ढइ, बुड्ढसीसो अहोनयकायिओ जोडिअकरकमलकुम्मलो  
पवड्ढमाणसवेगो सुणेइ ; तओ सीसो वन्दिता भणइ, c.g.

Instances like these are of frequent occurrence and they need not be further multiplied.

(b) The Sanskrit verses in *Āy*, *dāra* 11 have remained intact, i.e. un-Prakritised in A, Sec. X. This is a marked departure from the practice followed in regard to prose passages, as shown in (a).

(c) At the close of Sec. XVI of A (which corresponds to *dāra* 9 of *Āy*) there appear, curiously enough, the words “*dāraṃ* 9” which do not at all belong to A (for it neither calls its own chaps. *dāras*, nor does it number them), and have no doubt been taken over from *Āy* where it has its proper place.

(d) In *dāra* 12, *Āy* has *idṛg-guṇa-yuktasyôpādhyāyatvam* *dīyate*; A, Sec. XI omits to render this sentence into Prakrit and reproduces it exactly as found in *Āy*, providing us with the lone instance of Sanskrit prose in A, to which reference was made on p. 1 above. The first word “*idṛg*” appears, however, in A as “*iḍḍha*” which may be taken as the Prakritisation of *idṛg* or as the scribe’s confusing *ḍḍh* with *ḍr* and leaving out the final *g*.

(e) The Nandi-kaḍḍhaṇa or recitation of the Nandi-text is presupposed in A, Sec. XI (= *Āy*, *dāra* 12) while it appears in its full wording in A, Sec. XVIII (= *Āy*, *dāra* 10). This anomaly of an earlier chap. presupposing a later one can be explained only thus that when A was composing Sec. XI, it borrowed from a chap. in *Āy* (viz., *dāra* 12) which presupposed the Nandi-vaḍḍhaṇa because this *dāra* came after *dāra* 10 where the Nandi-K. had already been given in full (see table above on p. 481-2).

(f) A, Secs. X-XVII, i.e., nearly the whole of the “middle portion” dealing with ritual (see p. 479), are not introduced in the manner of a dialogue between Suhamma and Jambū, consistent with the style of the rest of the text, but are narrated descriptively, as they are in *Āy*.

(g) The “middle portion” of A, viz. Secs. III and IX-XVIII, which bear such a striking resemblance with *Āy*, are somewhat incongruous with the other portions of A which we have called the “enveloping mass” (see above, p. 479).

The above facts present us with some problems regarding the date and history of A which, as Schubring says, are "remarkable, nay even enigmatical." One conclusion, however, is unavoidable—and this conclusion will also partly explain the enigma—viz., that A knew Āy, borrowed from it, and transformed the Sanskrit portions of Āy into its own Prakrit.

The borrowing however, was not merely mechanical but had an organic character, for, we find that the somewhat incongruous "middle portion" is not wholly foreign to the text, because Sec. II prepares the way for Sec. III (where the "Middle portion" starts), Sec. IV knows what has gone before, Sec. IX prepares the way for Sec. X, and Sec. XVIII continues the theme treated of before. The borrowing was constructive; an architect, for instance, sets out to construct a temple; he plans the gate-way, the walls, the cupola, etc. which are peculiar to a temple. Now, in the same city where the architect dwelt, there stood a magnificent old royal palace, with the workmanship of the pillars and with the design of the halls whereof, our architect is well familiar, and he feels that he can imitate these and work them into the design of the temple he is going to construct. Consciously or unconsciously, the plan and design of the old royal palace influence our architect to such an extent that when he has finished building his new structure, the edifice looks just like a temple from outside, but inside, in its halls and pillars, it reminds the visitor of the scenes of the royal palace, so much so, that when the visitor examines closely the details of the new structure, he finds that one particular pillar not only resembles strongly a pillar in the royal palace but an inscription engraved at the foot of the pillar in the palace, has also been inadvertently reproduced in its replica in the temple (we refer to the ~~text~~ postscript "dāraṃ 9" of Āy found at the end of Sec. XVI of A), and, that another inscription on the wall eulogising the grandeur of the edifice, also copied from the palace, refers to the structure not as a "temple" but as a "palace" (we refer to the short Sanskrit prose sentence *īdṛg-guṇa-yuktasya* etc., in Āy, not prakritised in A). That is what practically happened to A as regards its relation to Āy.

#### *The probable date of Āy*

If A therefore is indebted to, and is younger than, Āy, as would seem evident from the points we have just discussed, then it will be useful in ascertaining the date of A, to enquire into the probable age of Āy. Unfortunately in this matter we have no definite data to build a hypothesis



upon, except that of similarity of contents and a general affinity of character and style between Āy and the two other ritual texts, S and Vm, of which the dates are known (see above pp. 474 & 476).

S was composed about samvat 1248, i.e., c. 1191 A.C. and Vm in sam. 1363 i.e., c. 1306 A.C. We arrive thereby at a period between the end of the 12th and the beginning of the 14th centuries A.C. Āy also very probably belongs to this epoch. But while the style of Vm is elaborate, Āy inclines towards economy of words and resorts to abbreviation by using catch-words; again, while Vm. treats of the themes of the time and plan of study under many headings (see above, p. 482), Āy treats of them in two compressed dāras, 9 & 10. These point to the inference that Āy is perhaps younger than Vm—a conclusion which is further strengthened by these considerations, viz.,

(i) A borrows verbally not from S or Vm but from Āy, which shows that Āy stood closer to A in point of time than did S or Vm, for, it is a tendency of later texts to model themselves not after older texts but after some text which was greatly in vogue shortly before or during the time these later texts arose.<sup>13</sup> Or, in other words, Āy is younger than S or Vm.

(ii) In dāra 9, Āy has borrowed not only from *Ohanij.* but also from Droṇa's commentary to Ohan. We do not know Droṇa's date but judging from the fact that he wrote his commentary in mixed Sansk. and Prakrit style, he also probably belonged to this epoch, and Āy is younger than him.

Now, if Vm belongs to the beginning of the 14th cent. and if Āy is younger than Vm, then we may allow an interval of half-a-century between the two and tentatively suggest the latter half of the 14th cent. as the probable date of Āy. Taking into consideration the nature and extent of A's indebtedness to Āy, we may allow the lapse of a century between the two texts. This gives us the latter half of the 15th cent. as the probable date of A. We shall consider this as the upper limit of the age of A and shall now look for other evidence of its date.

### *The probable date of A.*

In AS (but not in AB or AP) in the middle of Sec. VI (see p. 478 above), there is an important piece of internal evidence regarding the age of A in

<sup>13</sup> See Sen, Amulyachandra, *A Critical Introduction to the Pañhāvāgarāṇām.* Würzburg 1936, p. 15ff.

the shape of the mention of a definite date. Describing the strife between the unorthodox and the orthodox sections of the church, the challenging of the former by the latter, and the final defeat and expulsion of the former this section makes Suhamma say :—

AS, 6B, line 2 :—

परं जम्बू ! विक्रम-वच्छुराओ पच्छा सोलस-वास-सए वइक्कन्ते पन्नास-वासमज्जेगणे एगे  
केहं महानुभासुरिणो पमायं मुत्तूण (AB-पढत्तूण) संजमधरा भारवसहाहव जिन-पन्नत्ते मग्गे  
उट्ठिस्सन्ति, ते तेसिं अचलं गहिऊणं निरालम्बणाणं निव्वोडिस्सन्ति=कओ रे, पाविट्ठा !  
 तुहाणं गणो ह्यो ? केहिं तुमे पाढिआ ? केहिं तुहाणं उइ ससमुइ से संदिसाविये ? आगासे  
 कुसुमं केरिसं होयि ? वंका-मुत्ता केरिसा हुन्ति ? सस-विसारो केरिसे हुन्ति ? तहा तुमे ३ वि  
 गुरु-परम्परावाहिरा कयो साहु ? etc.

In AB and AP the *underlined* words in the above extract are missing, and the statement goes straight and unbroken from *Jambū* to *gaṇe ege kei* etc.

The extract just quoted purports to say that the extermination of heresy in the hands of stalwart believers, risen again in the true doctrine, and the re-establishment of orthodoxy will take place within samvat 1650 i.e., within c. 1593 A.C.

We have to remember in this connection that the condition in the church which A portrays, is one of strife and disorder, and it professes to predict that by this date the orthodox would secure triumph over their adversaries.

Now, one who complains of and suffers under a grievance, naturally envisages an end of it in not a very distant future. If the downfall of heresy and the revival of the true doctrine were assigned to 1593 A.C. i.e., to the end of the 16th cent., could we then take it that the heresy and decline of religion complained of, took place nearly a century or a half-century earlier, i.e., about the beginning or the middle of the 16th century? If the author of A lived in this period, it would allow sufficient time for his borrowing from Āy, remembering that we have proposed to assign Āy tentatively to the latter half of the 14th cent. (see above p. 485).

If on the other hand we assume that the author of A not only knew of the disorderly condition in his church but that the revival which he prophesies was also an event that had happened before his time and of which he had knowledge (in the same manner as the recording by the Purāṇas in prophetic style of lists of dynasties that had preceded them), then the revival which the author of A envisages, finds some manner of corroboration in

historical events during the reign of Akbar, at a period which closely approaches the date mentioned by AS as the date of the revival of Jainism, viz., 1593 A.C.

A historian tells us<sup>14</sup> that Akbar "listened to the lessons of the Jain holy men so attentively that he is reckoned by Jain writers among the converts to their religion", and that many of Akbar's acts from 1582 onwards "were the direct outcome of his partial acceptance of Jain doctrine". In 1582 Akbar sent for and received with all the pomp of imperial pageantry, the celebrated Jaina saint Hīravijaya who "persuaded the emperor to release prisoners and caged birds, and to prohibit the killing of animals on certain days. In the following year (1583) those orders were extended, and disobedience to them was made a capital offence. Akbar renounced his much-loved hunting and restricted the practice of fishing. The Sūri (Hīravijaya) .....was granted the title of *jagad-guru* or world-teacher,..... Three years later the emperor issued written orders confirming the abolition of *jīzya* tax and prohibiting slaughter during periods amounting collectively to half of the year. The Sūri's colleague, Bhānucandra, remained at court. In 1593 Siddhicandra, who visited Akbar at Lahore, also received an honorary title, and was granted control over the holy places of his faith. The tax on pilgrims to Śatruñjaya was abolished at the same time. The temple of Ādiśvara on the holy hill of Śatruñjaya near Palitana in Kathiawar, which had been consecrated by Hīravijaya in 1590, has on its walls a Sanskrit inscription of unusual length, which combines the praises of the Sūri with those of Akbar, and gives particulars of the emperor's generosity". Vijaya-sena Sūri, another Jaina teacher, who is included along with Hīravijaya and Bhānucandra in Abu-l Fazal's list of the most learned men of the time, also must have enjoyed the patronage of Akbar.

The above account throws no light of course on the question of disorder in the church, but the fact that during this period Jainism scored a public success by persuading the powerful emperor, through Hīravijaya and other leading personalities of the orthodox church to adopt important measures in consonance with its doctrines, can be regarded as a revival of Jainism and it seems to have played a part in the mention, no matter by whose hands, of that date in AS in round numbers (Samvat 1650, corresponding to 1593 A.C.) which synchronises with the period of Akbar's patronage of Jainism.

14 Vincent, Smith, *Akbar*, p. 166-68.

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and Hīravijaya's demise a year-earlier (1592). That imperial patronage of a sect and of its eminent teachers should coincide with, or be shortly preceded by, disorderly conditions within that church, need not necessarily surprise us. When Aśoka gave his powerful and enthusiastic support to the cause of Buddhism, there was certainly much of lack of agreement in the Buddhist church itself, as Aśoka's own statements would show,<sup>15</sup> when Harṣa honoured Hiuen Tsang and proclaimed the triumph of Mahāyāna through his learned and pious foreign protégé, the conditions within the Buddhist church too were by no means satisfactory.<sup>16</sup>

If the author of A had personal knowledge of events which happened about 1593 A.C., then he surely must have composed his work towards the end of the 16th century, or perhaps still later. If he did not personally experience the happenings about 1593 A.C., but was only hoping his church to recover from the bad days it had fallen into, then too he must have lived not very long before that date when the recovery actually took place. In both cases we presume, of course, that the mention of that date in AS is to be ascribed to the author of A. If that be so, then the question very naturally arises as to why and how this important mention of a date in AS came to be omitted in AB and AP.

The answer to this question is perhaps to be found in the decidedly inferior character of AB and AP, compared with AS in respect of textual correctness. Again, the omission of this date in AB and AP may not be accidental but deliberate. The mention of such a late date in a text which claims to be canonical, might have so scared the priestly scribes that they judged it wiser to be silent about it by ignoring and dropping it. The omission of the date on this ground would be more natural and easier to understand than the other alternative, viz., that the date was purposely introduced into AS by a later scribe—a liberty one would hardly dare to take in respect of a text come to be regarded as sacred.

*A is younger than V*

The late date of A we have just inferred on the strength of the date supplied by AS, is corroborated by another chronological datum.

While A's indebtedness to Āy is obvious though not admitted, it is admittedly younger than V, for, right at the close of Sec. XXI, A says:

<sup>15</sup> Minor Pillar Inscriptions of Sanchi and Sarnath; *Camb. Hist. of Ind.* 1922, p. 498.

<sup>16</sup> Smith, V.A., *Early Hist. of Ind.*, 3rd Ed., p. 346.

sāhuṇaṃ hilaṇtā mamāvi hīlissanti, sesaṃ Uvaṅgacūliyāto gaheyaṃ. Here is a clear reference to V which, as has already been mentioned, is also wrongly called *Uvaṅgacūliyā* and consists of a chapter entitled *Suyahilaṇ 'uppati*, a topic to which too A's words "sāhuṇaṃ hilaṇtā mamāvi hīlissanti" seem to refer. If A knows and refers to V by name, it is to be concluded that A is younger than V. If we knew the date of V, we would thereby have some important light thrown on the date of A.

Now, V fol. 12A says in the manner of a prophecy that the mahā-udao or "the great rise" of disrespect towards the sacred scriptures would take place 1699 years after Samprati (the grand-son of Aśoka) and that Samprati himself would flourish 291 years after Mahāvīra. That gives us  $1699 + 291 = 1990$  years after Mahāvīra = c. 1474 A.C.<sup>17</sup> If we apply to this prophecy of V the same test as is applied to the dynastic lists of the Purāṇas and as we proposed to apply also to the mention of a date in AS, then we must have to conclude that the author of V had knowledge of conditions prevailing in 1474 A.C., or in other words he composed his work after 1474 A.C. i.e., towards the end of the 15th or the beginning of the 16th century. Now, well-known as V was to the author of A, we would be justified in allowing an interval of something like half-a-century between V and A. This would yield the result that the beginning or the middle of the 16th cent. has to be regarded as the date of A, calculated on this basis. It will now be observed that the age of A inferred thus in its relation to V, tallies exactly with its age concluded from the mention of a date in AS, (see p. 486). This date of A, viz., the 16th cent., agrees very well too with its upper limit as inferred from its indebtedness to Āy, viz., latter half of the 15th cent.

#### *A is a substituted text*

If we have succeeded so far in arriving at a tentatively satisfactory solution of the enigma regarding the date of A, a puzzle still remains.

In Sec. XVII, A mentions its own name in the list of canonical texts; further, Āy, S, and Vm—all of which we have found above to be older than A—also mention the name of A in their lists of canonical texts in passages corresponding to A, Sec. XVII (see above p. 478). How is it possible, it may be asked, for so young a text as we have found A to be, to find a place in

17 See end of Schubring's article referred to above at p. 481, n. 1.

those as well as in other old lists; Schubring has cautioned us against attempting too rash a solution of this problem by assuming that the inclusion of A in those lists is a matter of simple interpolation.

Perplexing though the problem may appear to be, its solution however, is a matter of no great difficulty. The explanation lies in a phenomenon that has occurred often enough in the history of the Jaina canon, viz., that an older text of the same name had existed before, but which became lost and a new text was substituted later in its place, and was passed off under the older name.<sup>18</sup> Such a fate befell the present form of the 2nd śrutaskandha entitled "dhammakahā" of the *Nāyadhammakahā* (the 6th Āṅga); to *Aṇuttarōvavāiyadasāo* (the 9th Āṅga); to *Paṇhāvāgarāṇām* (the 10th Āṅga); to the 2nd śrutaskandha called *Suhavivāga* of the *Vivāgasūya* (the 11th Āṅga); and, to the *Mahānisiha* (which is called the 2nd, and sometimes the 6th, Cheyasutta). If such loss and subsequent substitution could have taken place in respect of texts of such sanctity as those just mentioned, there is no wonder that a text of far lesser sanctity as an āṅga-bāhira text like A would also share the same fate.

If this really happened to A, then it must have happened also to V and VI, companions of A in the āṅgabāhira class, which are mentioned along with A in those old lists but which, as we have seen above, belong to the same epoch as A. It is no wonder therefore that the Jains regard them as being "outside the Āṅgas", i.e., non-canonical, if we take the Āṅgas in their broader implication to mean the canon.

Very probably this fact that the author of A was attempting to give an ancient flavour to his composition,—another well-known tendency met with in the history of the Jaina canon<sup>19</sup> explains the reason for his transforming the Sanskrit portions of Āy into Prakrit. Āy as well as its predecessors S and Vm, tried to imitate the style of the Cuṇṇis by writing in mixed Sanskrit and Prakrit. A, on its part, was still more ambitious; knowing that texts of antiquity were written entirely in Prakrit devoid of any Sanskrit intermixture, the author of A wrote in imitation of that ancient style. In doing so, he deliberately changed the Sanskrit portions of Āy into Prakrit. But, that his style was not genuine but merely a pose, is betrayed by the symp-

<sup>18</sup> See Schubring, *Worte Mahāvīras*, pp. 6, 13; Schubring, *Mahānisiha*, p. 8; Sen, Amulyachandra, *Paṇhāvāgarāṇām*, p. 6.

<sup>19</sup> See Weber, *Indische Studien*, XVI, p. 331; Schubring, *Mahānis.*, p. 8; Sen, Amulyachandra, *Paṇhāvāg.*, p. 6.

toms of his age which he unconsciously exhibits in such traces as the anachronism of the Sanskrit verses which he reproduced intact from Āy, and the single bit of Sanskrit prose which he forgot to Prakritise.

*Probable contents of the original A*

In the case of some of the Jaina texts which were lost but were renovated, we know what their earlier contents might have been, but in the case of A however, we can infer but little in this direction. The original A was very probably not a ritual text. It might have had something to do with heresy, heretical views and decline of religion. The Jainas have never made any secret of heresy within their church, and decline of religion was frankly referred to as early as in *Jinacariya* § 130 ff. The vicissitudes of rise and fall recur again and again in the history of a church. Some such occasion might have provided the background of the original A, which also influenced V and Vi, but V which knows of and mentions the reference to decline of religion in *Jinac.* mistakenly imagines that *Jinac.* referred to the same decline as V itself does.

It is not improbable that the original A might have contained references to the need of proper study of the sacred scriptures, as its name seems rather vaguely to suggest, which has been so elaborately dealt with in the present form of A.

The material with which we have to deal in A as well as in the other allied texts mentioned above, is by no means easy. They are full of expressions and technical details which are difficult to understand. The difficulties are further added to by the absence of any commentaries which might have thrown light on the many obscurities, allusions, and ritualistic technicalities and formulas. The cryptic language and style of these texts are those of priests speaking to their brother-priests, which are difficult of comprehension for the uninitiated laity.

In the second place, the readings of these texts, particularly of the different Mss. of A, are corrupt almost in every line. A mitigating feature however, is that although it would be difficult to restore textual correctness, yet a comparison of the various readings suggest often what the meaning was meant to be. But even then many obscurities and dark corners remain, which fail to be illuminated by comparison of the parallels available in the allied texts.

## The Position of Wives other than the first in the Vedic Ritual\*

Bhavadeva in his *Paddhati* says that after nightfall an oblation is to be offered to Sūrya first of all, and then, the mantras as mentioned above are to be uttered. The husband stands behind the wife who sits, with her face towards the East. While uttering the mantras, the husband should stretch his right hand from behind on the right shoulder of the wife. Then he touches the navel of the wife with a piece of gold and mutters: "Omn. Be the mother of excellent long-living children; May you, O all-blessed one, be the nourisher of the embryo without difficulty. O one dedicated to vows! give birth to a long-living child, proloner of the race". Then a woman with husband and sons living should give the wife Pañcagavya sanctified with the above-mentioned mantras.

It does not seem necessary that the wives who have established śrauta fires need observe the domestic New and Full Moon sacrifices separately,<sup>127</sup> because they agree closely in the deity and other details with those of the śrauta; the only difference is that offerings of peeps are substituted for cakes and no offerings to Indra or Mahendra are made. It is also distinctly clear that much importance cannot be attached to these rites as they have not been mentioned at all by a good many Grhya authorities like Bharadvāja, Laugākṣi (Kāthaka), Baudhāyana, Jaimini, and Sāṅkhāyana, *Māṇ. GS.*<sup>128</sup> and *Āśv. GS.*<sup>129</sup> simply mention them in names.

On each New and Full Moon night they perform these sacrifices together with their husband. They are required to bathe and eat the fast-day food in the afternoon.<sup>130</sup> They prepare a Sthālī-pāka from which the husband offers oblations to the various deities. Then they should, according to Pāraskara,<sup>131</sup> offer the Bali outside the house to the wife, the Man, Age, and the black-toothed white one, the Lord of bad women and those who, dwelling in the village or the forest, allure their offsprings. They then pray for welfare and offspring. They sleep that night on the ground; according

\* Continued from p. 195.

127 Cf. *Baudh. GS.*, IV, 9, 1. p. 336. 128 II, 3, 3. 129 I, 10, 5.

130 *Drāb. GS.*, II, 1, 4; *Gobh. GS.*, I, 5, 26, p. 219.

131 *Pār. GS.*, I, 12, 4, p. 130, Bom. ed.; Karka, *op. cit.*, I, 23; Jayarāma, p. 131, l. 6f.; Harihara, *op. cit.*, I, 37f.; Gadādhara, p. 134, l. 10f.



to the Commentator on Gobhila,<sup>132</sup> they may sleep on the self-strewn grass (svastara), too. They together with the sacrificer are expected to, the Chief Wife must, pass that night with mutual entertainment recounting tales or other discourses. They commit nothing impure on that night. If the husband is on a journey, the chief wife acts as his substitute.<sup>133</sup>

In regard to the seasonal sacrifices, the *Mān. GS.*<sup>134</sup> says, in the event of the absence of the chief wife and the sacrificer even a *Sūdrā* wife is entitled to offer the morning and evening oblations to Serpents in course of the daily observance of the *Śrāvaṇa* sacrifice up till the *Āgrahāyaṇeṣṭi*. So there is no doubt that all other wives are entitled to offer the same in the event of failure of the chief wife. As all the women of the household are allowed to participate in the rite of alighting from the bedstead,<sup>135</sup> there is no doubt that all the wives join in it; they should, with their children on their lap or by their side, sit in accordance with their seniority of the time of marriage one after another next to the chief wife.

Now, so far as the purificatory (*Aurdhvadehika*) rites are concerned, the same rites are performed for each of them without any distinction whatsoever. If the pregnant wife dies, she should be, first of all, sprinkled with water mixed with cow's urine. When the dead body has been removed to the crematorium, the husband cuts open the child from the left side of her womb; if the child is still alive, he gives it the breast of its mother along with the prayer that the breast may be exhaustless, spring of pleasure, wealth-giver, etc.,<sup>136</sup> and puts it in front of the dead mother. He then tries to revert the opened womb to its normal position, at least, to make it look as though no operation has been made; anoints it with curd mixed with sacrificial clarified butter; and bathes her with water mixed with mud, ashes, *Kuśa* and cow's urine. She is now wrapped up in new clothes and cremated.<sup>137</sup> *Keśavasvāmin* in his *Baudhāyana-paddhati*<sup>138</sup>

132 *Gobh. GS.*, I, 6, 5, p. 223, l. 5f.

133 *Gobh. GS.*, I, 6, 9, p. 225.

134 *Mān. GS.*, II, 16, p. 192; particularly, *Aṣṭāvakra* on the same. Cf. *Bhār. GS.*, II, 1, p. 32.

135 *Harīhara* on *Pār. GS.*, III, 2, p. 321, l. 5, अन्नं स्त्रीणामपि मन्त्र-पाठः.

136 For the Mantra: *AV.*, 7, 10, 1; *Vāj. Samh.*, 38, 5; *Mait. Samh.*, IV, 9, 4, etc.

137 For these facts: *Saunaka* as quoted in *Madana-ratna*, *Karma-kāṇḍa-pradīpa*, f. 410a, l. 4f. Also cf. *Gṛhya-kārikā* (*Rcṇu*) and *Baudhāyana* as quoted herein; *Nārāyaṇa Bhaṭṭa's Antyeṣṭikriyā*, f. 213a, l. 9f.

138 *Folios* 161-62. According to him, if the child be living till then, another

says that if the husband sees the child still alive, he should offer a sacrifice there with the prayer expressive of his pleasure to get the child alive, bathe it and carry it home; then fourteen offerings are made and then she is cremated in accordance with the usual rites. The *Karma-kāṇḍa-pradīpa*<sup>139</sup> also quotes the opinion that herein the wife should be laid with her head towards the south, the left side of her belly measuring four fingers from the navel should be cut open. If the child be dead, it should be washed and buried. The operated part should be sewn with a thread, and anointed with clarified butter. Then after due offerings and gifts, she should be cremated.

If the wife dies after child-birth, or during her courses, she should be bathed with water mixed with Pañcagavya, according to the *Karma-kāṇḍa-pradīpa*, hundred times,<sup>140</sup> covered with a new cloth and cremated in accordance with the usual rites.<sup>141</sup> According to *Vṛdhaśātātapa*,<sup>142</sup> no saṁskāras and such other rites should be performed for a menstruating woman; she should be bathed and cremated after three nights (most probably, after the passing away of the Impurity). Gadādhara in his *Kāla-sāra*,<sup>143</sup> thinks the cremation, either on the same day or after the passing away of the period of (Impurity), is optional, i.e. it depends upon the intention of the chief mourner; preference, however, is given to cremation after the period of Impurity.<sup>144</sup> If she dies in a foreign country and as a consequence, the above-mentioned rites are not performed, her bones are to be collected and purified with Pañcagavya bathing and ceremonially burnt again.<sup>145</sup>

If the wife of a Sāmavedin dies be she the eldest one or any other,—she should be cremated with her face downwards.<sup>146</sup> During the collection of her bones, the sprinkling and such other rites should be done with water

sacrifice should be offered on the 8th day in which cows, landed property, sesamuni, gold, etc. should be given in gift.

139 *Op. cit.*, l. 7f.

140 Folio 409b, l. 1.; cf. Nārāyaṇa Bhaṭṭa, *op. cit.*, f. 212b., l. 12f.

141 *Karma-kāṇḍa-pradīpa*, f. 409a, l. 14; 409b, l. 1. According to the *Baudhāyana-paddhati* (f. 162) the water should be mixed with cow's urine.

142 As quoted in *Karma-kāṇḍa-pradīpa*, f. 409, l. 4-5.

143 P. 123.

144 The *Madana-ratna* thinks cremation within the period of Impurity should take place in emergency cases; *Karma. KP.*, f. 409b, l. 6f.

145 According to *Devayājñika*, as quoted in *Karma. KP.*, f. 409b, l. 2-3.

146 *Karma. KP.*, f. 399c. छन्दोगानी स्त्री-मरणे विशेषः, etc.

from an earthen water-vessel.<sup>147</sup> According to the Āśvalāyana school a vessel should be marked as feminine with the sex marks made prominent.<sup>148</sup>

On the śrāddha days the wives should not have their hair dishevelled, should not cry, laugh or talk for nothing.<sup>149</sup>

As the eating of the cake is not meant for supermundane bliss, all the wives are entitled to partake of the cake or cakes; if there are six, they partake of the middle two.<sup>150</sup> According to Chāgaleya, as quoted in the *Śrāddha-mañjarī*, the cake should be divided into as many portions as there are wives and each wife should be given a portion. According to the *Prayoga-pārijāta*, if six cakes have been offered in the Śrāddha and the sacrificer has two offered, each wife should be given one cake. If there are a good many wives, a selection should be made in accordance with qualities, age and period. Or, each of them may be given one cake at the end of each Śrāddha. According to the Mayūkha, the eating of the middle cake is only optional, and not indispensable. A wife who is sick, afflicted (with some mishap), or otherwise incapable,<sup>151</sup> should not eat the cake. According to Āpastamba, an ill-disposed or evil-hearted wife should also be avoided.<sup>152</sup> If the wives are not desirous of having children, they may not eat the cake.<sup>153</sup>

As the first wife and the husband raise up the fires and are really the protectors of them, the husband is not entitled to give up the fires on the death of any other wife than that of the first. In case of the death of the latter, an Āhitāgni is to cremate her with fire kindled from a new fire-drill or produced from the either half of a jar heated on the śrauta fires.<sup>154</sup> The husband is to relinquish the fires as he offers these to her in her death. The second wife (and naturally the third wife and the following) must not be

147 *Jaim.GS.*, II, 5, p. 30, l. 20; p. 31, l. i.

148 *Āśv. GK.*, i, 5, 4, p. 320, Bom. ed.

149 *Śrāddha-mañjarī*, p. 1.

150 *Śrāddha-mañjarī*, p. 39. *Śrāddhatattva*, p. 200. *Śrāddha-sūtra-kāṇḍikā*, *Pār. GS.*, Bom. ed., p. 484, l. 34; 485, l. 4. *Manu.*, Nir. ed., p. 126, v. 262; according to *Kullūka*, however, only the eldest wife should eat it. *Kbā. GS.*, III, 5, 30, p. 118 (Aṣṭaka). *Mantra-Brāhmaṇa*, II, 3, 14.

151 *Candrikā*, p. 402, *Saṅkhalikḥita* quoted.

152 *Āp.*, as quoted in *Smṛti-candrikā*, p. 403.

153 Cf. the *Śrāddha-kāṇḍa* in *Smṛti-candrikā*, p. 402, where various authorities have been quoted with reference to this. Also see *Gobh. G. Pariśiṣṭa*, p. 125, पुनः-कामा । *Jaim.GS.*, II, 3, p. 29, l. 9-11 (in all the Śrāddhas).

154 *Jaim.GS.*, II, 5, p. 30 of *Caland's* ed.; for Comm., *op. cit.*, p. 66.

offered the sacred fires in death; the husband is not entitled to relinquish the Agnihotra out of fascination for her in which case he would be considered as the relinquisher of Brahman.<sup>155</sup>

Miserable indeed is the position of a Sūdrā wife from the religious point of view. From the beginning the Ārya-Sūdrā marriage seems to be a matter of accident<sup>156</sup> and sometimes, most probably, of expediency,<sup>157</sup> on the part of the husband and as such the Sūdrā wife seems to have deserved nothing more than a few privileges from the Ārya husband; at least she has no claims in religious matters.<sup>158</sup> It is definitely stated by Manu<sup>159</sup> that she can never be the first wife of an Āryan. Even though married, she simply serves to lead the family of the husband to degradation and the progeny to the status of Sūdrās; a Brāhmaṇa is strictly forbidden either to cohabit with or have a child by her.<sup>160</sup> The sacrifice offered by her husband are not acceptable to gods.<sup>161</sup> If he enters her bed immediately after taking a funeral feast, his forefathers will suffer from lying in her Impurities for a month.<sup>162</sup> The Pālāgalī cannot participate in any rite in the politico-religious ceremonies as she is a Sūdrā by birth.<sup>163</sup> A Sūdrā wife of one belonging to one of higher castes is not entitled to churn the fire.<sup>164</sup> The only instance where a Sūdrā wife is allowed to act as a substitute in a rite is the Śrāvaṇa sacrifice, where in the absence of the chief wife and the sacrificer and all other wives she may offer the daily oblation to snakes. But the rule is by no means universal as it is found only in the *Mān. GS.*<sup>165</sup> and in no other text.

<sup>155</sup> *Kātyāyana, Chandoga-pariśiṣṭa*, Ch. XX, p. 334.

<sup>156</sup> The custom of giving slaves as presents to princes (*RV.* VIII. 19, 36) and priests (as sacrificial fee), ritualistic recognition of Ārya Sūdrā Union (*Tait. Saṃb.*, VII, 4, 19, 2. *Vāj. Saṃb.*, XXIII, 50, 31), employment of Sūdrās as Anucaris and Pariveśṭrīs (*Śat. Brā.*, XI, 2, 7, 4; *Kauṣ. Pan.*, 11, 1, slave-concubinage, (cf. *AV.*, 22, 6; XII, 3, 13; 4, 9) etc. helped many Sūdrās to rise to the favour of Āryan Masters, so much so, that most probably—not infrequently, they married them. Several Sūtrakāras make provision for one Sūdrā wife of one belonging to the higher castes (e.g. *Pār. GS.*, i, 4, 10). Cf. *Vaśiṣṭha*, 1, 25, and for his own view, the following Sūtras.

<sup>157</sup> It seems the King married the Pālāgalī Queen for political purposes.

<sup>158</sup> *Manu.*, III, 18; *Viṣṇu* XXVI, 5. For the legal incapacity of her children: *Baudh. DhS.*, II, 2, 3, etc. <sup>159</sup> III, 14.

<sup>160</sup> *Op. cit.*, 15-17; also 19. *Viṣṇu* XXVI, 6; *Vaś. DhS.*, 1, 27.

<sup>161</sup> *Vaś. DhS.*, XIV, 11.

<sup>162</sup> *Gaut. DhS.*, XV, 22.

<sup>163</sup> *Śat. Brā.*, XIII, 2, 6, 7; V, 3, 1, 11. <sup>164</sup> *Karma-pradīpa*, I, 8, p. 115.

<sup>165</sup> II, 16, p. 192; particularly, the scholiast Aṣṭāvakra.

In spite of all these religious incapacities, the *Sūdrā* woman considers herself fortunate in having an Aryan husband; the *Tait. Samh.*<sup>166</sup> says in this case she does not care for wealth or prosperity.

It is sure that in religious matters, and therefore in secular matters, too, a certain number of women were compelled to lose many rights. There is no doubt that polygamy to a certain extent leads the deterioration in the position of women. This was, however, counterbalanced by polyandry which has been known in ancient, and in a lesser form in modern<sup>167</sup> India.

There are reasons to believe that polyandry existed in ancient India. The ancient Seers would never have mentioned of a common wife of the Maruts and of the *Āsṛins* if polyandry were unknown or discarded in the society.<sup>168</sup> The *Atharvavedic* verses<sup>169</sup> saying that a woman even after having had ten former husbands, can still marry more, cannot but refer to polyandry. The case of Draupadī in the *Mahābhārata* is well-known; and the great epic asserts this much, that having many husbands is a desirable qualification for women.<sup>170</sup> In support of Draupadī's polyandrous marriage it cites the cases of Jaṭilā Gautamī, Vārksī, etc. Gautamī married seven *Rṣis*; Māriṣā married ten Havirdhānas<sup>171</sup> and her son Dakṣa is known as the son of ten fathers.<sup>172</sup> Vālī and Sugrīva are born of two husbands living at the same time.<sup>173</sup> The former in their turn married Tārā in common.<sup>174</sup> *Āpastamba*<sup>175</sup> says a daughter is given to the family of her husband though it is, in his time, forbidden. He, most probably, refers to the *Tait. samh.*<sup>176</sup> which says that the daughter is given to the family. *Brhaspati*<sup>177</sup> also mentions that the delivery of a marriageable damsel to a family is found in other countries (than his own). The *Purāṇas* also know about it.<sup>178</sup>

166 VII, 4, 19.

167 Westermarck, *Short History of Marriage*, chap. X; *History of Marriage*, p. 252-55.

168 Rodasi and *Sūryā*. *AV.* 1, 167, 4-5; the express reading of the *RV.* with reference to Rodasi, is साधारणी पत्नी Common Wife.

169 V, 17, 8-9.

170 *Mah. Bh.*, 1, 202, 8. ईप्सितश्च गुणः स्त्रीणामेकस्या बहुभर्तृता ।

171 *Op. cit.*, 1, 196, 7266; cf. *Vaṣṇu-purāṇa*, 1, 15.

172 *Op. cit.*, 1, 33, 3130; *Hari-vamśa*, V, 66 f. 173 *Rāmāyaṇa*, VII, 42.

174 *Op. cit.*, IV, (*Kiṣkindhyā*. Tārā-vākyam) *Padma-purāṇa*, IV, 112; 143-146

175 *Db. S.*, II, 10, 27, 3. 176 VI, 1, 6, 5. 177 *Db. S.*, XXVII, 20.

178 *Brahma*, 15, 48; 54; *Matsya*, 44, 66-70; *Brahmāṇḍa*, III, 71, etc. The *Kunāla Jātaka* (Jat. No. 536) mentions that Princes Kaṇhā had five husbands at a time, all of whom she selected in a *svayamvara* assembly.

As the polygamous husband observes religious rites with wife, the polyandrous wife observes them with the eldest husband. The same reasons we have seen in the case of a polygamous husband in connection with the first wife would apply here, too. Draupadī had once to gaze at hell because she was more fond of Arjuna than her eldest husband Yudhiṣṭhira. Polyandry as well as Polygamy deprived a certain number of women as well as men of various religious rights. These twin usages seem to have counter-balanced the effects of each other on the society, and consequently, on the position of women as well as men and, at least, no emphasis can be laid on Polygamy as leading to deterioration in the position of women without any counteraction.

Just as the wife is enjoined to please the husband, the husband is also enjoined to please the wife.<sup>179</sup> Where the wife and the husband are whole heartedly pleased with each other, they acquire the three objects of life (Tri-varga). They must remain satisfied with mutual partnership in all matters; they must not even think of others; for the violation of these rules they incur the same sin and undergo the same punishment without any distinction whatsoever.<sup>180</sup> For grave offences<sup>181</sup> they separate from each other or they may marry again. She may remarry, if her first husband is impotent, outcast or dead or for other (similarly grave) reasons.<sup>182</sup> She or he is to remarry, however, on the fullest knowledge that her or his marriage for the second time cannot be considered as a sacred ceremony (saṁskāra). Even though they remarry another unmarried man or woman, still the marriage cannot be accredited as a saṁskāra as each saṁskāra is to be observed only once in life and her or his marriage ceremony has been completed for ever in the first marriage.

From time immemorial<sup>183</sup> the wife has doubly blest her husband, by procreation as well as by participation in sacrifices. In this connection her epithets "Jāyā" and "Patnī"<sup>184</sup> are, no doubt to some extent, significant.

179 *Manu*, III, 60-61. 180 *Parāśara*, 4, 12-13; similarly, *Devala*, *Bṛhaspati*, etc.

181 For those of the wife: *Yājñavalkya*, 3, 72-73.

182 *Vaś. DbS.*, XVII, 20; *Manu* IX, 175-176; *Yājñ.*, i, 67; cf. also *Kāma-sūtra*, p. 248 (Nir. Ed.). *Sūtra* 31 (with Yaśodhara's Commentary); *Bandh. DbS.*, IV, l. 16; II, 2, 3, 27; *Viṣṇu* XV, 7; *Nārada* XII, 45ff.

183 For the Indo-Iranian period: W. Geiger, *Ostiranische Kultur im Altertum*; p. 244.

184 *Pāṇini*, IV, 1, 33; cf. *Śat. Brā.*, 1, 9, 2, 14. But Patañjali does not observe this distinction.

But this "Jāyātva" and "Patnītva" are by no means separable in a clear-cut way as her Jāyātva serves really for her Patnītva. She performs a religious duty by means of procreation. She as well as her husband have been born as owing debts to the gods, to the Ṛṣis, to the fathers and to man.<sup>185</sup> In order to liberate themselves from the debt to fathers, they are to marry and have children: the fathers in the other world depend for their continuance on the offerings of their children.<sup>186</sup> The ardent desire for having children for religious purposes has given women an extremely high position.<sup>187</sup> So it is only natural that she almost always prays to gods for children.<sup>188</sup> Owing to the urgent necessity of having children, productive unions are always to be effected in rituals so much so that even the vessels, spoons or other sacrificial implements are often imagined as males and females. Progeny is one of the primary objects of performing sacrifices. The wife as the bearer of this highest blessing on earth deserves respect from the husband as well as from the society. The husband is bound to respect her as in her, the Jāyā, he is born again, and as she, offered as great Brilliance to him by the gods and the seers, is his mother again.<sup>189</sup>

According to Cook, Greek women are excluded from the cult of Theos Megus, Zeus and Tachnepsis,<sup>190</sup> from Mithraic rites,<sup>191</sup> and the race of Drypole;<sup>192</sup> but there is not a single Vedic ritual from which they are excluded. In the Pravargya sacrifice the wife wraps up her head. This does not mean exclusion at all; on the other hand, it is a part of her ritualis-

185 *Sat. Brā.*, I, 7, 2, 1; also IX, 4, 1, 5; *Tait. Brā.*, VI, 3, 5; 10; III, 7, 9, 8; *AV.*, VI, 117, 3; *Tait. Āraṇ.*, VII, 11, 5; *Tait. Upan.*, I, 9; *Ait. Āraṇ.*, I, 3, 5, 6; *Bṛh. Up.*, VI, 4; *Vaś. DhS.*, VIII, 11; *Baudh. DhS.*, II, 3, 2, 1, etc.

186 It will be seen in this connection that in the water-libations and Śrāddhas, water and cake are offered to the parents of both the mother as well as the father.

187 *RV.*, I, 9, 20; III, 1, 25; X, 85, 25, etc. *AV.*, III, 23, 2; V, 25, 11; VI, 11, 2, etc. *Tait. Samh.*, VI, 3, 89, 5; *Tait. Brā.*, I, 5, 6; *Ait. Brā.*, VII, 13; *Ait. Āraṇ.*, II, 3, 7, 3; 5, 1, 1-7; *Chānd. Upan.*, V, 9, 8; *Bṛh. Upan.*, VI, 2, 13; etc.; etc.

188 Compare the references mentioned as "mantras", prayers, etc., in previous pages. Cook informs us in his *Zeus*, vol. II, p. 1114, that even at the present day women slide down rock in front of the church in order to propitiate Saint Marina for having children; cf. Miss M. Hamilton's *Greek Saints and their Festivals*, Edinburgh and London, 1910, p. 58f., as quoted by Cook.

189 *Ait. Brā.*, VII, 13.

191 *Op. cit.*, p. 1053.

190 *Zeus*, vol. II, 985.

192 *Op. cit.*, p. 486.

tic observances in the sacrifice, as, after this observance, she joins in other rites in the sacrifice. According to a few authorities<sup>193</sup> the wife should be debarred from the Sapiṇḍana if she has neither husband nor sons. Mārkaṇḍeya<sup>194</sup> thinks even though her husband may be living, unless she has any issue she is not entitled to have the Sapiṇḍana, Hemādri<sup>195</sup> thinks the mention of the son is significant of the husband and so there is no contradiction in statements of these authorities. But there is no doubt that these authorities are openly opposed to equally outstanding authorities. The *Saṭ-triṃśat-smṛti*<sup>196</sup> as interpreted by Kṛṣṇamīśra is in support of the Sapiṇḍikaraṇa being held even though the wife may be a widow as well as sonless. The *Dharma-pradīpa*,<sup>197</sup> too, as quoted by the same authority holds the same view.

Even though the authority of the first school be followed, there is no reason to think that it would be prejudicial to the high position of the wife. Under similar circumstances the limitations are the same for the wife as for the husband. If the husband is a widower as well as sonless, the Sapiṇḍana may be performed for him by his brothers' sons; otherwise it is wholly omitted. In the same circumstances the Sapiṇḍana for the wife, too, may be performed by the sons of her co-wives, otherwise the omission is as inevitable as in the case of the husband. Moreover, the object of the Sapiṇḍana is to relieve the man from the state of a man, such a state of the wife in the above circumstances will cease because of the performance of other Śrāddhas.

The woman is always pure.<sup>198</sup> Soma gives them Purity, Gandharvas sweet voice, Fire All Purity—as gifts for their enjoyment with her. The woman can by no means be contaminated.<sup>199</sup> Whatever be the sin of a wife in the meantime, it is sure to be drained out of her body and she becomes absolutely pure.<sup>200</sup> Her temporary Impurity is the cause of All

193 *Pañhinasi* and *Vyāsa*, as quoted by Hemādri in *Caturvargacintāmaṇi*, p. 1654, l. 2-5, and 5-11.

194 सपिण्डीकरणं तासां पुत्राभावे न विद्यते ।

195 *Op. cit.*, l. 7-8.

196 *Pār. GS.*, Bom. ed., p. 504, l. 37; p. 505, l. 4

197 *Op. cit.*, l. 6.

198 सेव्या वै योषितः सदा; *Yājñavalkya*, I, 71.

199 *Vaś. DbS.*, XXVIII, 5-6; *Baudh.DbS.*, II, 2, 4: 5.

200 *Vaś. DbS.*, XXVIII, 2-3. In mind also: *Manu* V, 108, *Viṣṇu*, XXII, 91; cf. *Mahābhārata*, XII, 165, 32.



Purity.<sup>201</sup> The Brāhmaṇa is pure only in the feet, but the woman is pure in all her limbs.<sup>202</sup> Her mouth is never impure.<sup>203</sup>

The stress laid by the authorities on the ritualistic impurity of women during their monthly course, pregnancy and childbirth is due to their physical incapacity or some other unavoidable cause or causes. The injunctions are all very reasonable pieces of advice and cannot at all hint at their inferiority in position.

During her period she is not in her normal state of health;<sup>204</sup> authorities, therefore, make the positive rules which she should follow at that time<sup>205</sup> and declare that she must not be tempted to observe any rite as it is sure to make her undergo some painstaking observance at least. Even though she may not be bodily present therein, several rites, viz., the New and Full Moon Sacrifices, the Piṇḍa-pitṛ-yajña, the daily oblations, etc., are allowed to be performed. These are allowed, simply because they would otherwise cause some hindrance, necessitate some atonement owing to the lapse of the proper time. The performance of the optional sacrifices, the Paśuyāga, the Soma sacrifice, etc., is barred in her absence. Sacrifice continues, but in spite of her absence, she gets the benefit of its performance. Kātyāyana, however, mentions that if she becomes impure during the Soma Sacrifice, she should continue wearing her Dikṣā-garments, stay in sand during the emission, and should, finally, take her baths before the Altar during the morning and evening with water mixed with cow's urine

201 *Vaś. DhS.*, XXVIII, 4; III, 58; V, 4. *Yājñavalkya*, 1, 72; *Baudh. DhS.*, II, 2, 4, 4.

202 *Vaś. DhS.*, XXVIII, 9. *Sat. Brā.*, V, 2, 1, 8 (some parts of her body to be covered with Kuśa grass) refers to the temporary Impurity and suggests an extra precaution.

203 *Yājñ.*, 1, 193; *Baudh. DhS.*, 1, 9, 2; *Viṣṇu*, XXII, 49.

204 Anton Nemilov, *Biological Tragedy of Women*, ch. VI, p. 105f.; particularly the section on "Menstruation and its significance", p. 115f. For the legendary cause of menstruation, *Tait. Samb.*, II, 5, 1; cf. *Brh. Up.*, 6, 4, 3; *Vaś. DhS.*, V, 5-9. Fear for unclean women in Rituals: *Sat. Brā.*, III, 1, 2, 19. Impediment to Vedic Studies, *Śān. GS.*, II, 12, 10; VI, 1, 3; cf. *Ap. DhS.*, 1, 3, 9, 13. For the various taboos on women during menstruation and childbirth among various peoples: Frazer, *Taboo*, Part II, pp. 145-156.

205 *Baudh. GS.*, 1, 7, 22ff. For exhaustive treatment: *Samskāraśatnamālā*, pp. 649-694 (various authorities have been quoted here). *Samskāra-paddhati*, p. 40: according to this Paddhati, during her first menstruation only, she may garlands of yellow and scented flowers and chew betels, not in others.

(on the fourth or fifth day :<sup>206</sup> as this is a śrauta sacrifice she may have her bath on either). If she is observing the impurity for childbirth, she should take her (purificatory) bath after a period of ten nights and participate in sacrifices. Some think a pregnant woman should not be initiated to the Soma sacrifice. According to the Dharma-sūtras, she may participate in the Agnihotra even within the period of impurity for childbirth. According to Baudhāyana, she may participate in the New and Full Moon sacrifices, too.<sup>207</sup>

If the wife is herself to perform the Śrāddha for the dead husband, and in the meantime she cannot do so for some reason or other she does it later.<sup>208</sup> The wife has to cook the food to be served to the Manes. So, according to certain Authorities, if on the Śrāddha day she is impure, the Śrāddha should be performed with uncooked rice. If she has a co-wife, she might cook, but the Kalādārśa says it is improper (as cooking in the Śrāddhas is the absolute Right of the Chief Wife) and the Śrāddha should be performed on the expiry of the period of her menstruation. It is, however, sanctioned that only the Annual Śrāddha should be performed with cooked rice (which, it seems, should be cooked by the sacrificer himself) even in this case.<sup>209</sup> The *Samśkāramayūkha* quotes Vṛddhagārgya to show that the Vṛddhiśrāddha may be performed during her monthly illness.<sup>210</sup> The above rules hold good if the wife is observing Garbhāśauca (impurity for pregnancy).<sup>211</sup>

If the sacrifices are performed in her absence, the husband, atones on the fourth night (after she has taken her purificatory bath). He tells her that half of the sacrificial merit could not be acquired on account of her absence; he is therefore atoning along with the utterance of the prescribed

206 *Samśkāra-paddhati*, p. 40, l. 20-21.

207 For the above informations: Commentary on *Āp. SS.*, IX, 2, 1, vol. II, p. 106; *Manu*, *Yājñavalkya*, *Jābali*, *Bharadvāja*, and *Baudhāyana*, as quoted in the above (p. 107); *Sat. SS.*, XV, 1; 39-41, vol. VI, pp. 269-71. For the Garbhini-prāyaścitta: *Āp. SS.*, IX, 20, 7, vol. II, p. 200. For the Rajasvalā wife in the Soma Sacrifice, *Sat. SS.*, vol. IV, p. 993ff.

208 *Śrāddha-sūtra-kaṇḍikā*, Par. GS., p. 466, l. 17; *Śrāddha-mañjari*, pp. 97 and 181.

209 For the varying opinions on the subject: *Śrāddha-mañjari*, p. 181.

210 p. 16.

211 Cf. *Śrāddha-mañjari*, p. 97, एवं गर्भिस्याम् अग्नि । As the eating of the middle cake is meant for pregnancy, it is only natural that during her pregnancy she is not given the same again.

mantras and praying that the merit be now acquired after the observance of the atonement.<sup>212</sup>

The wife has been depicted throughout the Brāhmanic literature in the loveliest colour. Sachī boasts not a little to say that her husband must conform to her will and her frame is the most precious thing to her husband.<sup>213</sup> Her pride is quite justified as in prayers to gods the seers again and again refer to her as the ideal of love, sweet relationship, etc. Vāmadeva invokes Indra with the tenderness which a husband has for his wife.<sup>214</sup> Atri invokes and prays to the Āśvins with the faith a wife has in her husband.<sup>215</sup> Viśvāmitra prays to Pūṣan to accept his offerings, listen to his thought, and be to him what a husband is to his young wife.<sup>216</sup> Vāmadeva prays to Indra to love his voice as the husband loves the voice of his well-beloved wife.<sup>217</sup>

Vasu addresses some Pāvamāna saying that Soma loves him just the same as a wife loves her husband.<sup>218</sup> When the husband goes out for fight, she orders that the generous Soma be prepared; when he has already gone, she prays to Indra for his protection.<sup>219</sup> The husband excites himself to all the mighty deeds with the sweet hope that she would proudly lean on his victorious arm after the victory.<sup>220</sup> With so much influence over her husband it is only natural that she, the most blessed gift from the gods Aryaman, Bhaga, Savitṛ and Purandhi, would be the mistress of her household<sup>221</sup> having full sway over the father-in-law and others.<sup>222</sup> Careful and active,<sup>223</sup> benevolent,<sup>224</sup> untiring in endeavours to satisfy the husband<sup>225</sup> by any means whatsoever—the wife, best friend of her husband<sup>226</sup> in all her majestic glory, reserves the right of having her own favourite goddesses

212 *Āp.ŚS.* and *Sat.ŚS.* and scholiast thereon as mentioned above.

213 *RV.* X, 159, 2-3.

214 *RV.* IV, 20, 5.

215 *RV.* V, 78, 4.

216 *RV.* III, 62, 8.

217 *RV.* IV, 32, 16 (3rd *Aṣṭaka*, 6th Adh., Sūkta. II).

218 *RV.* IX, 82, 4.

219 *RV.* IV, 24, 8.

220 *RV.* X, 27, 12.

221 *RV.* X, 85, 36.

222 *RV.* X, 85, 46; *AV.* XIV, 2, 18.

223 *RV.* I, 66; 79.

224 *RV.* V, 61; particularly, R. 9.

225 *RV.* IV, 3, 2; X, 71, 4. She has no grievance even against her guilty gambling husband. She suffers in silence, but has against him neither anger nor a hard word; her love for him and goodness towards his friends are constant. The guilty husband is sorely mortified—not so much for anything else, as for making her suffer. *RV.* X, 34.

226 She is so ever since she performs the Saptapadi (the rite of taking Seven steps) during the Wedding Ceremony. *Śān. GS.* I, 4, 5, seq.; *Gobb. GS.* II, 2, 11;

and gods to be worshipped towards the end of the sacrifice. He would not let the sacrifice be finished unless her Agni Gṛhapati has been satisfied with the oblation in the Patnī-samyāja. Of all gods her nearest connection with Agni is manifest. Agni enjoys her as her third God Husband.<sup>227</sup> He is her Lover, her God<sup>228</sup> and is the Aryaman between her and her husband and makes them one-minded.<sup>229</sup> He brings about sexual union and causes pregnancy.<sup>230</sup> In rituals she always sits by the side of her Fire.<sup>231</sup> We have seen her in connection with Fire-worship before:<sup>232</sup> beginning from her marriage when she offers the oblations for the first time down to the end of her life she worships the Fire, but the worshipper is inseparable from the worshipped;<sup>233</sup> her Fire accompanies her in her death; if her husband dies before him, she gives Him (Fire) with him.<sup>234</sup> Her fire saves her from having a co-wife.<sup>235</sup> She herself feeds him with a log at the end of every sacrifice. So it is only natural that she would not allow the sacrifice to be finished without ceremoniously celebrating his worship. The priests, during the Patnī-samyāja, leave their respective places, come by her side, and offer various oblations to Him. She thus firmly establishes her connection with her Agni.

She also sees that the wives of gods are worshipped before the sacrifice is finished. The wives of the gods worshipped before are invoked herein to have equal share of oblations with their husbands. The sacrifice cannot be ended without the satisfaction of the wives and their human counterpart. After the Patnī-samyāja she once again partakes of the Idā; the samyu-vāc is recited and Samśrava oblation is offered. She concludes the sacrifice by having uttered the greetings to the priests and bidding good-bye to them.

*Kbā. GS.*, I, 5, 26; *Hiran. GS.*, I, 20, 9 seq.; *Āp. GS.*, 4, 16, etc.; etc. *Bṛh. Upan.*, I, 4, 3; *Āit. Brā.*, VII, 13.

<sup>227</sup> *RV.* X, 85, 40-41; *AV.* XIV, 2, 3-4.

<sup>228</sup> *RV.* I, 66, 8.

<sup>229</sup> *RV.* V, 3, 2.

<sup>230</sup> *Sat. Brā.*, III, 4, 3, 4-5; *Sān. GS.*, I, 17, 9.

<sup>231</sup> E.g. Scholiast on *Āp. SS.*, VI, 5, 2; *Kāt. SS.*, Chow. ed., p. 274, Sūtra 193.

<sup>232</sup> See *Indian Historical Quarterly*, March, 1940, The wife in the Vedic Ritual. For particular stress laid on fire-worship by the wife, see *Saṅkha.*, IV, 15; *Una. Samh.*, p. 409; *Kātyāyana*, XIX, 3; *op. cit.*, p. 333.

<sup>233</sup> *Gobb. GS.*, I, 3, 15; *Kbā. GS.*, I, 5, 17; *Sān. GS.*, II, 16, 3; *Gant. DhS.*, V, 40; *RV.*, III, 53, 4; *Sat. Brā.*, III, 3, 1, 10f.

<sup>234</sup> *Karma-kāṇḍa-pradīpa*, f. 398a, l. 8ff.

<sup>235</sup> *Āp. DhS.*, II, 5, 11, 13f.

Thus we see that in Vedic ritual the wife holds as important a position as the husband. As equal halves they perform the sacrifices with equal results. If the husband has many wives, the chief wife is, really speaking, the *patnī* in the strict sense of the term; she has many rights, in fact; all the important rights in rituals in precedence over her co-wives. Other wives (excepting *Sūdrās*) also join in the sacrifices and perform certain rites; anyway, they are not nonentities in religious matters so far as their personal earthly benefit is concerned. But the *Sūdrā* wife of an *Āryan* has no right in rituals whatsoever. Polyandry and polygamy as existing side by side in the country in varying degrees have counterbalanced each other. Both of them are, however, abnormalities as monogamy is always the ideal of the society. The Vedic ritual imposes upon the widow as well as the widower equally formidable difficulties: the same are the problems for both; they are to decide which course would be the best for them. Even in the lifetime of both, they are allowed, in extreme cases, to remarry,—however, on the full knowledge that such marriages cannot be recognised as *saṃskāras*. The Vedic ritual nowhere gives any such evidence as to lead to the assumption that the wife is to be considered inferior in position to the husband: ritualistic injunctions on her in connection with her impurities are reasonable pieces of advice and cannot suggest any the least inferiority in her position. The ritual literature is full of praise for the wife, for her virtues, and it is no wonder that the concluding oblations are offered to satisfy her most revered and beloved God Agni and the Wives of the gods, and that she concludes the sacrifice with final greetings. Every Vedic sacrifice begins with the worship of the mother (*Mātṛkā-pūjā*), culminates in the worship of the wife (*Patnī-samyāja*) and successfully ends with the worship of the Daughter (*Kūmārī-pūjā*) just in the same way as the sacrifice of man's life (*Jivanyajña*) begins with the worship of the Mother, culminates in the worship of the Wife (*Śakti-pūjā*; *Patnī-pūjā*) and ends with the worship of the Daughter.<sup>236</sup>

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<sup>236</sup> For *Patnī-pūjā*, cf. *Manu* III, 55, p. 88, Nir. ed.

## MISCELLANY

### Two Religious Poems (in Marathi and Sanskrit) on the Hindu Nose-ornaments

In my studies<sup>1</sup> of the Nose-ornament of the Hindus so far published I have tried to establish the following points:—

- (1) The nose-ornament called *nath* could not be traced in any historical source earlier than A.D. 1000.
- (2) This nose-ornament is possibly a foreign importation into Indian culture but its foreign source or genesis has not to my knowledge been brought to light on documentary evidence by any scholar.
- (3) This nose-ornament, though foreign to Indian culture, has now become sacrosanct to such an extent that it forms part of the costume of gods and goddesses in Hindu pantheon.

In view of these conclusions already suggested by me I was in search of some texts dealing with the Nose-ornament but having a religious import. It has already been proved that the use of the nose-ornament by our women-folk has been getting more and more popular during the last 1000 years though latterly owing to modern education its use has slackened a little in certain provinces. I have found two poems in which the nose-ornament is the central theme though it is used for religious instruction in a poetic way. One of these poems is a song in Marathi by a Deccani Saint of the early 17th century while the other poem consists of 25 Sanskrit stanzas on the nose-ornament of a goddess by a possibly South Indian writer, who was obviously a devotee of this goddess. I am unable to fix the chronology of this Sanskrit poem, though its author gives some particulars about himself and his ancestors. These poems show in an admirable manner the importance that came to be attached to this late importation into Indian-female costume and the perfect innocence of the writers regarding its foreign origin.

<sup>1</sup> These studies are:—(1) Antiquity of the Hindu Nose-ornament called *Nath*, *Annals* (B.O.R. Institute) XIX, pp. 313-334 and (2) References to Nose-ornament in some works ascribed to Saṅkarācārya etc.—*B.I.S. Mandel Quarterly*, Poona, 1940, vol. XXI, pp. 1-9.

The Marathi poem on the nose-ornament is a *pada* or song by Keśava-svāmī who was living in Śaka 1550 = A.D. 1628 according to Mr. Vaman Daji Oka<sup>2</sup>, who has edited Keśavasvāmī's *Padas*, numbering no less than 473. Mr. Oka records the following *pada* on page 266 of his edition of Keśavasvāmī's songs:—

“मार्हे नाकीचें बरवें मोती वो ।।  
 वरी फांकती निर्मळ ज्योती वो ।। ध्रुवपद ।।  
 शुद्ध सुवर्ण गुंफुनी सलिला ।।  
 मुखीं मुखाचा दावीत सोहळा ॥ मार्हे० ॥ १॥  
 परम सुंदर जें अतिढाळाचें  
 नित्य नूतन परी बहुकोळाचें ॥ मार्हे० ॥ १२॥  
 बोध माणीक त्यावरी शोभतें ।  
 उंची पावुनी खालतें लोंबतें ॥ मार्हे० ॥ १३॥  
 मुख्यलेणियामाजी लेणें वो ।  
 गुरुवत्सल मीदिला जेणें वो ॥ मार्हे० ॥ ४ ॥  
 प्राप्ती उदयीं केशव लेतसे ।  
 वरी सद्गुरु चुंबन देतसे ॥ मार्हे० ॥ १५॥

In this *pada* the poet has used the metaphor of the nose-ornament for bringing home to the readers the beauties of spiritual instruction and understanding acquired by a devotee through sincere devotion to his preceptor. Here the nose-ornament consists of a pearl (*moti*) and a ruby (*māṇik*) set in pure gold. It is described as one of the chief ornaments of a lady. The close spiritual intimacy between a devotee and his *guru* is here depicted as that existing between a husband and his beloved wife. The poet has sustained the metaphor of the nose-ornament throughout the song. As a lady adorned with fine ornaments appearing before her loving husband is sure to receive his kiss, even so a loving devotee who has been adorned with spiritual understanding through his *guru* becomes capable of receiving spiritual favours from this *guru*, given but the complete self-abandonment of the devotee towards his *guru*. This appears to be the substance of the above song.

2 Vide pp. 143-290 of *Kāvya-saṅgraha* 13, A collection of Marāṭhi *Padas* by various Marāṭhi Poets, Part I by V. D. Oka, N. S. Press, Bombay, 1894. Mr. Oka states that Keśava was a Saint who hailed from Bhāgānagar (=Hyderabad, Dēccan). His *guru*'s name was Kaśirāja Svāmī. He is the author of *Ekādaśī Caritra* in *Ovi* metre and several other *padas* and *abhaṅgas*. He was living in Śaka 1550. It is not known when he died. His *Samādhi* is at Gulburga. The Marathi poet Moropant refers to him in his work *Sanmaṇimālā*.

Whether other Indian vernacular literature contains any poem on the nose-ornament I cannot say, but I record below a Sanskrit poem which is entirely devoted to the nose-pearl or *nāsāmuktika* of the goddess *Godā*. Towards the end of the poem the poet gives us some information about himself. He calls himself "श्रीवेङ्कटेश कवि" son of "श्रीरामानुजदेसिक" and grandson of "शेषाद्विविद्वन्मणि". The title of the poem is "नासामौक्तिक पञ्चविंशति". In the Colophon the name of the author is given as "श्रीवेङ्कट निवासदास," son of "रामानुजगुरुवर" and grandson of "शेषाचलाचार्य" an ornament of the "आलेख्य गोल". These particulars may enable us to identify this author but this work must be left to the students of South Indian history.

The following text of the poem is based on the only manuscript available in the Govt. Oriental Manuscript Library, Madras. This MS is R No. 3872

॥ नासामौक्तिकपञ्चविंशतिः ॥

पद्माब्दादकरस्य पावनकरामर्शोद्विकासोन्मुखे  
नित्यं वटपदगीतचारुविभवे लक्ष्मीनिवासस्थले ।  
गोदाया वदनाम्बुजे निवसतो हंसस्य लोलो भ्रमन्  
नासामौक्तिकमातनोदु भवता नानाविधां सम्पदम् ॥१॥  
अम्बाजादक्षतप्रदे सुमनसां सन्मण्डलीसेविते  
पद्मेरुपटलोदधीविभुवनोच्चरोल्लसन्मण्डले ।  
गोदावक्त्रनिशाकरेऽनुकुरुते बहोहिषीविभ्रमं  
नासामौक्तिकमातनोदु भवता नानाविधां सम्पदम् ॥२॥  
मुक्ताकलसलान्तिकासरलसत्त्वातीपथे भ्रूलता-  
व्याजाभ्रातिपरीवृते रदपटीतन्त्र्ये विषत्तारके ।  
गोदावक्त्रवभस्थले कलवते रत्नां शराङ्गस्य य-  
न्नासामौक्तिकमातनोदु भवता नानाविधां सम्पदम् ॥३॥  
वस्तुनीलसरोरुहे पारिलसद्भ्रूरीषले रत्निगणे  
देव्या दन्तविसादुरे मृदुहस्तव्याजोचलद्वीपिके ।  
हंसाविष्ठितसज्जिभौ विससरो जातं मुक्ताख्ये हृदे  
नासामौक्तिकमातनोदु भवता नानाविधां सम्पदम् ॥४॥  
लीमन्ताङ्गवकान्तिपूरमिपत्तकुक्षोपमाया भवे-  
देव्या रत्नललान्तिकामुल्लसत्संपूरयन्ती रुचा ।  
तस्याः फेनवितानमिष्यशुद्धिं सप्तफिक्तं मौक्तिकै-  
र्नासामौक्तिकमातनोदु भवता नानाविधां सम्पदम् ॥५॥  
मन्थानाचलमाकलय्य तिलकं रज्ज्वा कटाङ्गाख्यया  
नाथे मन्दहृतामृतार्धमधुना बद्धादरं मम्यति ।



मातुर्वक्त्रपयोनिधौ वितनुते यद्बहुदस्वाकृतिं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ ९ ॥  
 कान्त्या वक्त्रनिशाकरेण विजितः पूर्णेन्दुरेव स्वयं  
 लज्जासंकुचितात्मको वितनुते सेव्यां (वा) दृढामन्वहम् ।  
 इत्थं सजनयन्मतिं हृदि सतां देव्या रमाधीशितु-  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १० ॥  
 गोदायास्तिलकाख्यपक्षविततैर्भ्रूयुग्मशाखाजुषो  
 भ्रान्त्या ... ... किसलयाद्वक्त्रालवालान्तरे ।  
 नासावीरुध आदधत्सुमनमद्रुच्छेन सजायतां  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ ११ ॥  
 देव्यास्तुन्दरमन्दहासपयसि भ्रुकल्पबल्लीवृते  
 रज्जेन्नाननपूर्णचन्द्रबिमलासोकाद्विह्वलिं गते ।  
 रवेतद्वीपधिवं मुक्तामिधपयः पाथोनिषावाधघ्न  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १२ ॥  
 गोदाया मुखपङ्कजातनिलयाजाता निजा भामिनी  
 बाष्पी जित्यमितीव स्निग्धमनसा संप्रेक्षिता वेषसा ।  
 शंसन्ती तदुदीरितं वसति किं ईसीति शङ्कां क्षजन्  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १३ ॥  
 कान्त्याऽभोदधनोमरन्दमहसा देव्या मुक्ताभोरुहा  
 पाथोजं विजितं सितं प्रतिदिनं प्राप्तं पुनस्तान्युषान् ।  
 तेनासङ्गिमुपैति निश्चलतरामित्यादयनो धियं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १४ ॥  
 स्त्रीयाभाभरकौमुदीपरिमलद्वक्त्राम्बुजाताम्बरात्  
 सीमन्तामिधसंध्यया सह कवचान्तं पराकुर्वतः ।  
 भासस्यादभृतोदयेरुदयतश्चन्द्रस्य शोभां भजन्  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १५ ॥  
 नासावक्षलतोदरान्तरमवे मुक्ताफलानां यथे  
 यत्पूर्व... सुविमर्षं बभूव तरसा नीरन्ध्रतानिर्गन्धम् ।  
 तद्वक्त्रान्जमलं करोति सततं देव्या इति म्बाहृतं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १६ ॥  
 जातश्चाकललाटचन्द्रशकलं नसाप्रणाल्यन्तरा  
 मन्दं मन्दमयो गलज्जवसुधाबिन्दुनिरुद्धोऽभवत् ।  
 देव्या ओष्ठतटादितीव मतिमत्संदोहसंदेहदं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥ १७ ॥  
 मातुर्मन्दहसच्छ्रुदोच्छ्रुलसत्पाशान्वितस्य स्मरो  
 नासारम्भनिरुद्धमूर्तिरसृजच्छासानिले सौरभम् ।

तल्लोभेन मनोमृगः किल हरेरायांत इत्यूहितं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥१५॥  
 नासाकुन्दलताजुषो नु कबरी कालिन्दि कृष्णस्य किं  
 कस्तूरीतिलकच्छलस्य सुदृशां क्षौमोत्करं मुष्णतः ।  
 तन्मार्गे गलितः करादध इति प्राज्ञैर्जनैर्ज्ञापितं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥१६॥  
 गोदाया मुखपङ्कजे निवसति श्रीरत्ननाथेऽन्वहं  
 साकाङ्क्षं तिलकच्छलेन पदयोस्सेवां विभोराचरन् ।  
 शेषः कुराडलितः किमित्यवधृतं धीमत्समूहैरशुभं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥१७॥  
 कृष्णोऽस्यास्तिलकच्छलो मुखग्रहे नासाख्यनिश्रेणिका-  
 मारुह्याशु ललन्तिकामिषलसद्यन्तस्थमश्नाति यत् ।  
 पाण्येस्तन्नवनीतमेव गलितं भातीति संभावितं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥१८॥  
 गोदाया वदनं विधुं कुवलयामोदस्य सन्तानकं  
 मत्वा लोकनिरस्ततापनिवहं श्रीविष्णुचित्तोद्भवम् ।  
 अंकं तस्य समागतो नु बुध इत्यापाद(य)स्तेपनं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥१९॥  
 रत्नेन्द्रस्य मनो नु मूर्तिमदतिप्रेमाश्रितं द्रव्यतो  
 निर्गल्य प्रभुणैव वक्रनिकटं संप्राप्य संप्रेषितम् ।  
 श्रवणद्वाचमिहास्त इत्यनुकलं क्लृप्तं कलावित्कुलै-  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥२०॥  
 देव्याश्शारदचन्द्रमण्डललसज्ज्योत्स्नावितानोपमा  
 या वङ्गाम्बुगृहेऽन्वहं स्मितश्रुधा स्रोतस्विनी दृश्यते ।  
 तस्यास्सज्जनकः क्षमाश्रुदिदमित्यूहावहं धीमतां  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥२१॥  
 इन्दुर्मन्दहसं विराज्य विमलं ज्योत्स्नावितानं निजं  
 देव्या वङ्गसरोरुहा हृतमिति प्राप्तस्तदन्वेषितम् ।  
 आस्ते तन्निभकटे किलेति कविभिर्निर्वर्णनाद्वर्णितं  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥२२॥  
 सूर्यालोकविकस्वरं सुरभिलं शीतांशुतेजोऽसहं  
 देव्यास्तामरसं विचिन्त्य वदनं वीक्षामरन्दोत्करम् ।  
 बाणी यन्मिषतोऽन्न तिष्ठति सदेत्यालोचितं पण्डितै-  
**नासामौक्तिकमातनोतु** भवतां नानाविधां सम्पदम् ॥२३॥  
 देव्या श्वाससमीरणोदि...शुभाऽमोदाशया पन्नगः  
 कश्चित्कुराडलिनशशाङ्कसरुचि...निश्चलम् ।

एवं सा चिरभावितं सुमतिभिर्विद्वद्भिरुत्थप्रभं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥२४॥  
 गोदावक्तृपयःपयोनिधितटे नखा [नासा ?] भिधाशुक्लिका  
 कान्त्या सा सुभगैरतीव कबरीकादम्बिनी पूजिते ।  
 मुक्तारत्नमसूत किं न्विति मुहुः प्रेक्षावदुत्प्रेक्षितं  
 नासामौक्तिकमातनोतु भवतां नानाविधां सम्पदम् ॥२५॥  
 श्रीरामानुजदेशिकस्य तनयः शेषाद्रिविद्वन्मणोः  
 पौत्रो यामकृतेह भक्तिनिवृतः श्रीवेङ्कटेशः कविः ।  
 नासामौक्तिकपञ्चविंशतिमिमां नित्यञ्जपन् मानवो  
 गोदापादसरोजयुग्मविषयां भक्तिं भजेत्पावनीम् ॥  
 इति श्रीमद्वाग्भेयगोत्रभूषायमाणशेषाचलाचार्य-पौत्रेण  
 श्रीरामानुजगुरुवरसूनुना श्रीवेङ्कटनिवासदासेन विरचिता  
 श्रीगोदानासामौक्तिकपञ्चविंशतिः सम्पूर्णा ।  
 गोदागुणरत्नकांशे नासामौक्तिकविषयं श्लोकद्वयम् ।  
 नासामणीरोहिणीं ते यतो वदनचन्द्रमाः ।  
 भजत्यतो वृषन्नैव जहाति शठजिह्वसुते ॥  
 मुखकान्तितरङ्गिण्या वहन्त्या जीवनं मम ।  
 शङ्के नासातटीसङ्गं सैकतं नासिकामणिम् ॥  
 ॥ शुभमस्तु ॥

P. K. GODE

### A Prākṛit Grammar attributed to Samantabhadra

In surveying the history of Prākṛit grammar, the names of Vālmīki, Pāṇini and Samantabhadra are often mentioned; and treatises on Prākṛit grammar are traditionally attributed to them.<sup>1</sup> It has been shown elsewhere that it is a plain myth that Vālmīki, the author of *Rāmāyaṇa*, composed the so-called Vālmiki-Sūtras.<sup>2</sup> So far the tradition ascribing a Prākṛit grammar to Pāṇini is treated as almost incredible by scholars; and no fresh material has been brought to light to necessitate a fresh review of the position. More than once a Prākṛit grammar is attributed to

1 PISCHEL: *Grammatik der Prākṛit-Sprachen* (Strassburg 1900), pp. 32-47;  
 NITTI-DOLCI: *Les Grammaires ins Prākṛit* (Paris 1938).

2 A. N. UPADHYE: Vālmiki-Sūtras, A Myth, *Bhāratiya Vidyā* II, ii, May, 1941.

Samantabhadra<sup>3</sup> who is assigned probably to the 3rd century of the Vikrama era and whose works like *Āpta-mīmāṃsā*, *Yuktyānuśāsaṇa*, *Svayambhū-stotra* and *Ratna-karaṇḍaka* have come down to us.<sup>4</sup> Especially his *Āpta-mīmāṃsā* has proved to be a work of great value in the history of the Indian Nyāya literature; and important commentaries like the *Aṣṭasatī* of Akalaṅka and *Aṣṭasahasrī* of Vidyānanda are available on that text. I have lately come across a Ms. of a *Prākṛita Vyākaraṇa* of Samantabhadra,<sup>5</sup> and I propose to put forth here the results of my critical study of the same and to discuss whether we are justified in attributing this work to Samantabhadra, the author of *Āpta-mīmāṃsā* and other works.

The Ms. on which this study is based belongs to the Government Collection now deposited in the Bhandarkar Oriental Research Institute, Poona. It bears the No. 96 of A 1883-84. It is a paper Ms. measuring 11.5 by 5.5 inches, and has in all 38 folios. One side of folios Nos. 1 & 38 is blank. There are 12 lines on a page with some 45 letters in each line. It is written in uniform Devanāgarī characters in black ink with thin border-lines in red ink. The hand-writing is neat, but there are many scribal errors. The Sūtras and Colophons are rubbed, at times wrongly too, with reddish chalk. But for this red chalk, it would have been very difficult to spot out the sūtras which are neither numbered nor distinguished from the commentary by any mechanism. No Daṇḍas in ink are used in the body of the text. Here and there some Daṇḍas are put with red chalk. In some places slightly more space is seen between two words. The Ms. opens with the words ओ नमः सिद्धेभ्यः and at the end it is dated संवत् १६४० । वर्ष मिती माघ वदि ५ वसंत ॥ लि० कृतं लेखक गयोरात्राक्षरा गुर्जरगौडः प्रभाप्र

3 AUFRECHT: *Catalogus Catalogorum* p. 696; *Jaina Granthāvalī* (Bombay Samvat 1965) p. 307; JUGALKISHORE: *Svāmi Samantabhadra* (Bombay 1925), pp. 209-10. According to Pt. JUGALKISHORE, that Samantabhadra had composed a grammar is not in any way improbable because Pūjyapāda, in his *Jainendra Vyākaraṇa*, has a Sūtra *catuṣṭayāni Samantabhadrasya*. As I understand these references and in the light of the available material, the only safe inference from this reference of Pūjyapāda is that Samantabhadra flourished earlier than Pūjyapāda.

4 JUGALKISHORE: *Svāmi Samantabhadra*, pp. 115-243; for these texts see *Sanātana Jaina Granthamālā*, vol. I, Bombay 1905.

5 Another Ms. is reported to exist in the Asiatic Society Library of Calcutta. With the material that I have presented in this article it would be easier now to see whether the Calcutta Ms. is the same as this or not. If it is different, it deserves to be studied critically.

[hereafter a letter like ष is scratched and the following number 220 is re-written, and the word संवत् is added above between the lines, with the result that it looks like संवत् 220] २२० श्लोक ३२२० शुभं भवतु श्रीरस्तु कल्याणमस्तु From the ink it seems that the number 3220 is written later by someone who is responsible for the scratches too. The official description on the label, written in pencil, gives the age of this Ms. as Saṃvat 1840; but I think that it should be Saṃvat 1940. In all probability this copy was got specially transcribed in Saṃvat 1940 (— 57 = 1883 A.D.) for the Government Collection; and this date agrees well with the fact that the Ms. is numbered 96 of A 1883-84. Thus this Ms. is 57 years old. We have no evidence preserved here about the age of the Ms. from which this copy was transcribed in Saṃvat 1940.

There are clear indications in the text that this work claims to have been composed by Samantabhadra. First, the opening verse runs thus:

प्रणम्यादिजिनं विष्णुं संसारार्णवतारकम्<sup>6</sup> ।

वक्ष्ये समन्तभद्रोद्धं प्राकृतं शब्दशासनम् ॥१॥

Secondly, the colophon at the end of the four Pādas reads:

इत्याचार्यश्रीसमन्तभद्रविरचिते प्राकृतव्याकरणे श्लोपश्रासनवृत्तौ<sup>7</sup>

It may be noted that the author calls himself an Ācārya; that there have been at least half a dozen authors, as shown by Pt. JUGALKISHORE,<sup>8</sup> bearing the name Samantabhadra; that this author does not use the pet title Svāmī which is closely associated with Samantabhadra, the logician; and that the contents too, as shown below, do not show a high antiquity. In these circumstances, the evidence available is not enough to ascribe this grammar to Samantabhadra, the great logician.

The following points are of special interest; and would help to establish some limit for the age of this work in comparison with other Prākṛit grammars.

6 The extracts are presented here with minor corrections. The Ms. reads *jina*, and the word *viṣṇum* looks like *vidbinum*.

7 The Ms. uniformly reads *sopajña*. As to the actual readings, at the end of the 2nd Pāda (p. 22) we have *iti ācāryavyākaraṇe, sopajña-sosana-urttan*; at the end of the 3rd Pāda (p. 34) *iti ācārya*; and at the end of 4th Pāda (37a) *-viracitāyām Prākṛitavyākaraṇe prāṇamaśosana-urttan*.

8 See his Intro. to *Ratna-karaṇḍaka-Srāvaka-cāra*, Mānikachand D. Jaina Granthamālā, No. 24, (Bombay 1925) pp. 5-8.

(1) After the colophon of the first Pāda (p. 13a), the following verse appears:

यद्दीर्घाङ्गलकुण्डलीकृतधनुर्दण्डेन सिद्धाधिप  
कीर्तं वैरिकुलात् तथा किल दलत् कुन्दावदात् यशः ।  
भ्रान्त्वा लीयि जगन्ति खेदविवशं तन्मालवीनां कमा-  
दापाण्डौ स्तनमण्डले च धवले गण्डस्थले च स्थितम् ॥<sup>9</sup>

(2) Similarly at the end of the second Pāda (p. 22) we have:

द्विषत्पुरजोदविनोदहेतोर्भवादवामस्य भवद्भुजस्य ।  
अयं विशेषो भुवनैकत्रोर परं न यत्काममपाकरोति ॥

(3) At the close of the third Pāda (p. 34) the verse runs thus:

ऊर्ध्वं स्वर्गनिकेतनादपि तले पातालमूलादपि  
तत्कीर्तिर्भ्रमति क्लृप्तीश्वरमण्ये पारे पयोधरपि ।  
तेनास्याः प्रमदास्त्रभावमुलभैरुच्चावचैश्चापलै-  
स्ते वाचं यमवृत्तयोऽपि मुनयो मौनव्रतं त्याजिताः ॥

These three verses are identical with the verses that occur at the close of the first three Pādas of Hemacandra's Prākṛit grammar.<sup>10</sup> The first refers to Siddhādhipa, or the king Siddharāja of Gujarat, in whom Hemacandra had a literary patron and at whose request he wrote his *Siddha-Haima-Vyākaraṇa*. This reference cannot be adequately explained in the case of Samantabhadra.

The explicit reference to king Siddhādhipa in the first verse naturally leads us to institute a critical comparison of this grammar with the Prākṛit grammar of Hemacandra (1088-1172 A.D.); and the results, which are set forth below, are interesting:

The Sūtras of this grammar are the same as those of Hemacandra's grammar. The first Sūtra is omitted, though its commentary is preserved. Here and there some Sūtras with the commentary are missed due to the carelessness of the scribe. Obscure portions of some Sūtras are left away (ii. 77, especially *ka* and *pa*). In the fourth Pāda, in the section of *Dhātuvādeśas*, a large number of Sūtras<sup>11</sup> is simply skipped over (iv. 3-6, 10-11, 13-22, 160-67, 169-85, 187-94, 237-59). In the sections dealing

<sup>9</sup> The readings *vydbāt* for *kramāt* and *sthitim* for *sthitam* given in the ed. of Hemacandra's grammar are decidedly better.

<sup>10</sup> See the ed. of Hemacandra's grammar in the Bombay Sk. & Pk. Series, Appendix to No. LX.

<sup>11</sup> This Ms. does not number the Sūtras. I have given these numbers according to Hemacandra's grammar.

with Saurasenī and Māgadhī many Sūtras are omitted (iv. 263-64, 266, 268-9, 272-76, 289-300). The Sūtra No. 302 is given, but the commentary thereon is not presented. After that this grammar at once goes to Sūtra No. 448. This means that the entire sections on Paiśācī, Cūlikā-Paiśācī and Apabhraṃśa are altogether dropped.

Turning to the commentary on the Sūtras, it is also identical with that of Hemacandra. Here and there some illustrations are omitted (i. 5, 80 etc.). Whenever complete verses are quoted by Hemacandra for illustration, this grammar usually selects a few words only (i. 6, 7, 8; ii. 15 etc.). At times the list of Sanskrit equivalents is not given (ii. 99 etc.) and special or optional remarks are passed over. A more thorough examination would reveal some other omissions as well.

From what I have compared it is clear that this grammar does not show any additional matter which is not found in Hemacandra's grammar.

This leads us to the conclusion that the grammar in this Ms. is a mechanical and imperfect copy of Hemacandra's grammar. Some may be tempted to argue that this grammar really belongs to Samantabhadra whose age is too ancient to include Apabhraṃśa and that the grammar of Hemacandra is only a revised edition of the older work. Such a hypothesis is least warranted by the available facts, and there are clear indications that this grammar is a post-Hemacandra production mechanically copying all that interested the compiler who cannot be identical with Samantabhadra, the great logician. The following points, which are quite apt in Hemacandra's mouth, are meaningless and irrelevant in the case of any other author.

First, the reference to king Siddhādhipa is quite justified with Hemacandra and it is a historical fact, but it is meaningless if the work were to be composed by Samantabhadra. Secondly, on ii. 172 Hemacandra refers to a sūtra of his Sanskrit grammar, and such passages when bodily copied in our work become meaningless unless Hemacandra's grammar is presupposed: Lastly, the concluding sūtra and its commentary run thus:

शेषं संस्कृतवत् सिद्धम् । शेषं यदत्र प्राकृतादिभाषास्वप्ने नोक्तं तत्सप्ताध्यायोनिबद्ध-  
संस्कृतवदेव सिद्धम् । यथा उरस् शब्दस्य सप्तम्येकवचने उरे उरम्भि इति भवतः क्वचिदुर-  
सोत्यपि । etc.

Here is a clear reference to the Sanskrit grammar of Hemacandra, who, we know, wrote a Sanskrit grammar in seven Adhyāyas and added a Prākṛit grammar in the eighth Adhyāya. In the case of Samanta-

bhadra all this is without proper significance.\* All these indications at once explode the proposed hypothesis.

The Saṃvat 220, the result of a correction in different handwriting, looks like somebody's attempt to assign the date of Samantabhadra to this work. The number of ślokas also does not appear to be correct. We have seen that this grammar omits many portions from Hemacandra's work whose *Granthāgra* is 2185 ślokas: so our text cannot claim a greater number of ślokas. In this Ms. a page has 12 lines with some 45 letters in a line; so a page roughly contains about 18 ślokas. In all there are 74 written pages. The number of ślokas, therefore, would roughly amount to 1332 ślokas: <sup>12</sup> definitely not more than this. So the *Granthāgra* given by the Ms. is not credible. I think, the original number (of *Granthas*), which preceded the word śloka, is lost in the correction Saṃvat 220; and later the number 3220 was added after the word śloka. It is necessary that we must await the discovery of other Mss. which would clear some of the suspicious details given by this Ms.

To conclude, the Prākṛit grammar contained in the Poona Ms. and ascribed to Ācārya Samantabhadra is decidedly later than Hemacandra whose Prākṛit grammar it reproduces mechanically and bodily omitting some portions here and there; it cannot be attributed to Samantabhadra, the great logician, who flourished probably in the 3rd century of the Vikrama era; and there is no evidence at all to identify this Samantabhadra with any other Samantabhadra that might have flourished later than Hemacandra.

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<sup>12</sup> The Ms. reported to exist in the Asiatic Society at Calcutta, according to *Jaina Granthāvali*, contains 1200 Ślokas; so it is necessary that some scholar to whom the Calcutta Ms. is easily accessible should examine its contents.



## Meghasandēśa—A Note

Some light of a traditional character is thrown on the identity of the *Nāyaka* and *Nāyikā* of the *Meghasandēśa* by a verse, quoted in the *Līlātilaka*, which is a Sanskrit treatise on the grammar and rhetoric of the Malayālam language and which has to be ascribed to the second half of the fourteenth century of the Christian era. The part of the verse, having a bearing on this subject, runs as follows:

सखे पूर्वमहिमतनृपतेर्विक्रमादित्यनाम्नः

पौक्तां चक्रे तदणुजसदं कालिदासः कवीन्द्रः ।

This verse tells us that *Kālidāsa* sent a cloud as a messenger to his beloved, who was the sister of the great king *Vikrama*. It is very legitimate to hold that the reference here is to the *Meghasandēśa*; and that means that the hero of that exquisite lyric was none other than the prince of Indian bards, while the heroine was the sister of his own patron.

This identity of the author and the hero has already been established by a Malayāli commentator of the lyric in his unpublished commentary, called *Varavarmīni*, and he quotes this verse in further support of the position he has taken.

We have no means of deciding the authorship of this verse: it must have been a popular floating verse. The recording of this verse in a fourteenth century work has preserved for us a tradition, probably lost sight of elsewhere, which gives us some specific information regarding the hero and the heroine of the *Sandēśa* and which forms a valuable confirmation of the old tradition, associating *Kālidāsa* with the glorious *Vikrama*.

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## A note on the Authorship of *Āśvalāyana- gr̥hya-mantra-vyākhyā*

Manuscripts of the work had been noticed in the catalogues of the Mysore, Madras, Adyar and Trivandrum libraries for a long time. In some of them Haradatta's name is associated with its authorship. But the urgency and value of its publication were distinctly emphasized for the first time by Mr. Bhagavad Datta in his Hindi work *वैदिक-वाङ्मय का इतिहास*. He says: *हरदत्त का आश्रलायनमन्त्रभाष्य शीघ्र मुद्रित होना चाहिए* (pp. 72. vol. I, pt. 2). In pursuance of this suggestion I prepared a transcript of the ms. available at Mysore. But my attempts to secure the other mss. for collation proved futile. When I subsequently chanced to meet Dr. C. Kunhan Raja the conversation adverted to the mss. of the work concerned and Dr. Raja referred to the colophon at the end of the first adhyāya and on comparison with my transcript copy he discovered a divergence. He also informed me of the fact that the Trivandrum library had been working in the direction of publishing the work. I rested content that the work would be available within a reasonable length of time.

In 1938 Dr. Raja made certain observations on the mss. of the work in the numbers of the *Brahma Vidyā* and opined that there were probably two works of the name, one by Haradatta and the other by Cakrapāṇi.

The work recently published by the Trivandrum library possesses the same traits as those on which Dr. Raja based his observations and the learned editor has confidently ascribed it to Haradatta. This is an attempt to investigate the validity of this ascription in the light of the mss. of it available elsewhere, and other works, of Haradatta's authorship about which, no doubts have so far been entertained.

Regarding the opening verse itself, the Tr. edn. refers to an attempt on the part of 'some one' (Cakrapāṇi as mentioned in the colophon at the end of the first adhyāya) to comment on the mantras of the pākayajña karmas prescribed in *Āśvalāyana-gr̥hya*. In the first place, this opening verse entirely lacks the traits that are distinctly Haradatta's. Haradatta starts his work with obeisances to Mahādeva (cf. the Ujjvalā, the *एकामिकाण्डभाष्य* and the *पैतृमेधिकमन्त्रभाष्य* referred to in the preface to the *एकामिकाण्डभाष्य* p. iv by Mr. L. Śrīnivasacharya), to Rudra (cf. the *Anāvīlā* the *Anākulā*, and the *मिताक्षरा*) or to Śiva (cf. the *Padamañjarī*). In the

first set of works the first half-śloka प्रणिपत्य महादेवं हरदत्तेन धीमता is common. In the second set the expressions क्रियते हरदत्तेन तस्यवृत्तिः and नमो रुद्राय are common. Here it may be incidentally remarked that Dr. Winternitz erroneously reconstructs the first half of the śloka in *Anākulā* as follows: यद्गृह्यमापस्तम्बेन सूत्रकारेण निमित्तम्. He treats नमो रुद्राय which precedes यद्गृह्य as a prosaic invocation of the scribe and inserts सूत्रकारेण to fill in the gap ignoring also the fact that the metre does not satisfy the normal requirements of an अनुष्टुप्. (cf. p. vi. preface to his edn. of *Āp. Gr. Sūtra*, Vienna).

Haradatta is very orthodox and has probably greater leanings towards Siva as these verses indicate.<sup>1</sup> He is also accustomed to refer to himself in the opening verses themselves. The opening verse of the Tr. edn. is lacking in these features. But in the Mysore ms. the opening verse reads:

प्रणिपत्य महादेवं हरदत्तेन धीमता । आश्वलायनसूत्र [गृह्य]स्थमन्त्रव्याख्या विधीयते ॥

In the Tr. edn. there is a companion verse where the writer solicits the learned to set right the sins of omission, commission or excess. In none of the works so far admitted to be Haradatta's is such an apologetic verse expressive of his diffidence met with. Haradatta refers to himself as धीमता and his claims are more than justified. Cf: उस का अपने आपको बुद्धिमान् लिखना अनुचित नहीं है [बै. वा. इ. vol. I, pt. II, p. 122]. It is also noteworthy that this verse अत्युक्तानि दुष्कृतानि यान्यनुक्तानि च स्फुटम् । समादधतु विद्वांसस्तानि सर्वाणि बुद्धिभिः is found verbatim in an unpublished *ṛiti* on जैमिनीयगृह्यमन्त्रपाठ. Mr. Bhagavad Datta says that the name of the author remains undiscovered. He is posterior to Bhavatrāta, the famous ācārya of the Jaiminiya Śākhā of the Sāmaveda since he invokes him in the opening verse. That he was a Vaiṣṇava is also pretty clear (cf. वै. वा. इ. vol. I, pt. 2, p. 252-3).

In the Tr. edn. the work starts with a learned disquisition on the importance of mentioning the *ṛṣi*, *devatā* and *chandas* of the mantras. Then follows the commentary on the first mantra. In a parallel work, the *Ekāgnikāṇḍabhāṣya*, Haradatta just draws attention to the context of a mantra (including the first), and proceeds to comment on it. In the commentaries to mantras like त्वमर्यमा भवसि, गृह्यामि ते, प्र वा मुञ्चामि etc. which are common to the *Ekāgnikāṇḍa* and *Āśvalāyanagrhya*. He does not mention the *ṛṣi*, *devatā* or *chandas*. But in the Tr. edn. we get references to them under all these mantras. In the Mysore manuscript the commentator

<sup>1</sup> वैदिक वाङ्मय का इतिहास, vol. I, pt. 2, p. 122.

incidentally refers to some of them, e.g., under इष एकपदी we notice ता एवास्सप्तानुष्टुभः । It is not a hard and fast rule with him. On the other hand, the Tr. commentator is not himself consistent when he fails to give them under अग्निमीहे पुरोहितम् (p. 168). In this context the Mysore ms. gives मधुच्छन्दाः. We have so far noticed how the opening and the method are against the ascription of the Tr. edn. to Haradatta.

The निगमन or colophon also confirms this conclusion. In none of Haradatta's other works do we come across a metrical colophon. But in the Tr. edn. the colophon at the end of the first adhyāya reads: आश्वलायन-श्लोकापाकयज्ञेषु कर्मसु । मन्त्रा ये विनियुक्तास्ते व्याख्याताभ्यकपाणिना ॥ But the colophons at the end of the other three adhyāyas are not metrical and do not contain the name Cakrapāṇi. The circumstances that would account for a metrical colophon or the motive for an alternative appellation for Haradatta (cf. the preface to the Tr. edn.) are not clear. With his Śaivaite leanings as indicated by the opening verses of all his other works, it would be difficult to establish a conversion to Vaiṣṇavism and the consequent rechristening as Cakrapāṇin.

A comparison of the contents of the Tr. edn. with as much of them as are available in the Mysore ms. and with Haradatta's *Anāvīlā* lends further support to this viewpoint. The commentaries to certain mantras, as found in the Tr. edn., are positively divergent from the hints to interpretation contained in the *Anāvīlā*. For example (1) the mantra यस्समिधा etc.

#### Tr. Edn.

1. समिधा, आहुती, वेदेन  
तृतीया द्वितीयार्थे
2. अग्नये is a चतुर्थ्यन्त
3. द्वादश=द्वादति
4. स्वध्वरः=सोमयागः

#### Anāvīlā

1. समिधा, आहुती, वेदेन are all only  
तृतीयान्त
2. अग्नये=अग्निम्-विभक्तिव्यत्ययः
3. द्वादश=द्वादतिर्दानकर्मान्यन्न, इह तु प्रीणने  
ब्रह्मव्यः, प्रीणाति
4. स्वध्वरः=शोभनयज्ञः

The interpretation of द्वादश as equal to प्रीणाति is justified later on in the *Anāvīlā* with the statement द्वादशतिः प्रीत्यर्थं इत्यनेन दर्शितम् विद्ययेवाप्यस्ति प्रीतिः (cf. p. 5. *Anāvīlā*). The Mysore ms. agrees with the *Anāvīlā* in toto. It explains वेदेन as equal to मन्त्रब्राह्मणात्मकेन which is found in the *Āpastamba-paribhāṣā-sūtra* (I. 32. मन्त्रब्राह्मणयोर्वेदनामधेयम्] which Haradatta was sure to know as its commentator.

Tr. Edn. (p. 3).

Anāvīlā (p. 3).

- |  |  |
|--|--|
| (1) अगोरुधाय=गवादिपुरुषा<br>धानां दाते             | (1) अगोरुधाय=स्तुतिलक्षणा<br>गां वाचं यो न निरुणद्धि तस्मै |
| (2) गविषे=सोममभिलषते स्तुतिमिच्छते<br>दक्षिणयोऽभाय | (2) गविषे=गामिच्छते  |
| (3) शुद्धाय = शु निवासाय or दीप्तिनिवासाय          | (3) शुद्धाय=शुस्थानाय                                      |

The interpretations in the Mysore ms. are in full conformity with the *Anāvīlā*. Mr. Bhagavad Datta also agrees that the *Anāvīlā* here offers a sample of Haradatta's commentary on *Āśvalāyana-grhya-mantras*. (Cf: वै. वा. इ. vol. I, pt. II, p. 71).

We may next compare the commentaries in the Tr. edn. on one or two mantras common to the *Āśvalāyana Śākhā* and *Āpastamba Śākhā* with Haradatta's *Ekāgnikāṇḍabbhāṣya* on the mantras concerned. For example; (1) त्वमर्यमा भवसि. We may select the expressions common to the texts of the two Śākhās, गोभिः and न. Though there is no difference in the meanings assigned, between the Tr. edn. and the *Ekāgnikāṇḍabbhāṣya*, the methods adopted are radically different. The Tr. edn. quotes अथाप्यस्यां तद्धितेन कृत्स्नवन्निगमा भवन्ति in support of the विकारार्थं of गोशब्द while the *Ekāgnikāṇḍabbhāṣya* quotes गोभिश्चिणीत मत्सरम्. The *Ekāgnikāṇḍabbhāṣya* observes how the नञ् is निषेधार्थक when it precedes a word and how it is उपमार्थक when it follows a word. On these points the Mysore ms. is in full accord with the *Ekāgnikāṇḍabbhāṣya*.

[२.] सुमङ्गलीरियं वधूः

Tr. Edn.

*Ekāgnikāṇḍabbhāṣya*.

- |   |   |
|---|---|
| (1) सुमङ्गलीः=शोमनवस्त्रालङ्कारा.<br>नुलेपनादिमङ्गला  | (1) सुमङ्गलीरियं वधूरिति<br>स्वभावकथनम् |
| (2) सौभाग्यम्=भगशब्दो धनवचनः सौध-<br>न्यम्, अथवा भगशब्द उपस्थ पर्यायः,<br>सुपस्थत्वं                                      | (2) सौभाग्यम् (not explained).          |
| (3) विपरेतन=वि परा इतन, विशब्दो<br>वैविध्ये, विविधं नानाप्रकारं ; परेतन-<br>नशब्दबोधोपजनः ; परेत पराङ्मुखा<br>गच्छत यूयम् | (3) - विपरेतन-यथेष्टं गच्छत             |

In the Mysore Ms. (1) सुमङ्गलीः=शोभनैर्मङ्गलैस्तद्वती हलङ्ग्यादिलोपाभावच्छान्दसः  
(2) सौभाग्यम्-पतिविषये बल्लभत्वं दत्वायदत्वात् यत् विपरेतनयथेष्टं गच्छत ;  
विपरापूर्वस्येणः लोपे गध्यमपुरुषबहुवचने 'तत्तनत्तनयनाथे'ति तनादेशरूपम्.

Except that the commentary in the Mysore ms. is clearer and more copious inasmuch as it embodies material relating to Vedic grammar, there is no divergence between it and the *Ekāgnikāṇḍabbāṣya*. In these circumstances it would be unfair to expect any author to repeat himself verbatim by way of proof of identity of authorship. The divergences between the Tr. edn. and the *Ekāgnikāṇḍabbāṣya* are too clear to be commented upon.

Moreover, the commentator in the Tr. Edn. has incorporated into his work much of the material of the sūtras. E.g. in the commentary to the first mantra itself we get समिधमेवापि श्रद्धाजोऽमावादधयो मन्येत and यज्ञो वै नम इति हि ब्राह्मणं भवति (*Āś. Gr.* I. 1. 5) while in the *Ekāgnikāṇḍabbāṣya* which is parallel to the present work Haradatta refers to the sūtras only to draw attention to the context in which the mantra taken up for comment is to be recited. He does not quote the sūtras in extenso while commenting on the text of a mantra. Haradatta's work, as it is represented by the Mysore ms., is supplementary to the *Anāvīlā*. It does not encroach upon its province, e.g., the words वनस्पतये, स्वाहा and धन्वन्तरये are not explained in the *Anāvīlā* (I ii. 1) while the Mysore ms. in the context concerned reads:

वनस्पतये ओषध्यादिभिर्निबिडस्य वनस्य सोमः पतिः, स्वाहाशब्दः प्रदानार्थः, धन्वन्तरिर्वेधवणः । अमृतोद्भवश्चिविसितस्योपदेष्टा.

The foregoing observations are, it is hoped, enough to warrant the conclusion that the works concerned cannot claim identity of authorship. It may not be out of place here to draw attention to a few more features of the Tr. edn. as compared with the ms. of the work in the Madras Mss. Library. In spite of innumerable scribal errors the readings in the Madras ms. (4193) are preferable to those in the Tr. edn.

(1) P. 58, line 16. Tr. edn. After घृतवता the Madras ms. has घृतशब्दोऽन्तर्णीतस्यर्थः . It seems to be necessary in view of the following उपस्तीर्णाभिचारितेनेत्यर्थः .

(2) P. 64, line 9. Tr. edn. for अवशब्द the Madras ms. reads अथवा शशब्दः . The Ms. is right in view of अस्मिन् पक्षे and the alternative meaning 'करोति' for 'भवति' suggested later.

(3) P. 65, line 5. Tr. edn. The Madras ms. has 'अग्नि' after केवलम् and आत्मनस्सुखमिच्छन्तौ found in the Tr. edn. is missing. The Ms. is right.

(4) P. 67, Line 10-11. Tr. edn. The Madras ms. has stoppages after शक्तिर्न and तर्हि and सामर्थ्यात् instead of सामर्थ्यम्, The reading in the ms. is definitely better.

It would be improper if I failed to draw attention to the outstanding features of the Mysore ms. It contains a big lacuna (which amounts to 140 pages of matter in the Tr. edn. pp. 27-167) within which the colophons at the end of the first and second adhyāyas will fall. It is very unfortunate that the reference to Udgithācārya noticed by Dr. Raja in his ms. notes and found in the Tr. edn. (p. 67) falls within this lacuna. Moreover, the statement भूतान्येवमन्तानीत्ययं मन्त्रो न भवतीति गृह्यव्याख्याने वयमत्रोचाम referred to by Dr. Raja and found in Tr. edn. (p. 167) is missing in the Mysore ms. though there is no lacuna at the particular point. But the Tr. edn. does not display great divergence from the Mysore ms. in the portion from p. 168 onwards.

To sum up, it is certain that the commentary on the first adhyāya of the Tr. edn. can be only by Cakrapāṇi and not by Haradatta. Cakrapāṇi started with the modest ambition of commenting on the Pākayajña mantras and congratulated himself on his achievement as warranted by the opening verses and the colophon at the end of the first adhyāya. Whether the II adhyāya of the Tr. edn. is by Haradatta cannot be determined in the absence of indubitable ms. evidence. The commentary on the III and IV adhyāyas in the Tr. edn. shows no radical divergences from the Mysore ms. The Tr. edn. has thus offered to readers a hotchpotch consisting of an imperfect text of Cakrapāṇi's commentary on the I adhyāya and probably an equally defective text of Haradatta's commentary on the rest. Such imperfect execution is probably due to a reluctance to borrow from, or lend to, others, or both.

M. LAKSHMINARASIMHAIAH

## REVIEWS

HISTORY OF MADRAS by Rao Sahib Srinivasachari, M.A., Professor of History, Annamalai University. P. Varadachary & Co. Madras.

This is an excellent book on Madras. It traces the history of the growth of the town of Madras from its foundation to the present day. In 1639 Francis Day obtained a grant of the village from the Raja of Chandragiri through the good offices of the Damarla brothers. Ultimately the British abandoned Masulipatam and made Madras the seat of the Presidency. Incidentally, it was their first territorial acquisition in India, if we leave out the insignificant fort at Armgaon.

The town had a chequered career. It was threatened by Mir Jumla and the rulers of Golconda. It was captured by La Bourdonna in 1746 and remained in French hands till 1749. Lally besieged it unsuccessfully for 3 months (December 1758—February 1759) and Haidar Ali raided it twice. The town however continued to grow in area and population until it assumed its present dimensions.

The book is an able and scholarly production and contains much valuable and interesting information. Very few people are aware of the facts that Yale University in America is named after a Governor of Madras. Thomas Pitt, the grandfather of the "Great Commoner" was originally an "interpreter" but was subsequently appointed Governor. He acquired the famous Pitt diamond. There was Pigott, who twice became Governor, but was during his last term imprisoned by the majority of the Council and died a prisoner. Mention may also be made of Munro, one of the greatest of British administrators of India, who introduced the Ryotwary system and pleaded for entrusting Indians with responsible offices. Another Governor Trevelyan had the temerity to criticise publicly the financial policy of the Government of India as revealed in the budget of Sir James Wilson, the Finance Member. He was promptly recalled but two years later was curiously enough appointed the Finance Member of the Governor-General's Council, because the views that he had expressed were quite sound.

The book was written on the occasion of the Madras Tercentenary celebrations, and is one of the best books on Indian history published in recent times. The author has dealt with the subject, with admirable



thoroughness and has given us a picture not only of the political and territorial history of Madras but also of its administrative, judicial and social aspects at various periods.

Mr. Srinivasachari needs no introduction to students of history and the book is quite worthy of him.

I may point out a slight printing mistake. On page 220, the date of the Governorship of Munro should be upto 1827 and not '1927'.

-S. K. DUTT

THE DIN-I-ILAH, by Prof. Makhan Lal Roy Choudhury, M.A., P.R.S., Sastri, of T. N. J. College, Bhagalpur. Published by Calcutta University, 1941.

Every serious student of medieval Indian history knows that V. A. Smith's *Akbar* gives a very unsatisfactory account of that great Emperor's career; yet, strangely enough, no scholar has yet come forward to fill up the gap. Sarkar, Moreland, Ibn Hasan, Tripathi and Saran have dealt with some aspects of administrative history, but a complete and accurate account of Akbar's career yet remains to be written. We are reliably informed that Sir Jadunath Sarkar has taken upon himself the task of writing the volume on Akbar in the *National History of India Series*. We are awaiting its publication with eager interest.

The volume under review is a clear, exhaustive and thought-provoking account of one important aspect of Akbar's career, *viz.*, his religious views and policy. The author has made a thorough study of contemporary Persian and Portuguese materials. He has successfully exposed the orthodoxy of Badauni and his perverted jealousy of Faizi and Abul Fazl. He has also questioned the reliability of the Jesuit stories, on which V. A. Smith put so much emphasis. We believe all readers of this book will unhesitatingly accept the author's conclusion about Badauni and the Jesuits. The author has made full use of the *Dabistan* with a mild warning that the writer was blessed with a romantic temperament.

The narrative is logical and convincing. Akbar's religious views cannot be properly understood unless they are explained with reference to the age in which he lived. In two interesting and well-written chapters Prof. Roy Choudhury has explained the forces which came from Central Asia and the process of cultural fusion in India which culminated in Akbar's days.

He shows how Akbar passed through Shia and Sunni influences and ultimately found his salvation in Sufism. He argues that the so-called 'Infallibility Decree' was really a political measure, a proclamation of Akbar's freedom from the religio-political pretensions of Persia and Turkey. The reviewer cannot accept this conclusion, but Prof. Ray Choudhury's arguments cannot be lightly set aside. The author's final conclusion is that Akbar never renounced Islam. He tries to show that the so-called anti-Islamic decrees were not religious measures calculated to injure Islam; they were rather political measures intended to crush rebels. He also points out many similarities between the principles of the Din-i-Ilahi and Sufism. The book is a very valuable contribution to Indian history.

A. C. BANERJEE

TRISATŚĪSALĀKĀPURUSACARITRA. Vol. II, Translated into English by Helen M. Johnson, Ph.D. Gackwad's Oriental Series, No. LXXVII. Oriental Institute, Baroda, 1937.

We extend our hearty welcome to the second volume of the translation of Hemacandra's celebrated work on Jain mythology and folklore, published half a decade after the appearance of the first which was reviewed in these pages in 1932 (VIII. 409-11). This brings the work up to the end of the third of the ten Books into which it is divided. Actually it completes half of the work which is proposed to be finished in four volumes in all. We are however afraid that the world war will retard the smooth progress of the second half of the work which may take even a longer period than the first, though a wide circle of readers will be eagerly looking forward to its speedy publication. The work has its appeal not only to the Sanskritist or the Jinologist alone but also to students of folklore, if not the cultured people in general. This is perhaps shown by the response given to Jacobi's English translation of the *Śthavirāvalīcarita* or supplement to the present work, of which two editions have been published by the Royal Asiatic Society of Bengal. Among topics of general interest in this volume reference may be made to versions of well-known stories (e.g., one dealing with the destruction of 60000 sons of Sagara and another giving an example of the Solomon's Judgment motif).

The learned translator has not spared any pains to make the translation useful to all concerned. In this connection reference may be made to

various auxiliary matters in the work, e.g., the learned footnotes, the three appendices, the two indices and the long list of textual corrections and emendations. Appendix I gives additional notes including information not available when the body of the book was being printed. Appendix II seeks to clarify the significance of botanical terms, especially to non-Indian readers. Appendix III proposes to give a list of new and rare words in the work and their meanings. Many of these, however, (e.g., *adūṣya*, *anir-viṇṇa*, *anudghāta*, *andhatamasa*, *abhayada*, *avakratā*, *āsrutapūrva*, *ubhe*, *kālakṣepa* etc.) have no novelty for Indian Sanskritists. The index of names and subjects draws attention, *inter alia*, to a number of interesting items dealt with in the book. Another index gives a list of Sanskrit and Prakrit (or rather vernacular) words used in the course of the translation. The text-corrections based on the collation of a number of mss. will be useful when a critical edition, the want of which is keenly felt, comes to be undertaken. But it is somewhat unfortunate that the actual sources of particular readings are not definitely indicated.

CHINTAHARAN CHAKRAVARTI \*

AUNĀDIKAPADĀRṆAVA of PERUSŪRI. Edited by T. R. Chintamani M.A., Ph.D., Senior Lecturer in Sanskrit, University of Madras. Madras University Sanskrit Series, No. 7., Part 4. University of Madras, 1939.

The *Aunādikapadārṇava* which forms the fourth volume of the Series of treatises on the Uṇādi Sūtras entitled 'Uṇādi Sūtras in various Recensions' is a very interesting and valuable work. Its principal object is to explain in a metrical form, under every uṇādi sūtra of the Paninian School, the meanings of words that could be formed with the help of it and to draw attention to the various peculiarities noticed in the use of the word and its derivatives in different grammatical functions. Occasionally it discusses in short prose lines the prevalent readings of the sūtras and incidentally points out variant readings as accepted by predecessors or contemporaries of the author. Unfortunately the manuscript material on which the edition is based is insufficient and incomplete, running as far as the middle of the fourth pāda. There are lacunae and obscurities which are difficult to be cleared up. The learned editor has, however, spared no pains to suggest emendations wherever possible. He has also identified in the foot-

notes the various references to the sūtras of Pāṇini and the commentaries thereon, as also to a number of the many other works referred to in the body of the text. The volume under review follows the plan and maintains the standard of its predecessors of which we had the privilege of reviewing the first two numbers in the pages of the *Modern Review* (October, 1935). We eagerly wait for the remaining two volumes which, it is understood, will complete this interesting Series of publications of immense linguistic interest, undertaken by Dr. Chintamani.

CHINTAHARAN CHAKRAVARTI

THE NUMBER OF RASAS by V. Raghavan M.A., Ph.D. Adyar Library, Adyar, 1940, Demy 8 vo, pp. xxii + 192.

Of the three schools of ancient Indian literary criticism that taking *rasa* as the soul of poetry, is perhaps the most widely known and generally followed. This may be the reason why this *rasa* school in course of time gave rise to what are to be styled as various sub-schools of it. But this subdivision had behind it no question other than that of the number of *rasas*, which as we know from the earliest available writer of it (the author of the *Nāṭyaśāstra*), was at first only eight. Successive writers on *rasa* however invented gradually *rasas* like *śānta*, *preyas*, *vātsalya* and *bhakti* etc. and formed several subschools according as they recognized the total number of *rasas*. In the volume under review Dr. Raghavan has very diligently collected and discussed materials to show the evolution of the *rasa* school of ancient Indian literary criticism. As this collection has been pretty well exhaustive and includes quotations from some works hitherto unpublished the present work will be of great help to a critical student of the history of ancient Indian literary criticism.

MANOMOHAN GHOSH

**SANSKRIT POETESSES, Part A (Select Verses).** With a Supplement on Prakrit Poetesses. Edited with critical notes, etc. by Prof. Dr. Jatindra Bimal Chaudhuri, PH.D. (LONDON). English Translation and Introduction by Prof. Dr. Roma Chaudhuri, M.A., D.PHIL. (OXON). Foreword by Dr. L. D. Barnett, C.B., M.A., D.LITT., F.B.A. Second edition, Calcutta, 1941. The Contribution of Women to Sanskrit Literature, Vol. II. Published by the Author from 3, Federation Street, Calcutta.

We welcome the second edition of the work within so short a time. In this edition Dr. Mrs. Chaudhuri deals in the Introduction not only with Sanskrit and Prakrit Poetesses but also with the Female Vedic seers and Buddhist theris. She compares these various groups of Indian Poetesses and throws much light upon their respective trends of thought and style.

In this edition it is further shown that out of 140 Sanskrit verses collected here the authorship of only fourteen of them may be disputed. All the other verses are found in a large number of Mss. of anthological and rhetorical works assigned to the same Poetesses as in this work and there is no scope for any doubt about their authorship.

The text is mostly prepared from a large number of Mss. deposited in various Libraries in India and abroad. Some exceptionally valuable Mss. have been used in this connection. Mss. in Southern Indian scripts have been usefully utilised. One may imagine what a huge number of Mss. Dr. Chaudhuri had to wade through in order to find out the several Mss. that ultimately proved useful to him. In his usually thorough manner Dr. Chaudhuri has published this edition. His critical notes are exhaustive and useful. The Translation is faithful and accurate. The elucidation of knotty parts of the verses, the exposition of double *entendres*, the identification of ancient names, etc. make the third part of the book a valuable contribution.

The Appendices enhance the importance of the book and the Bibliography is a mine of information.

Dr. Chaudhuri and Dr. Mrs. Chaudhuri deserve the congratulations of all scholars.

AMARESWAR THAKUR



## Select Contents of Oriental Journals

Adyar Library Bulletin, vol. V, pt. III

- P. K. GODE.—*The Oldest Dated Manuscript of Puñjarāja's Commentary on the Sārasvataprakriyā*—Dated A.D. 1556 (Samvat 1612).
- H. G. NARAHARI.—*The Dates of Caturvedasvāmin and Rāvaṇa: Two Commentators on the R̥gveda*. Caturvedasvāmin wrote between 1477 A.C. and 1507 A.C., and Rāvaṇa lived earlier than the middle of the 15th century A.C.

Annals of the Bhandarkar Oriental Research Institute,  
vol. XXII, pts. I-II

- R. C. HAZRA.—*The Kālikāpurāṇa*. Facts have been adduced to show that the extant *Kālikāpurāṇa* is different from the original work of that name quoted by early writers. The earlier *Purāṇa*, written between 650 and 750 A.C., was of a non-tantric character. The present *Kālikāpurāṇa* which had not been known to Bengal before the 13th century A.C. appears to have been composed in the region of Kāmarūpa and contains a large amount of Tantric elements in its rituals. It may be a work of the tenth or the eleventh century A.C.
- P. K. GODE.—*The Rôle of the Courtesan in the Early History of Indian Painting*.
- N. A. GORE.—*Jagaddhara's Indebtedness to Harihara—An Ancient Commentator of the Mālatīmādhava*. Jagaddhara's celebrated commentary on Bhavabhūti's *Mālatīmādhava* contains a large amount of borrowings from the earlier commentary of Harihara of the early 13th century.
- SHAIKH CHAND HUSAIN.—*When and where was Ferishta born?* Ferishta's father Ghulām Āli Hindū Shāh came in 1553 A.C. from Astrabad to Ahmadnagar where Ferishta was born in the year A.H. 980 (1570-71 A.C.).
- M. A. CHAGHTAI.—*Indo-Muslim Architecture*.
- B. C. LAW.—*Some Ancient Indian Tribes*. The note contains information regarding the Anūpas, Kikaṭas, Tukharas, Kukuras and Ugras as found in the literature of ancient India.
- HAR DUTT SHARMA.—*Hāsyā as a Rasa in Sanskrit Rhetoric and Literature*.

- A. D. PUSALKAR.—*Indus Civilisation*. It is mainly a description of the sites and buildings discovered at Harappa and Mohenjo-Daro.
- A. S. GOPANI.—*Ājīvika Sect—A New Interpretation*. Originally the sect of Ājīvikas was known as Maskarins or Ekadaṇḍins carrying a bamboo-staff as its symbol. The designation Ājīvika might have been due to the employment of some specific means of livelihood (ājīvikā) by the members of the sect. Gośālaka, a leading Ājīvika in the time of Mahāvīra, was a scheming man making the sect unpopular by the preachings of the illogical theories.
- A. N. UPADHYE.—*Siricimḍhakavvaṃ of Kṛṣṇalīlāśuka*. *Siricimḍhakavva* (= *Śricibnakāvya*) is a Prakrit poem (still in manuscript) by Kṛṣṇalīlāśuka known also as Kodaṇḍamaṅgala or Vilvamaṅgala, who flourished at the close of the 13th century A.C. Kṛṣṇalīlāśuka had composed the first eight cantos of the poem to which his pupil Durgāprasāda Yati added four more, writing also a commentary in Sanskrit on the entire work. The word *siri* occurring in the last stanza of each of the twelve cantos of the work is responsible for its title *Siricimḍhakavva*. Written with the specific purpose of illustrating the rules of Vararuci's *Prākṛta-prakāśa*, the poem delineates events in the early life of Śrī Kṛṣṇa. No definite proof is available as to whether this Vilvamaṅgala is identical with the author of the *Kṛṣṇakarmāmyta* and the *Puruṣakāra*.
- S. D. GYANI.—*Ancient India and the Outer World*. This is a brief account of the spread of Indian culture both in the east and the west from the earliest times down to the tenth century of the Christian era.

Bulletin of the Deccan College Research Institute,  
vol. II, nos. III & IV (1941)

- H. D. SANKALIA.—*Monuments of the Yādava Period in the Poona District*.
- A. V. NAIK.—*Studies in the Nāgārjunikoṇḍa Sculptures*. The paper deals with the general architecture, different articles of furniture, toys, musical instruments, and various weapons of offence and defence found at Nāgārjunikoṇḍa.
- T. S. SHEJINALKAR.—*The Bengal Episode in Maratha History*. The writer tries to show that the Maratha invasion of Bengal was not so rapacious in character as is generally regarded.

## Bulletin de l'École Française d'Extrême-Orient,

Tome XL, Fasc. II (1940)

K. A. NILAKANTA SASTRI.—*Śrī Vijaya*. Colonised by Indians at an early period, Śrī Vijaya-Palembang in the Sumatran Archipelago became the centre of a great Indonesian power in the 7th century A.C. The article deals with the history of the kingdom of Śrī Vijaya in its beginnings and gives an account of its growth and activities in the 8th, 10th and 13th centuries when it began to lose its greatness.

PAUL LÉVY.—*Les traces de l'introduction du bouddhisme à Luang Prabang*.

Jaina Vidya, vol. I, no. 2 (October, 1941),

KALIPADA MITRA.—*Dreams in Jaina Literature*.

S. SRIKANTHA SASTRI.—*Jain Epistemology*.

KAMTA PRASAD JAIN.—*The Raṭṭas of Saundatti and Jainism*. The Raṭṭas related to the Imperial Rāṣṭrakūṭas ruled under the latter as feudatory chiefs between 850 and 1250 A.C. at Saundatti, now a village in the district of Belgaum in the Bombay Presidency. Under the Raṭṭas Jainism flourished, but the doctrine of Ahimsā had no emasculating effect upon its followers, who proved themselves excellent warriors.

S. M. KATRE.—*The Importance of Jaina Literature for Middle Indo-Aryan Linguistics*. Emphasis has been laid upon the study of the voluminous compositions of the Jaina bards and the vast number of the Jaina commentaries that are rich in dialectical varieties and other Middle Indo-Aryan characteristics.

BANARSI DAS JAIN.—*ब्राह्मण-पुराणों के अनुसार जैनधर्म की उत्पत्ति* (The Origin of Jainism according to the Brahmanical Purāṇas).

Journal of the Andhra Historical Research Society,

vol. XIII, pt. II (July, 1941)

M. SOMASEKHARA SARMA.—*A Study of the Grants of the Early Gāṅgas*.

Journal of the Annamalai University, vol. XI, no. 1 (September, 1941)

N. V. MALLAYA.—*Studies in Sanskrit Texts on Temple Architecture with Special Reference to the Tantrasamuccaya*.

Journal of the Assam Research Society, vol. VI.I, no. 3 (July, 1941)

B. K. BARUA.—*A Short Note on Śrībhastamuktāvalī*. The Sanskrit text is being published in the journal with English translation. It is a



treatise on hand-poses compiled by Śubhāṅkara from well-known works on the subject like the *Nāṭyaśāstra* of Bharata.

PREMDHAR CHOWDHURY.—*The Hindu Deities and their Iconographical Representations.*

Journal of the Benares Hindu University, vol. 6, no. 1

RAJ BALI PANDEY.—*The Vivāha Saṃskāra of the Hindus.* Significance attached to the marriage ceremony by the Hindus, its importance in the social structure, the origin of the institution and the forms of marriage recognised as valid in the ancient Hindu society are some of the topics discussed in the paper.

Journal of the Bihar and Orissa Research Society,  
vol. XXVII, pt. III

A. BANERJI-SASTRI.—*India Beyond the Ganges.* Translated with notes from the original German of Lassen's *Indische Alterthumskunde.*

S. C. SARKAR.—*Notes on a Tibetan Account of Bengal.*

Journal of the Greater India Society, vol. VIII, no. 2 (July, 1941)

JEAN PRZYLUSKI.—*The Shadow Theatre in Greater India and in Greece.*

R. C. MAJUMDAR.—*Political Relations of Tibet with India.* Materials found in Tibetan and Chinese texts lead to the conjecture that Tibetan kings invaded and brought under subjugation parts of India at different times between the close of the 6th and the beginning of the 9th century of the Christian era.

BATAKRISHNA GHOSH.—*Varuṇa.* This religio-philological study analyses and discusses the ideas associated with the name of Varuṇa and its equivalents found in the Vedic and many other languages.

HIMANSU BHUSAN SARKAR.—*Glimpses of the Hindu-Javanese Society of Central Java*—(from the middle of the seventh to the early part of the tenth century A.D.).

Journal of Indian History, vol. XX, pt. 2 (August, 1941)

BAJ NATH PURI.—*Nāga Worship in the Kushana Period.*

N. B. ROY.—*The Transfer of Capital from Delhi to Daulatabad.* Considerations that might have weighed with Sultan Muhammad bin Tughluq in transferring his capital from Delhi to Daulatabad have

been discussed, specially his religious zeal for propagating Islam in the south. Evil effects of this wild experiment of the Sultan have also been dealt with.

ANIL CHANDRA BANERJI.—*Peshwa Madhav Rao I and the Nizam (1761-1763)*.

**Journal of the Madras University**, vol. XIII, no. 2 (July, 1941)

K. A. NILAKANTA SASTRI.—*Nālandā*. The importance of Nālandā as a cultural institution and the influence that it exerted on the Buddhist thought and religion have been emphasised.

**Journal of the Royal Asiatic Society of Bengal,**

**Letters**, vol. VII (1941), no. 1

M. I. BORAHI.—*The Life and Works of Amir Hasan Dhlavi*. Hasan was a great Indo-Persian poet in the time of 'Alā u'd-Dīn Khaljī in the early fourteenth century.

N. B. ROY.—*Futūḥāt-i-Firūzshāhī*. Sultān Firūzshāh Tughlaq composed a brief narrative of the events of his reign and had it engraved on the walls. This historical work in Persian has been edited here.

P. C. SENGUPTA.—*The Solar Eclipse in the Ṛgveda and the Date of Atri*. The reference to a solar eclipse in a Ṛgvedic hymn by Atri has been discussed to show that the said eclipse occurred on the 26th of July in 3928 B.C. when Atri lived 'in a cave of a hundred openings at the bottom of a snow-capped peak either of the Himalayas or of Karakoram range.'

W. J. CULSHAW.—*Some Beliefs and Customs relating to Birth among the Santals*.

**Journal of the Royal Asiatic Society of Great Britain and Ireland,**  
1941, pt. III

E. H. JOHNSTON.—*Two Notes on Ptolemy's Geography of India*.

(i) DOUNGA, a trade centre mentioned by Ptolemy in his *Geography of India* seems to have been a seaport perhaps on the island of Salsette. DOUNGA is inferred to have been identical with the Dhenukākaṭa of the inscriptions and Dongri of the present day. The prosperity of this market-place grew when it was in Śaka hands.

(ii) Ptolemy's description of the internal mountain ranges of India leads to the conjecture that he has used Greek renderings of a recension of the *Brahmapurāṇa* for his authority.

- E. H. C. WALSH.—*Notes on the Silver Punch-marked Coins and Copper Punch-marked Coins, in the British Museum.*
- M. S. RAMASWAMI AIYAR.—*Bibliography of Indian Music.*
- W. RUBEN.—*The Purāṇic Line of Heroes.* A comparison of the accounts of the Sambhavaparvan of the *Mahābhārata* on the one hand, and the Vamśaparvans of the *Harivaṃśa*, and the *Brahma* and other *Purāṇas* on the other, shows that the *Brahmapurāṇa* has borrowed from the *Harivaṃśa* which is an imitation of the *Mahābhārata*.

**Journal of the Sind Historical Society, vol. V, no. 3 (November, 1941)**

- N. M. BILIMORIA.—*The Jats, a Tribe in Sind.*
- C. L. MARIWALLA.—*Ancient Sind Civilisation as known from Recent Archaeological Excavations.* The discussion in the paper includes the following topics: Chronology of ancient cultural sites in Sind, authors of the Indus civilisation, buildings, civic amenities, food, clothing, personal decoration, tools and implements, toys and games, arts and crafts, art of writing, religious beliefs, and the extent of Chalcolithic civilisation.

**Journal of the Sri Venkatesvara Oriental Institute,  
vol. II, pt. I (January-June, 1941)**

- T. K. GOPALASWAMI AIYENGAR.—*Upavarṣa and Bodhāyana.* The writer of this paper affirms the much discussed identity of Upavarṣa and Bodhāyana known also by the name Kṛtakoti, who wrote *Vṛttis* both on the Pūrvamīmāṃsā and the Uttarmīmāṃsā systems of philosophy as can be gathered from the statements of Śabaravāmin and Śaṅkarācārya. New textual evidence has been adduced in support of the identification.
- N. AIYASWAMI SASTRI.—*Central Teachings of the Manimekhalai.* *Manimekhalai*, the well-known Tamil classic poem has introduced in it discussions on various precepts and doctrines of Buddhist ethics and philosophy. The discourse of the sage Aṣvaṇa to the heroine embodied in the two sections of the poem contains instructions on the correct means of knowledge and their fallacies, and explains the theory of causation. The contents of the second section relating to the theory

of causation have been interpreted in this paper in the light of writings on the subject in Pali and Sanskrit literature.

- M. RAMKRISHNA KAVI.—*Utpala-parimalam*. The *Utpala-parimala* is a commentary on the *Bṛhaṭsaṃhitā*, the celebrated astrological work of Varāhamihira. The commentator Yogin or Yogīśvara completed his work at Śrīraṅga in the year 966 A.C.
- T. K. V. N. SUDARSANACHARYA.—*Some Parallel Concepts of Jainism and Vedānta*.
- N. AIYASWAMI SASTRI.—*A Commentary on the Sāṅkhyakārikā in Chinese*. The writer contends that the anonymous commentary in Chinese appended to Paramārtha's Chinese rendering of *Sāṅkhyakārikā* could not be a translation of the *Māṭharavṛtti* as has been supposed by some.
- E. V. VIRA RAGHAVACHARYA.—*Ancestry and Date of the Sanskrit Dramatist Vātsyā Varadācārya*. Varadācārya, who wrote the *Blāṇa* play *Vasanta-tilaka* and the allegorical drama *Yatirājaviṇaya*, flourished in Conjeeveram in the 14th century and was a descendant of Rāmānujācārya.
- S. KRISHNASWAMI AIYANGAR.—*The Vedanārāyaṇaperumāl Inscription: Ānūr*. The inscription engraved on the walls of a temple in the village Ānūr in the Chingleput district records a grant of provision for learned men (Bhṭṭavṛtti). The Bhṭṭas entitled to the Vṛtti were required to be competent in teaching among other subjects the Mīmāṃsā in twenty chapters. This shows that the term Mīmāṃsā denoted, at the time of this inscription (999 A.C.), the 12 chapters now recognised as the Pūrvamīmāṃsā proper, the 4 chapters of the Uttarmīmāṃsā and the 4 chapters of the so-called Saṃkarṣaṇakāṇḍa.
- K. SATAKOPACHARYA.—न्यायकलापः. *The Nyāyakaṭāpa*, also called *Nyāyakaṭāpasamgraha* or *Nyāyasamgraha* is a compilation giving in 220 stanzas the summaries of the topics (adhikaraṇārtha) discussed in the *Śrībhāṣya*. The author Senānātha or Seneśvarārya flourished at the beginning of the 12th century A.C.
- T. VIRARAGHAVACHARYA.—वैशेषिकदर्शनविमर्शः. This study written in Sanskrit on the *Vaiśeṣikasūtras* of Kaṇāda embodies in it both the textual and the philosophical discussions.

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JADUNATH SARKAR.—*Sources of Maratha History*.

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- K. V. RANGASWAMI AYYANGAR.—*Nandipurāṇa*. The *Nandipurāṇa* extensively quoted by Lakṣmīdhara in his *Kṛtyakalpataru* seems to have been regarded in his time in the early 12th century as a high authority. Even then the mss. of the work, which are now perhaps extinct, had already become rare.

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- H. HERAS.—*The Hamitic Indo-Mediterranean Race*. The Hamitic races now called the Indo-Mediterraneans originated from the Dravidians and created a civilisation of high order.

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- RAJA RAO.—*The Eclipse-code of the R̥gvedic Aryans as Revealed in the Sunaḥṣepa<sup>1</sup> Hymns and the Brāhmaṇas*.  
N. V. AHALYE.—*Ahalyā-Kāmadhenu of Keśavadāsa*. The note describes the ms. of a voluminous Dharmaśāstra digest called *Ahalyākāmadhenu* compiled by Keśavadāsa in the 18th century under the patronage of Ahalyābāi Holkar of Indore.  
RAM KESHAV RANADE.—*Indian Charity*. Sanskrit texts in praise of charity and its various forms as found in the Veda, Purāṇa and Dharmaśāstra have been referred to in the note.  
LUDWICK STERNBACH.—*Similar Social and Legal Institutions in Ancient India and in Ancient Mexico*.

- E. P. RADHAKRISHNAN.—*The Pañcapādikā Literature*. The Pañcapādikā-prasthāna or Vivaraṇaprasthāna is one of the three schools of thought that have interpreted Śaṅkarācārya's *Bhāṣya* on the *Brahmasūtra* in three different lines. The available literature on this particular Prasthāna has been dealt with in this paper.
- K. MADHAVA KRISHNA SARMA.—*Kātyāyana*. Some of the Vārtikas of Kātyāyana have been examined in this paper to determine the relation between Pāṇini and Kātyāyana. Kātyāyana's object in writing the Vārtikas was not to find fault with the grammar of Pāṇini. He tried sincerely to clear the ambiguities in the rules of the *Aṣṭādhyāyī* by supplementing them where necessary.
- P. K. GODE.—*Date of Dhaneśvara's commentary on Bāṇa's Caṇḍīśataka—A.D. 1309 (Śaka 1231) and Aufrecht's mistaken identity of this author with his namesake, the author of a commentary on the Anargharāghava*.

**Quarterly Journal of the Mythic Society,**  
vol. XXI, nos. 3 & 4 (January-April, 1941)

- R. N. SALETOR.—*Haryab Ibn Baṭṭūta and Harihara Nṛpāla*. According to the writer of this article Haryab mentioned by the Tangerian traveller Ibn Baṭṭūta cannot be identified with Harihara Nṛpāla of the Gersoppe family.
- V. RAGHAVENDRA RAO.—*Haidar Āli and the First Mahratta War 1779-01782 A.D.*
- ANANT P. KARMARKAR.—*Administrative Machinery in Medieval Karnaṭaka (Third to Seventeenth century A.D.)*.

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## 30

VEDĀNTA-VĀGIŚA BHATTĀCĀRYA

(India Office Ms.)

[illegible]

班

# Bhojarāja-saccarita Nāṭaka

of

*Vedānta-vāgīśa Bhaṭṭācārya*

## *Introductory*

During my search for Mss. of the *Sūrjanacarita*<sup>1</sup> in the archives of Europe, my attention was drawn to this work in August, 1939. A complete Ms. of this *Nāṭaka* is included in the India Office Collection. Thanks to the kindness of Dr. Randle, the Librarian, the Ms.<sup>2</sup> was sent to the Calcutta University Library for my use. Soon after my arrival in India in October, 1939, I had an opportunity of examining its contents. It is written on countrymade yellow paper in Nāgarī character. There are fourteen folios containing 239 lines of clear writing. The front page of the 1st folio is blank except for *Nāṭakabhojabandha* and "450" in Nāgarī characters in ink and *Bhojabandha* in pencil in Latin characters. The last page contains 3 lines of which a part of the 1st line and the 2nd and 3rd lines is written in different ink by another hand. Folio no. 10 contains on both sides 10 lines. All the pages of the other folios with these exceptions contain 9 lines. An unknown reader has in many places covered letters and sometimes words with ink and introduced corrections in the margin outside the written area on each folio. The work consists of two acts only. The real name of this small drama is given at the end of the first act as: *Bhojarāja-saccarita*.<sup>3</sup> Each folio roughly measures 10¾" × 4¼" inches.

## *Its contents*

This work in which verses occupy more space than prose, opens with Śrī-Gaṇeśāya namaḥ. Then follow 2 stanzas, in praise of

1 See my paper on *Sūrjanacarita* in *Indian Historical Quarterly*, 1938, pp. 370ff.

2 Sanskrit Ms. I.O. 584d (E4181).

3 The work is sometimes called *Bhoja-nibandha*; but nowhere *Bhojabandha*.

the (Vyāsa)<sup>4</sup> Cakradhara son of the Vyāsa Gopāla. At the end of the 1st act this Gopāla is called *Dharmādhyakṣa*. Cakradhara appears to have been the spiritual guide of the hero of the work, king Bhoja. Then follows praise of the author Vedānta-vāgiśa Bhaṭṭācārya<sup>5</sup> and his *guru* Nārāyaṇa Sarasvatī.<sup>6</sup> The latter used to reside in Vārāṇasī and rescued *Paramātmavidyā* (Vedānta) from distress. Then follows eulogistic description of the hero, king Bhoja, who was lord of Vṛndāvatī<sup>7</sup> and son of prince Sūrjana.<sup>8</sup> The latter is also called "lord of Vṛndāvatī." Bhoja's mother was the *Kanakarājñi* Kamalā. Kamalā, after the death of her husband, Sūrjana, appears to have ruled her husband's state for some time during the minority of Bhoja. Bhoja is praised for his deeds and efficiency in administration. In one place the Sūtradhāra solemnly informs us that the administration of the hero reminded the people of the reign of the *pūrvatana* Bhoja. In another place, one of the *dramatis personae* declares that the hero became more famous by his deeds than the *prācīna* Bhoja. The hero is described in one place as *Śrī-Kṛṣṇa-carāṇakamalasevaka* and there is very little doubt about the Vaiṣṇava leanings of the author. The rest of the drama is full of names of various holy places in India and their respective merits. Among these the following may be mentioned, viz. Vārāṇasī,<sup>9</sup> Jagannātha-kṣetra, Gaṅgā-sāgara, Setubandha-Rāmeśvara, Junction of Bhāgirathi and Kālindi, and Haridvāra.

### Its author and his date

The colophon at the end of the last act runs as follows: *Iti Śrīman- Nārāyaṇa-Sarasvatī-sampūjya-carāṇa-kamala-yugala-Vedānta-*

4 A Brāhmaṇa who recites or expounds the *Purāṇas* in public.

5 The author is sometimes simply called Vāgiśa.

6 Dr. Satkari Mookerji suggests the identification of this Nārāyaṇa with Nārāyaṇa Sarasvatī, the author of the *Vārttika* on Saṅkara's *Bhāṣya* on *Brahmasūtra* (Calcutta Sanskrit Series).

7 On the identification of Vṛndāvatī see *infra*, p. 3, fn.

8 Sometimes the name is given as *Surjana*.

9 Sometimes *Kāśī*.

*vāgīśa -Bhaṭṭācārya -kṛtaṁ Dharmādhyakṣa -Vyāsa-Śrī -Gopāla-nan-dana-Vyāsa-Śrī Cakradharālakṛtā-Vṛndāvatyadhīśa*<sup>10</sup> -*Sūrajana-nan-dana-Vṛndāvatyadhīśa-Śrī-Bhojarāja-saccarita-nāmnī Śrināṭake prathamāṅkaḥ*. We know from this passage that the author was a disciple of Nārāyaṇa-Sarasvatī. Elsewhere in the *Nāṭaka* this Nārāyaṇa is described as a great authority on *Paramātmavidyā*. From this as well as the title of his disciple (*Vedānta-vāgīśa*) it is reasonable to assume that he was probably a great authority on Vedānta and connected studies. It is strange that the work does not give the real name of the author; *Vedānta-vāgīśa* and *Bhaṭṭācārya* can only be taken as a title and a surname. He cannot be far removed in date from the time of Candrasekhara, the author of the *Sūrjanacarita*. Candrasekhara was a contemporary of Akbar (1556-1605 A.D.)<sup>11</sup> and he lived in the court of Sūrjana, a feudatory prince of the Timurid emperor. Our author seems to have been a court poet of Bhoja, the son of Sūrjana. As such he must be placed in the last quarter of the 16th or the first half of the 17th century. He was apparently a Brāhmaṇa and had Vaiṣṇava leanings. But the work does not reveal any details about the author's family or his other works if any. As to his virtues as an author of a dramatic composition, I can only mention that he has succeeded in writing one without introducing any female character and the usual scenes of erotic court intrigue. The author's style is sometimes vitiated by the rhetorical fault called गभितता. Amongst his mannerisms may be mentioned an unnecessary duplication of the interrogative particle.

### *Its importance*

The drama is important for a study of the *Sūrjanacarita*. Both Bhoja and the Vyāsa Gopāla, father of Bhoja's *Guru* Cakradhara

10 Vṛndāvatī has been identified with the modern town of Bundi in the Haraori and Tonk Agency of Rajputana. See *Epigraphia Indica*, vol. XXI, p. 281.

11 *Indian Historical Quarterly*, vol. XIV, p. 379. By an unfortunate escapade of the well known devil the date is wrongly printed as 1536-1605 A.D.

are mentioned in the last canto of the *Sūrjanacarita*. We are also told in this latter work that the Vyāsa Gopāla's son Cakradhara stood in front of Bhoja at the time of his coronation. Our present work does not supply any historical information about Bhoja. The "old Bhoja" mentioned above was possibly the Pratihāra Bhoja (c. 836-82 A.D.) or more probably the Paramāra prince of that name (c. 1010-1055 A.D.).<sup>12</sup> Sūrjana's son is frequently praised in the *nāṭaka* in the meaningless conventional way so well known to the *prāśastikāras* of the early mediaeval kings of Northern India. In the *Sūrjanacarita* however, Bhoja is said to have conquered the *Gurjararājabhūmi*.<sup>13</sup> If he really did so he must have achieved this result in the company of the armies of the House of Timur in which he, like his father, appears to have served. In the *Sūrjanacarita* he is called *Dillīśenapuraskṛta* and is also credited with the conquest of the Suhmas, Vaṅgas, Vaidarbhas, Traigartas, Mālavas and the Gandhāras.<sup>14</sup> But (if these claims had any historical basis) it is really surprising that our drama should remain silent on such brilliant achievements of the hero. Our author certainly occupied a position in the court of Bhoja entitling him to the fullest information about the achievements of his patron. But it is possible for one to argue that those sections of the *Sūrjanacarita* which describe these victories of Bhoja and which occur in the last canto of the work were composed at a date subsequent to that of the composition of the present drama.





### *Orthography and Script*

As to orthographical peculiarities, it may be noted that the writer makes no distinction between *b* and *v*. Thus we have *Vrahmaavid* for *Brahmaavid*, *Vudheṣu* for *Budheṣu*, *Vudhena* for

<sup>12</sup> See Ray, *Dynastic History of Northern India*, Calcutta University Press, vol. I, p. 611; *ibid.*, vol. II, p. 927.

<sup>13</sup> *Indian Historical Quarterly*, vol. XIV, p. 378.

<sup>14</sup> *Ibid.*

*Budhena*, *Vrāhmī* for *Brāhmī*. Both *Rāmadāśa* and *Rāmadāsa*, are found; the former spelling appears to be a mistake of the scribe. In all cases where, *n*, *ṇ* and *ñ* combine with a consonant the writer has used the Anunāsika *m* for these letters. In fact *anusvāra* is indiscriminately used for all *anunāsikas* often violating the rule of Pāṇini अनुस्वारस्य ययि परसवर्णः. We have changed all *anusvāras* at the end by putting *m* in its place. Occasionally consonants have been doubled after *r*, e.g. *Kirttivarman*, *purovarttina*, *varivartti*, *vivarjjita*; but the Ms. has also *sarvadā*, *Nisargasundara*, *dharmā*, *caturdaśa*, etc. where the consonant has not been duplicated after *r*. The script is of course as noted above Nāgarī. But a few letters show interesting variations of form.<sup>15</sup> Thus the letter *bha* has sometimes been written as  *hu* as  *hya* as  *stha* as  etc.

### Metre

There are in all 106 verses in the drama. Of these 66 are composed in *Anuṣṭubh*, 26 in *Upajāti*, 5 in *Śārdūlavikrīḍita*, 2 in *Svagatā*, three each in *Vasantatilakā* and *Vamśasthā* and one in *Rathoddhatā*.

I conclude these very brief introductory remarks by quoting the following which occurs at the end of the Ms. in a different hand:

*Surajananaṁdana-Vṛndāvatyadhīśa-Śrī-Bhojarājasaccarita-*  
*nāmni Śrī-nāṭake dvitīyomkaḥ. Samāpto granthaḥ.*

It seems very probable that this was written by the same person who, while reading this Ms., had suggested a number of corrections

<sup>15</sup> Compare Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts*, Cambridge, 1883, Table of Letters, bottom line, Library Mark 1355; date 1576, the letter *bha*; also Bühler, *Indische Palaeographie*, Strassburg, 1896, plates: Tafel V, line 33, column XIII, the letter *bha*; Tafel VI. Handschriften, line 51, column XVI, the letter *stha*; on the same Tafel line 47, column XIX, the letters *hu*; on the same Tafel, line 38, column XIV, the letter *bha*.

and had written his emendations on the margin around the written space of the folios. He had often smudged what he thought to be incorrect in the original with ink so that the version as known to the writer of the Ms. has often been completely lost. Though his corrections are sometimes reasonable enough yet they are not always so and on several occasions I had to restore the original reading of the Ms. As an instance of the mistakes the reader may be asked to note the fact that in the passage cited above *Vṛṇḍāvatyadhīśa* is incorrectly written as *Ṣṭamḍāvatyadhīśa*. This incorrect form actually occurs in the text at the beginning of the first act. A comparison of the data as contained in the *Sūrjanacarita* as also in other parts of the drama leaves us in no doubt that Lord of Vṛṇḍāvatī was the correct title of the kings of the line of Bhoja.<sup>16</sup>

H. C. RAY

<sup>16</sup> In editing this text I have received material help from Dr. S. K. Mookerjee, M.A., Ph.D., and also from Mr. A. Nag, Pandit Aniruddha Jha, Pandit Panchanan Bhattacharya and Mr. P. C. Majumdar, M.A.



## श्रीभोजराज-सञ्चरित नाटकम्

श्रीगणेशाय नमः

श्रीमच्छकधरः सतां सुरतरुर्जायादयं सर्वदा

सौभाग्यावधिभूमिदेवतिलको गोपालो व्यासात्मजः<sup>1</sup> ।

संख्यावत्प्रथितोऽसतां मदहरः संतापहारी नृणां

श्रीमद्भोजमहोपतेरुदयदो धर्मो वपुष्मानिव ॥१॥

यद्वाग्याममलं जनस्य सुखदं पीयूषमास्ते प्रियं

यद्भाले रुचिरा शुभाक्षरततिर्धावा विचित्रा कृता ।

यत्पाणौ कमले द्विजार्पणजलैराद्रे सति श्रीमति

याच्ञाकृद्<sup>2</sup> भ्रमरावली महवती सोयं कृतो चक्रभृत् ॥२॥

[नान्यन्ते सूत्रधारः ।]<sup>3a</sup> अलमतिविस्तरेण । इदानीं खलु चतुर्दशभुवनाधीशेन सकलफल-  
दायिना निसर्गसुन्दरेण सर्वान्तर्यामिणा श्रीमता श्रीकृष्णेन लोलाविग्रहधारिणेति प्रेरितोऽस्मि ॥  
यत्तावत् सूरिजननन्दनस्य धर्मात्मनो भोजस्य वृन्दावल्यधीशस्य<sup>3</sup> राज्ञः सञ्चरितं सभ्येषु  
सञ्चरितेषु सम्यगभिनीय संदर्शयेति ।

[आशासु नयनमुन्मील्य<sup>4</sup> । सहर्षं ॥] अहो परमचतुरा अस्मदभिनयं बीजितुं  
निर्मतसराः सभ्याः संप्राप्ता एव ।

[प्रविश्य नटः ।] अतागतानां सभ्यानां कः स्वार्थः । अस्मन्महिम्<sup>5</sup> वृद्धिरेव । तथाहि—  
महिमानं परस्यैव

कर्तुमिच्छन्त<sup>5a</sup> आदताः ।<sup>6</sup>

1 मूले “त्मज्” but the ū is in another ink. The unknown reader (Abbrevia-  
tion U. R.) has written above व्यासात्मजः ।

2 मूले याच्याकृत् ।

2a Throughout the text stage directions have been placed in square brackets.

3 मूले वृन्दावल्यधीशस्य । Vṛndāvatī has been identified with modern Bundi in  
Rajputana, see above, p. 3 fn. 8a.

4 मूले उल्मील्य ।

5 मूले महितं ।

5a ...तः इति मूले । But the U. R. has placed ink over ह.

6 मूले रेखा नास्ति ।

निर्मत्सराः शुभाचाराः

सभ्या यान्ति सभाङ्गणम् ॥

सूत्रधारः । अलमतिविस्तरेण । विवक्षितमेव कथ्यताम् ।

नटः [सोत्साहम् ।] इदमेव विवक्षितं यदावाभ्यां सभ्यानुरञ्जनं कर्तव्यं तत् केन साधनेनेति<sup>7</sup> ।

सूत्रधारः । कञ्चिन् जानासि किं शृणु । इदानीं वेदान्तवागीशभट्टाचार्येण निबन्धो रचितोऽस्ति ।

नटः<sup>8</sup> । स किं<sup>9</sup> साधनम् ।

सूत्रधारः ।<sup>10</sup> कः संशयः ।

नटः [सहर्षं] । कञ्चिन्नाम किनामायं निबन्धः ।

सूत्रधारः । श्रीमद्भोजसञ्चरितनामायम् ।

नटः [मविस्मयं] । अये एतन्निबन्धरचनकारणं वेदान्तवागीशभट्टाचार्यस्य किं विमलं ज्ञानम् ।<sup>11</sup>

सूत्रधारः ।<sup>12</sup> कः संशयः । तथाहि ।

शान्त्यादिसन्दर्भमुपेत्य पुण्यैः

पुरःकृतैर्दानदयं गुरुं यः ।

नारायणं ब्रह्मविदं मुनीन्द्रं

संसेव्य भातीह परात्मविज्ञः ॥<sup>13</sup>

कदापि केनापि कलिः कृतो नो

पाण्डित्यमानेन समं बुधेषु ।

संपश्यता सर्वजनेषु सन्तं

पीताम्बरं येन बुधेन सोऽयम् ॥<sup>14</sup>

नटः [सविस्मयं] । अस्य वेदान्तवागीशभट्टाचार्यस्य ब्रह्मविन्मुनीन्द्रः किं नारायणो गुरुः ।

सूत्रधारः [मानन्दं] । अये न जानासि किम् । शृणु । वाराणस्यां गृहीतलीलावतारो नारायणो मुनीन्द्रः ।

नटः । [भक्तिभावितं तं नारायणं पुरः पश्यन्निव<sup>15</sup> सानन्दं] । किंप्रयोजनो वाराणस्यां गृहीतलीलावतारो नारायणः ।

7 सान्वत्तेनेनेति इति मूले ।

8 नटः सकिं । in the original Ms.

9 U. R. has taken off the full stop with different ink.

10 No full stop in original.

11 The Ms. seems to have जानं ।

12 No full stop in original.

13 मूले एका रेखा ।

14 मूले एका रेखा ।

15 Ms. as corrected by U. R. reads पश्यन्तिवः, but the original seems to be right.

सूत्रधारः [तमेव<sup>15a</sup> नारायणं ध्यायन् सप्रसादं] । कच्चिदङ्ग न जानासि नारायणलीला-  
वतारप्रयोजनम् । शृण्वति प्रयोजनम् । तथाहि ।

काले कलौ गतष्टणे<sup>16</sup> कृपयन्नयं च

कूरं तपश्चरति ब्रह्मविदो<sup>17</sup> मुनीन्द्रान् ।

रत्ननृशंसकृतिभिर्विबुधैर्विपश्नां

गोरूपिणीमिव द्रुतां<sup>17a</sup> परमात्मविद्याम् ॥<sup>18</sup>

नटः । [नेपथ्याभिमुखमवलोक्य] । भो रत्नाचार्य यस्य कवेः साक्षान्नारायणो गुरुः स  
वागीशो यस्य राक्षो भोजस्य निबन्धं कुरुते स भोजनृपतिः कमनीयकीर्तिरेव ।

सूत्रधारः । [सानन्दं सभ्यवदनान्यवलोकयन् ।]<sup>19</sup> अये नटवर किं नावगच्छामि  
राजालङ्कार एव भोजराज इति । तथाहि—

वृन्दावतीशो जगति प्रसिद्धः

शौर्येण<sup>19a</sup> दानेन जनावनेन ।

यशोनिधिः सूरजनो महीन्द्र-

स्तदात्मजो राजति भोजराजः ॥<sup>20</sup>

नटः<sup>21</sup> । अये भोजराजस्य सूक्ष्मं सञ्चरितं<sup>22</sup> नीत्युपेतं दुर्बोधं किं विदितम् ।

सूत्रधारः ।<sup>23</sup> [सामिमानं<sup>23</sup>] । भो नटवर प्रजापालनादि वृन्दावत्यधीशस्य<sup>24</sup> भोज-  
राजस्य सम्यक् ज्ञातमेव । तथाहि—

तथा प्रजां पालयतीह भोजो

यथा प्रजाः<sup>25</sup> पूर्वतनं स्मरन्ति ।

भोजं महीन्द्रं खलु चौरभीतेः

खवीर्यतो धर्ममतिः कृपालुः<sup>26</sup> ॥

[प्रफुल्लनयन ऐन्द्रीं दिशमवलोक्य<sup>27</sup> ।] अये वृन्दावत्यधीशस्य<sup>28</sup> सत्कीर्ति-  
मुद्रायन्तो<sup>28a</sup> पुंस्कोकिलाविवैतौ ।

15a मूले सूत्रधारस्तमेव ।

16 घृ is covered with ink and is not distinct.

17 Corrected reading तत्त्वविदौ (U. R.),

17a Prof. D. M. Bhattacharya suggests हृतां for द्रुतां 18 मूले एक रेखा ।

19 In original there is no full stop after अवलोकयन् ।

19a मूले शौर्येन

20 मूले एका रेखा ।

21 मूले रेखा नास्ति ।

22 Here in Ms. सञ्चरितं but U. R. has made it as above.

23 मूले रेखा नास्ति ।

24 Ms. reads वृन्दावत्यधीशस्य ।

25 प्रजां in original.

26 मूले रेखा नास्ति ।

27 मूले ऐन्द्रीदिशन् ।

28 Ms. reads वृन्दावत्यधीशस्य ।

28a मूले मुद्रयन्तौ

तदस्मात्<sup>११</sup> स्थानादपसर्तम्बमेवावाभ्यामिति<sup>१०</sup> वरम् । यतः—

स्वस्मात् समागच्छति सभ्यमुख्ये

स्थानुं न शक्यं खलु बोधपूर्णं ।

पूर्वं सभासङ्गतिनाधिकेपि

जनेन मानाधिकमत्सरण ॥

[इति निष्क्रान्तौ तौ ॥] प्रस्तावना ।

[ततः प्रविशति वाणीपतिः नयनानन्दश्च] ।

वाणीपतिः ।<sup>११</sup> अये नयनानन्द [इति सानन्दं सम्बोध्य] ।

तं वाणीं करवाणि वाणि ललितां भोजस्य राज्ञो गुणा

वर्यन्ते सुधया समा<sup>१२</sup> मधुरया यस्यां प्रिया भूभुजाम् ।

इत्येवं ननु भारती कृतनतिः संप्रापिता भूरिशः

प्रादाद्वाञ्छितमस्तु ते वरममुं मातेव वाग्देवता ॥<sup>१३</sup>

तथाहि—

भोजसंगरमवेक्ष्य धन्विनो

भीष्मदेवसदृशस्य<sup>१४</sup> वेपते ।

सायकै रिपुतनौ प्रवर्षतो

मानसं पविसमं मुहुर्मुहुः ॥<sup>१५</sup>

नयनानन्दः [सगर्वं कटाक्षेण<sup>१६</sup> बोध्य स्वमतं\*] । अये कल्याणबुद्धे वाणीपते तव सारदानुग्रहेण ललिता वाणी कथमिव न भवेत् । युक्तं चैतत् तथाहि ।

या वीणां दधती करेण रुचिरां नादं कलं कुर्वती

विश्वस्यापि लुनाति जाण्मखिलं ब्राह्मी बिभत्ते मतिम् ।

सा भक्तैर्हृदि भाविता गजगतिनोपेक्षते सर्वथा

वर्णानामभिमानिनी खरवतां राकेशरम्याना<sup>१७</sup> ॥<sup>१८</sup>

29 In the original, there is a full stop after तदस्मात् ।

30 In the original it is मेवाभ्यामिति

31 रये इति मूले । U. R. seems to have corrected it into रये with light ink.

32 समाङ्ग इति मूले ; but “ङ्ग” has been covered with light ink by U.R.

33 मूले एका रेखा ।

34 In the original it is सदृशस्य ; but U. R. has tried as it seems to add र to द ।

35 मूले एका रेखा ।

36 कटाक्षेण इति मूले ; but U. R. has covered “क्ष” with ink and added below

“टा”

\* मूले स्वगतं

37 There is विसर्ग at the end which has been covered with ink by U. R.

38 मूले एका रेखा ।

वाणीपतिः ।<sup>38a</sup> [तदुक्तिमाकर्ष्य सन्तुष्यन् खगतं] ।

भवादृशाः<sup>39</sup> सन्ति गुणैकबुद्ध्यः

परस्य दोषानपि कुर्वते गुणान् ।

सूक्ष्मान्<sup>40</sup> गुणान् स्थूलतमांश्च ते नराः

सतां हि बुद्धिर्गुणमेव गाहते ॥<sup>41</sup>

नयनानन्दः । अये<sup>42</sup> वाणीपते श्रीमान् भोजराजो वदान्यः

श्रीमद्भोजपतेर्दानेर्द्विजाः स्वर्गगतस्पृहाः ।

संप्राप्तपरमानन्दाः पूर्णसर्वमनोरथाः ॥<sup>43</sup>

वाणीपतिः । वत मतिमन्त्रयनानन्द नावेदि । यदिह प्राचीनादपि भोजात्<sup>44</sup> सकलराज-  
तिलकः<sup>45a</sup> सूरिजननन्दनः श्रीमान् वृन्दावल्यधीशो भोजनामाऽवनीशः समधिकः ह्यात इति ।

तथाहि—

स पादभोजः खलु कथ्यते जनैः<sup>45</sup>

दानेन मानेन गुणादरेण ।

स्वसेवकानामपि भूमिभाजां

वृन्दावतीशः प्रथितश्च<sup>45a</sup> भोजात् ॥<sup>46</sup>

पुनरपि नयनानन्दः । साधु साधु निगदितम् । [इति वाणीपतिमभिनन्द्य ]

परदुःखासहो भोजो वीक्ष्यते यं कृपादृशा ।<sup>47</sup>

तं पथा न जहातीशो भगवानिव धर्मेवित् ॥<sup>48</sup>

पुनरपि वाणीपतिः [ नयनानन्दं सानन्दमवलोक्य ] । भो नयनानन्द कुशलेन श्रीमता  
नावगम्यते कारणानुरूपं प्रायः कार्यम् ।<sup>48a</sup> कार्यं वृन्दावल्यधीशो भोजराजः । कारणं तु  
वृन्दावल्यधीशः सूरिजनाधीशः स च सूरिजनाधीशः ।

यथा गङ्गा<sup>48b</sup> तथा विष्णुः तथा विप्रं समर्चयन् ।

हरिभावमगाद्गोरो राजभुक्तियुतः कृती ॥<sup>49</sup>

38a मूले वाणीपतिस्तदुक्ति

39 Ms. reads भवादृशाः ।

40 Ms. reads सूक्ष्मैन् ; but U. R. has covered सूक्ष्मैन् with ink and has put  
on the left margin कृशा suggesting thereby कृशान् in the place of सूक्ष्मैन् ।

41 मूले एका रेखा ।

42 Ms. reads अये ।

43 मूले एका रेखा ।

44 The original Ms. reads भोजन्व ; then the U. R. made it भोजन् (?).

44a मूले तिलकः ।

45 The U. R. has changed it to “यो (दानेन) ।

45a मूले प्रथिताच्च ।

46 मूले एका रेखा ।

47 मूले रेखा नास्ति ।

48 मूले एका रेखा ।

48a मूले रेखा नास्ति ।

48b मूले गङ्गा ।

49 मूले एका रेखा ; Ms. reads युक्तः ।

पुनरपि नयनानन्दः [सानन्दं वाणीपतिमवलोक्य] ।<sup>50</sup> अये वाणीपते पर्येति<sup>50a</sup> अस्य श्रीभोज-  
राजस्याम्बा श्रीसूरिजनस्य पट्टमहिषो पतिदेवता कनकराज्ञी कमलेति ।

वाणीपतिः [कमलास्मरणपूर्वमानसः सगर्व] ।<sup>51</sup> अये नयनानन्द सुप्रसिद्धमेवैतत् ।  
तथाहि<sup>52</sup>—

यावन्तमकरोद्धर्मं यद्रूपं वसुधाधिपः ।  
महिष्यपि तथा धर्ममकरोच्च पतिव्रता ॥<sup>53</sup>

तदनु कदाचित् ।

भोजे यया सूरिजनस्य लोको  
निरस्तशोको वसुधाधिपस्य ।

वाराणसीं प्राप्तवतः पुरारेः

स्वरूपभाजः सहयानभाजः ॥<sup>54</sup>

नयनानन्दः [खमतं] ।<sup>54a</sup> भो वाणीपते पुनः पुनर्भोजगुणवर्णने सतां जामिता नोचिता ।  
यस्माद्धेतोः ।

सन्तः स्मरन्ति सततं हरिदास्यभाजान्<sup>54b</sup>

विरवेश्वरस्य सगुणस्य गुणाननन्तान् ।<sup>55</sup>

हित्वापि कार्यशतकं गतमत्सरास्ते

पीयूषपानरसिका हरिदासगोष्ठ्याम् ॥<sup>56</sup>

अयं च श्रीभोजराजो<sup>56a</sup> मुख्यतो<sup>57</sup> हरिभजनशीलः । तथाहि ।

पित्रोर्हरेः पूजनमुख्यधर्मो

यशोधनाराधितपादपीठः ।

श्रीभोजराजो नरवीरराजो

विराजते स्वात्मकुलावतंसः ॥<sup>58</sup>

[अपि च वाणीपतिरपि<sup>59</sup> भोजस्य 'पतृहरिभजनं समाकरयं सोल्लासं'] ।<sup>60</sup> भो नयनानन्द  
तर्हि वृन्दावलधीशस्य भोजराजस्य सर्वसम्पदां सद्भावः समुचित एव ।<sup>60</sup> तथाहि—

यतः प्रसन्ने ननु नन्दसूनौ

किमप्यलभ्यं न भवेत् सुखाब्धौ ।

स्वशक्तिमन्तं कमलाकरोयं

करोति लोकं शरणं प्रपन्नम् ॥

50 मूले रेखा नास्ति ।

50a मूले पर्येषि

51 मूले रेखा नास्ति ।

52 मूले रेखा नास्ति ।

53 मूले एका रेखा ।

54 मूले एका रेखा । Ms. reads सहयान भाजा

54a खगतमिति मूले

54b मूले ०भाजां 55 मूले द्वे रेखे ।

56 मूले एका रेखा ।

56a मूले श्रीभोजराजः ।

57 In Ms. "तो" is smudged with light ink.

58 मूले एका रेखा ।

59 मूले एका रेखा अस्ति ।

60 मूले रेखा नास्ति ।

अपि च परयैतन्नयनानन्द ।

ध्रुवप्रह्लादमुख्यास्ते हरिणा ये यथाकृताः ।

तत् सर्वं विदितं सर्वैर्भक्तपालनशालिना ॥<sup>61</sup>

किं चैवं तावत् । नयनानन्दोपि । कुशलमते वाणीपते चित्तं चारुचरितं वृन्दावल्यधीशस्य भोज-  
राजस्य बाल्यमारभ्य बहुभ्यो बहुकृत्वः श्रीमज्जगन्नाथक्षेत्रे श्रुतवानस्मि पूर्वम् तथाहि कश्चित् ।

अल्पोपि सूर्यचरणैः किल भोजराजो

मत्या विवृद्ध इव भाति गुणावदातः<sup>62</sup> ।

यो मन्यते [जगति यत्परयोषितं वै

स्वां मातरं जितमना हरिपूजितः<sup>63</sup> ॥]

पुनरप्यन्यः कश्चित् ।<sup>64</sup>

कृतेऽप्यनिष्टे खलु येन केन

खसेवकेनापि विकारमल्पम् ।

करोति नो भूपतिरेष भोजः<sup>64a</sup>

स्वनन्दनेनेव पिता वरिष्ठः ॥<sup>65</sup>

अपिच । [वाणीपतिरपि स्वयमार्यः स्वहितं विचार्य] ।<sup>66</sup> अये नयनानन्द सर्वास्ववस्थासु  
सर्वैर्धनश्याम एव भजनीयः । तथाहि<sup>67</sup>—

संसेव्यः सर्वदा सर्वैः संपत्स्वपि विपत्स्वपि ।

शौरिः सर्वजनावासो भक्तानामखिलप्रदः ॥<sup>68</sup>

अतः कारणादावाभ्यां द्वारकां प्रति गत्वा श्रीकृष्ण एव भजनीयः । [इति निष्क्रान्तौ<sup>69</sup>  
तौ वन्दिवरौ ।] [अपि च तदानीमेव प्रचेतसो दिशः सकाशात् करुणाकरः भूरिलाभः\*  
रामदासश्च<sup>69a</sup> प्रविशन्ति<sup>69b</sup> वैष्णवाः ।]

करुणाकरः ।<sup>70</sup> अये भूरिलाभ यस्य वृन्दावल्यधीशस्य श्रीभोजराजस्य सर्वेषु पुष्करादि-  
तीर्थेषु जनैः सच्चरितं गोयते तस्य सच्चरितं त्वया वर्यताम् । यतः सच्चरितवर्णनमेव सतो  
जन्मनः साफल्यम् । तथाहि—<sup>71</sup>

61 मूले एका रेखा ।

62 मूले “गुणावतः” ; U. R. has added “दा” above the writing space on the Folium.

63 The portion in brackets is the corrected reading by U. R. in different ink above the writing space of the Folium. He has covered the original writing with ink.

64 मूले रेखा नास्ति ।

64a Ms. omits b.

65 मूले एका रेखा ।

66 मूले रेखा नास्ति ।

67 मूले रेखा नास्ति ।

68 मूले एका रेखा ।

69 अत्र मूल रेखा अस्ति

69a Ms. reads रामदाश

69b मूले प्रविशन्ति ।

\* मूले एका रेखा ।

70 मूले रेखा नास्ति ।

71 मूले रेखा नास्ति ।

सन्तः साधु गृणन्त्येव सतां चरितमाहताः ।

हरिभक्तिविधातृणां शेषवीनां स्वसङ्गिषु ॥

[भूरिलाभः]<sup>71a</sup> । अये करुणाकर साध्वेवोपदिशसि । यतः—

अनुशास्ति परं यो वै हितं सत्यं सुखावहम् ।

स धन्यः पुरुषो लोके कथ्यते करुणाकरः ॥

[पुनः करुणाकरः] । अये रामदास शुद्धस्त्वम् [इति<sup>72</sup> सम्बोध्य स्वाशयं] । श्रीमत्-  
सृजिनन्दनो वृन्दावत्पद्मीशो भोजराजः किमिदानीं कुरुते ।

अये करुणाकर । प्रजापालनमेव ।

राज्ञां प्रजापालनमेव धर्मो

मुख्यः प्रदिष्टो मुक्तिभिः स्मृतिज्ञैः ।

यतो हि शुद्धान्वयजातभूपाः

प्रजावनं कुर्वन्त एव सम्यक् ।

अपि च

पुनः करुणाकरः [हर्षपरिपूर्णमानसो नेपथ्याभिमुखमवलोक्य] अये रामदास धर्मज्ञ  
[इति सम्बोध्य] श्रीमान् भोजराजः किं दुष्टजननिग्रहं नविधत्ते किम् ।

पुना रामदासः [सकोपं] भोः करुणाकर कुतो विदितमेतत् । विधत्त एव दुष्टजननिग्रह-  
मिति ब्रूमः । तथाहि—

पालनं खलु सतामभयं च<sup>72b</sup> दुष्टचौरजनतोऽवनिपस्य ।

कार्यमेव [कथितं मुनिभिश्च]<sup>73</sup> निग्रहं नहि विना [जगति स्यात्<sup>74</sup>] ॥<sup>75</sup>

[इतस्ततो भूरिलाभः परमया मुदा पूर्णचित्तो विलोकयन् । रामदासं सम्बोध्य स्वाशयं]

चन्द्रचन्दनकर्पूर<sup>75a</sup> हंसाश्च भोजकीर्तितः ।

लोकलयविलासिन्या सङ्गता मन्य इत्यहम् ॥<sup>76</sup>

अपि च

71a Not in Ms.

72 मूले शुद्धस्त्वन्तिति ।

72a रामदाश इति मूले ।

72b मूले य ।

73 Portion within brackets is the corrected reading of U. R. The original which is covered with light ink seems to be “सततं सुरैः स्मृतं ।” U. R. reads ऋषिभिस्त

74 Portion within brackets is the corrected reading of U. R. The original which is also smudged with light ink seems to be नुसिद्धन्ति(?) ।

75 मूले एका रेखा ।

75a मूले चन्द्रचन्दनकर्पूर इति

76 मूले एका रेखा ।



भोजराजं समाश्रित्य ज्ञानमोजो जगत्रये ।

प्रसिद्धिमगमत् स्तुत्यामिति<sup>76a</sup> मन्ये यशोधनम् ॥<sup>77</sup>

कण्ठाकरः । [पुनः पुनर्मस्तकमान्दोलयन्] अये भूरिलाभ वैष्णवाग्रथ [इति सम्बोध्य सविनयं स्वाशयं] अपि च

न गर्वमाविष्कुरुते<sup>77a</sup> रणे बहन्नासि स्फुरन्तं निशितं नराधिपः ।

सहस्रबाहुं मनसा स्मरन् सुहृ रिपूनसंख्यान् शमयन्तमुदतान् ॥<sup>78</sup>

भूरिलाभोपि पुनः पुनः<sup>78a</sup> अये रामदास सारासारविवेकचतुर [इति<sup>78b</sup> सम्बोध्य सानन्दं स्वाशयं] अपि च ।

सर्वल भूतेषु वसन्तमोशं<sup>79</sup> पुराणमोक्षं किल भोजराजः ।

वृन्दावतीशो महनीयकीर्तिर्विबुध्यते मत्सरलेशहीनः ॥<sup>80</sup>

कण्ठाकरोपि । [पुनः पुनः स्मितं कुर्वन्निव आयुष्मन् भूरिलाभेति सादरं सम्बोध्य स्वकलाकौशलमाविष्कुर्वन्निव स्वाशयं<sup>80a</sup>] अपि च ।

नामकर्मकृदयं<sup>81</sup> किल भोजः सत्यवागिति पिता नहि चित्तम् ।

भुक्तिमुक्तिफलभाक् कृतपुण्यः सूरिरूपजन-इत्यभिनन्द्यः ॥<sup>82</sup>

रामदासोपि [पुनः कृपाकटाक्षैः सभ्यानुत्साहयन्निव<sup>82a</sup> कण्ठाकरं सकलराजकलावर्णन-कुशलेति सम्बोध्य] शृणु । श्रीमन्

चतुर्मुखकृतां संख्यां वसुनो नो वसुप्रदः ।

सहते भोजराजोयमल्पदानपराङ्मुखः ॥

कण्ठाकरोपि । [स्वसुजनतां प्रकटयन्निव हरिदासं भुजाभ्यां गूढमालिङ्गन्निव]<sup>82b</sup> हरिदास यथार्थनाम्न । [इति मधुराक्षरं] ।

न श्रूयते दीनवचः कदापि वृन्दावतीशः<sup>83</sup> किल याचकस्य ।<sup>84</sup>

पूर्वं प्रदत्तेन समृद्धिभाजस्तं चातकं छिद्रगतं<sup>84a</sup> विहाय ॥<sup>85</sup>

76a मूले स्तुत्यामिति । 77 मूले एका रेखा । 77a मूले ०माविः कुरुते ।

78 मूले एका रेखा । 78a Ms. reads पुनरये । 78b Ms. reads चतुरेति ।

79 In original Ms. ... श्रीश्वरं; U. R. has covered श्वरं with light ink and added "स्व" to correct the chhanda which is उपजाति (eleven pādas) and not बंशस्थ (twelve pādas).

80 मूले एका रेखा ।

80a मूले स्वगतं ।

81 "नामकर्मकृदयं" इति मूले । But U. R. has rightly corrected it as above.

82 मूले एका रेखा ।

82a मूले सभ्यान् सोत्साहयन्निव ।

82b मूले ०मालिङ्गयन्निव ।

83 मूले "वृन्दावतीशः" ।

84 मूले रेखा नास्ति ।

84a मूले छिद्रगतं

85 मूले एका रेखा ।

भूरिलाभोपि । [पुनःपुनर्हृष्यन्निव<sup>85a</sup> कंजप्रफुल्ललोचनः] शुभाचार करुणाकर । [इति सम्बोध्य स्वाशयं ।\*]

जातं शरण्यं न जहाति भोजः कृतापरार्धं युधि वासवः सः<sup>85b</sup> ।

शरण्यरक्षा कुलधर्म एषां वृन्दावतीशां जगतीपतीनाम् ॥<sup>86</sup>

करुणाकरोपि । [पुनः पुनः सभ्यान् नमन्] भो रामदास [इति सम्बोध्य स्वाशयं\* ।]

संलक्ष्य शत्रुं महनीयवीर्यमजेयमिच्छा कपटाश्रयेण<sup>87</sup> ।

वृन्दावतीशस्य न जातु जेतुं जनापवादाद्वयधत्ते हि साधुः ॥<sup>88</sup>

रामदासोपि । [पुनः पुनः] भूरिलाभ श्रीमत्पीताम्बरचरणसरोरुहयुगमकरन्दपान-  
परमरसिक । [इति सम्बोध्य स्वाशयं]\* ।<sup>89</sup>

न ज्ञायते भोजपतेः कदापि चिकीर्षितं बुद्धिमतापि<sup>90</sup> किञ्चित् ।

विरवेश्वरस्येव परेण सम्यक् कार्योपलम्भेऽसति नीतिदृष्टौ ॥<sup>91</sup>

करुणाकरोपि । [रामदासमालक्ष्य स्वाभिकाञ्चितं] ।

वृन्दावतीशस्य पयोनिधेश्व समत्वमिष्टं विबुधैस्तथाहि ।

पयोनिधिर्भोजपतिश्च वेलामत्येति नैवात्र जनावनाय ॥<sup>92</sup>

भूरिलाभोपि । [रामदासमालक्ष्य] ।

भयं न लेभिरे केचिच्छत्रुभ्यस्ते महीश्वराः ।

विमुखा भोजराजाश्वेद्<sup>93</sup> भयं बिन्दन्ति दारुणं ॥<sup>94</sup>

न दृष्टो न श्रुतः कोपि भोजराजसमः कलौ ।

राजन्यानां रणोत्साहं दधन् मूर्तिधरं कृती ॥<sup>95</sup>

रामदासोपि । [पुनः पुनः करुणाकराशयमालक्ष्य] करुणाकर नरवीर । [इति सम्बोध्य  
खमनीषितं] । अपि च ।

न धनेन न राज्येन न चारवैर्न च<sup>96</sup> सेवया ।

यथा तुष्यति धर्मेण भोजराजो महाभुजः ॥<sup>97</sup>

85a मूले हृष्यन्निव

85b मूले वासवस्य

86 मूले एका रेखा ।

86a Ms. reads हननी०

87 The U. R. has changed the last letter into “स्त्र” into “गु” ।

88 मूले एका रेखा ।

\* मूले खगतं

89 मूले रेखा नास्ति ।

90 The U. R. has cut down the *anusvāra* of ०मतां ।

91 मूले रेखा नास्ति ।

92 मूले एका रेखा ।

93 मूले राजाश्वेऽभयं ।

94 मूले एका रेखा ।

95 मूले एका रेखा ।

96 मूले...र्नव ।

97 महीभुजः इति मूले । मूले एका रेखा ।

कहणाकरोपि । [पुनः पुनर्भूरिलाभमभिनन्द्य सादरं] ।<sup>98</sup>

श्रीमन्मयमुचितं<sup>99</sup> भाति परवीरभयावहम् ।

स्ववंशसदृशं लोके भोजस्य वसुधाभृतः ॥

भूरिलाभोपि । [पुनर्नेपथ्याभिमुखमवलोक्य रामदासं] जय जय प्रसीद । [इति सादरं सम्बोध्य सानुरागं] ।

सत्त्वेन रहितो राजा लोकस्योक्तिर्गताऽधुना ।

संबोध्य सात्त्विकं भोजं स्थितस्य वसुधाधिपम्<sup>100</sup> ॥

कहणाकरोपि । [वृन्दावतीशसञ्चरितम् अभिनवमिव<sup>101</sup> श्रव्यं पुनः पुनः शृण्वन्निववक्षितं रामदासमालक्ष्य] ।

यद्भ्यानेप्यरियोषितां<sup>102</sup> प्रचलनं गर्भो भः-न्तेऽखिलाः

स्वस्थानाज्जनताप्रियस्य जनता सौख्योत्सुकां कुर्वतः ।

स्वात्मानं जुषतः परानवनिपान् मान्यान् विधातुर्भृशं

तस्यास्तु<sup>103</sup> क्षितिपोत्तमस्य सततं भोजस्य कीर्तिः स्थिरा ॥<sup>104</sup>

अये विष्णुभजनैक चेतसौ । वयं प्राच्यां गङ्गासागरमवगाह्य श्रीमज्जगन्नाथमर्चयितुं यास्यामः ।

इति निष्क्रान्तास्त्रयोपि ते ॥

॥ इति श्रीमन्नारायण-सरस्वती-संपूज्य-चरणकमलयुगल-वेदान्तदागीश-भट्टानार्यकृतौ धर्मा-ध्यक्ष-व्यास-श्रीगोपालनन्दनव्यास-श्रीचक्रधरालङ्कृत-वृन्दावत्यधीश-सुरजननन्दन-वृन्दावत्यधीश-श्रीभोजराज-सञ्चरितनाम्नि श्रीनाटके प्रथमोऽङ्कः ॥

98 मूले सादरं ।

99 ०एल्य० इति मूले । But U. R. with a clumsy pen and different ink seems to have corrected it into श्रीमन् ।

100 मूले एका रेखा ।

101 अभिनवामिव इति मूले । But U. R. has covered the आकार on व with light ink.

102 यत्स्मरणे इति मूले । U. R. has covered with light ink an unnecessary रेखा in the Ms. after ०योषितां ।

103 मूले तस्या ।

104 मूले एका रेखा ।

## ॥ अथ द्वितीयोऽङ्कः प्रारम्भ्यते ॥

॥ [ततो भिन्नदेशस्थितौ निसर्गसुन्दरोऽरविन्दलोचनश्च द्विजवरौ प्रविशतः । निसर्ग-  
सुन्दरस्तावत् ] अरविन्दलोचन द्विजवर<sup>105</sup> यतः स्थानात् समागतौ भवान् तत्स्थानं स्तुन्यम् ।  
यथा ।

सूर्यविम्बं विनिर्गच्छदिन्द्राशायाः<sup>106</sup> प्रगे द्विजाः ।

दृष्ट्वा स्तुवन्ति तामैन्द्रीं हेमाद्रिशिखरद्युतिम् ॥

अरविन्दलोचनः । अये निसर्गसुन्दर धर्मवत्सल । [इति सम्बोध्य स्वार्थः]<sup>106a</sup>

अवेक्ष्य दूराद् द्विजघातपापाद्<sup>106b</sup> यमाशु रामेण कृतं विमुक्तः ।

तत्र स्थितिर्मे<sup>107</sup> किल सेतुबन्धे नरोऽनुतापी कृतपूर्वपुण्यात् ॥

तत्र रामेश्वरो देवः पूज्यते स्म मयाऽन्वहम् ।

इच्छता रामसान्निध्यं सतामपि सुदुर्लभम् ॥<sup>108</sup>

निसर्गसुन्दरः । [पुनः पुनर्मनसि रामेश्वरं ध्यायन् परमं सुखितः सगर्वम्]<sup>108a</sup> अये  
श्रीमन् अरविन्दलोचन [इति सम्बोध्य] कमधिकमर्थमिच्छता परमपुरुषार्थसाधनं सेतुबन्धं  
विहायात्र श्रोमता समागतं । यतः ।

सन्त्यक्त बहवो भूम्यामवतारा हरेः कलाः ।

कृष्णदाशरथी पूर्णौ तत्रापितु परः परः ॥<sup>109</sup>

अ पिच ।

विशिष्य ते यथा सेतौ<sup>110</sup> पूजा सम्पद्यते तत्र ।

न तथाऽन्यत्र रामस्य विहन्तुर्भक्तसङ्कटम् ॥<sup>111</sup>

104a मूले निसर्गसुन्दरोः अरविन्दलोचनश्च

105 द्विजवर्यतः इति मूले । U. R. has corrected it into "द्विजवर्यकुतः" । He  
has placed "कु" above the writing space on the Folio.

106 U. R. had covered with light ink ०च्छदि० and added on the left margin  
"तमि"=विनिर्यतमिन्द्राशायाः । But this correction involves "छन्दभङ्ग" ।

106a मूले खगतं

106b मूले दूरात् and पापात् ।

107 मूले तत्रास्थिति । U. R. has corrected it as "तत्रस्थिति" ।

108 मूले एका रेखा ।

108a मूले परम

109 मूले एका रेखा ।

\* मूले खगतं

110 The letter "से" is written above by U. R., after covering with ink a letter  
which might be "छ" ।

111 मूले एका रेखा ।

अरविन्दलोचनः । [पुनः प्रहसन्निव नेपथ्याभिमुखमवलोक्य] अये निसर्गसुन्दर कमनीय-  
दृष्टे पुरुषवर [इति सम्बोध्य स्त्राशयं]\* । न जानासि<sup>112</sup> श्रीभागीरथीमहिमानम् । यतः ।

येन भागीरथी-गङ्गाऽनीता दृक्पथं<sup>112a</sup> सकृत् ।

स नरः किं स जातः किं [स]<sup>113</sup> जीवन् किं हत[प्रियः]<sup>113</sup> ॥<sup>114</sup>

अपिच ।

धर्मार्थकाममोक्षाणां गङ्गा दात्री कलौ युगे ।

पीयूषमेव पानीयं धत्ते या पापहारिणी<sup>115</sup> ॥

निसर्गसुन्दरः । [पुनः] कञ्चिदरविन्द[लोच]नायुष्मन्<sup>116</sup> [इति सम्बोध्य स्त्राशयं]\* ।  
किं सर्वत्र गङ्गा समानोत्<sup>117</sup> क्वचित् [इति] ।

पुनररविन्दलोचनः । निसर्गसुन्दर पूर्वजनु<sup>118</sup> संसेवितभागीरथीक त्वं जानासि प्रश्रोतारं  
तथापि शृणु । सर्वत्र गङ्गायाः प्रशस्तत्वेपि यत्र कालिन्दीमिलिता यत्र च उदधिमिलिता  
सा प्रशस्ततमा । युक्तं चैतत् । तथाहि ।

प्रशस्तस्य प्रशस्तेन प्रशस्ततमता भवेत् ।

मयेः स्वर्णेन सम्पर्के यथा लोके तथा ध्रुवम्<sup>119</sup> ॥

निसर्गसुन्दरः । [पुनः पुनः] अरविन्दलोचन सारासारविवेचनचतुर [इति सम्बोध्य  
स्त्राशयं]\* । पुनरपि किमुत्कृष्टमलास्ति यदुद्दिश्य श्रीरामविरचितं तं स्वयशोराशिमिव  
सेतुबन्धं विहाय भवता समागतम् ।

अरविन्दलोचनः । [पुनः] निसर्गसुन्दर श्रोमन् [इति सम्बोध्य स्वाभिलषितं] । श्रीमती  
गौरीप्रियकर्पूरगौरस्य नित्यनिवासभूमिर्बाराणस्यत्र चकास्तितरां । सा यथा—

वाराणसी भाति पुरी पुरारेदेवस्य गौरीरमणस्य रम्या ।

विस्त्रोतसा या महनीयकीर्त्या विभूषिता साऽश्रितकामधेनुः ॥

न मुञ्चतः कदाप्येनां कार्शीं कलिविवर्जिताम् ।

मृङ्गानीकमलाकान्तौ ह्यविमुक्तं ततो जगुः ॥

112 अत्र मूले एका रेखा ।

112a मूले गंगाननीतादृक्०

113 Portions within brackets have been added by U. R. He has covered with thick ink 3 letters which stood at the end of the verse before the final: and has therefore added स before जीवन् to preserve the metre.

114 & 115 मूले एका रेखा ।

116 “विन्दनाना” इति मूले । The last letter which seems to be “ना” is covered with ink by U. R.; he has added on the left margin “लोच” after ०विन्द ।

117 “समानुत” इति मूले ।

118 मूले एका रेखा ।

119 मूले एका रेखा ।

\* मूले खगतं

निसर्गसुन्दरः [पुनः हरिहरसेवितां वाराणसीं पुरीमाकर्ण्य तथाभूतां ताम् असम्भावयन्निव]  
अरविन्दलोचन मृषैव साधु साधु [इति सम्भाष्य पुनः पुनर्मस्तकमान्दोलयन् स्वमतम्\*] ।<sup>120</sup>

सत्यं ते ब्रुवते सत्यं रामं ये शरणं गताः ।

इति यद्यपि मे बुद्धिः कदाचिद्दोषतोऽन्यथा ॥

अरविन्दलोचनः । [किञ्चिदन्तःस्वयन्नित्ति बहिः प्रसादमाविष्कुर्वन् स्वमतम्\*] <sup>121</sup> । अये  
निसर्गसुन्दर परमास्तिक चित्तदोषं हरिभजनेन सम्यक् व्युदस्य वाराणसीं हरिहरसेवितामेव  
सम्यगवगच्छ <sup>122</sup> नान्यथा । <sup>123</sup> अपि चाल वसतां सतां हरिहरप्रसादः स्फुट एव प्रतीयते  
सङ्गः । तथाहि ।

सरस्वती यत् जनेषु कीर्ति-भुक्तिश्च मुक्तिश्च शिवप्रियेषु ।

सा चान्निवासं कुरुते स्थितेषु शिवे प्रसन्ने सति दुर्लभम् किं । <sup>124</sup>

निसर्गसुन्दरः । [परमकारुणिकं हितोपदेशारमास्तिकवर्षमरविन्दलोचनं निरीक्ष्य हरिभजनं  
जिज्ञासुः स्वमतम्\*] । कश्चिदरविन्दलोचन जिज्ञासवे विनोताय शरणं गताय श्रद्धालवे हरि-  
भजनमुपदिश । यतः—

शुश्रूषवः सदाचार ह्युपदेशया गतस्पृहैः ।

उपकारफला बुद्धिः सतां सङ्गः समादृतैः ॥

पुनश्च यतः—

न धाताप्यन्यथा शक्यं कर्तुं शीलं सतां शुभम् ।

परदुःखविनाशार्थं जातिबद्धं हि तद्यतः ॥

अरविन्दलोचनः । [हरिगुणालोचनपूर्णमानसो हरिभजनमेव पुरुषार्थसाधनं मन्वानः  
कृपाकटाक्षै <sup>125</sup> निसर्गसुन्दरमाप्याययन् स्वमतम्\*] । अये निसर्गसुन्दर परमपुरुषार्थमते तव  
हरिभजनोपदेशप्रार्थनं मुख्यं सिध्यति <sup>126</sup> । तथाहि—

फलाभिसन्धिना हीनं गोविन्दभजनं कुरु ।

यदुच्चावचभूतेषु समं <sup>126a</sup> गोविन्ददर्शनम् ॥ <sup>127</sup>

निसर्गसुन्दरः [पुनः] करोमि करोमि हरिभजनम् [इति महाराजनियोगमिव गुरुनियोगमुररी-

120 मूले रेखा नास्ति ।

121 मूले रेखा नास्ति ।

122 अत्र मूले एका रेखा । U. R. has covered it with ink.

123 मूले रेखा नास्ति ।

124 मूले एका रेखा ।

125 “कृपाकटाक्षौ” इति मूले ।

\* मूले स्वगतं

126 “मुख्यमेव भूयात्” is the reading of U. R.

126a मूले सम

127 मूले एका रेखा ।

कुर्वन् स्वमतं\*] । स्वामिन्नेऽरविन्दलोचन केन साधनेन हरिभजनमिह सिध्यतीति<sup>127a</sup>  
तदुपदेशोत्थावश्यकः<sup>128</sup> । तथाहि—

उपदेशं विना साध्यं साधनस्य न सिध्यति ।

अन्यथा तीर्थकाराणां साधनोक्तिमृषा भवेत् ॥<sup>129</sup>

[पुनः] अरविन्दलोचनः । साधनजिज्ञासो श्रीमन् [इति निसर्गसुन्दरं सम्बोध्य स्वमतं\*] ।

सन्तः सर्वात्मना सेव्या गोविन्दगुणवत्सलाः ।

विष्णोर्वा विष्णुभक्तानां गुणान् गायन्ति ते यतः ॥

[पुनः] निसर्गसुन्दरः । श्रीमन्त्रये गुरो परमकृपालो अरविन्दलोचन सम्प्रति ते सन्तः  
क्व सन्ति [इति स्वमतं\*] ।

सन्निकृष्टे यथा रूपं चक्षुषा परिगृह्यते ।

प्रत्यासन्नास्तथा सन्तः संसेव्याः शिवमिच्छता ।<sup>130</sup>

[पुनः] अरविन्दलोचनः । भो निसर्गसुन्दर सुकृतिन्<sup>131</sup> [सम्बोध्य स्वमतं\*] । अपेक्षिता  
एवैते सन्तः सन्ति । दुर्लभा अपि पदार्थाः सुकृतिनामपेक्षासमकालमेव सुलभाः । तथाहि—

नारदस्य यथापेक्षासमकालं पुराऽभवत् ।

सेव्यस्य कृष्णदेवस्य पुरयभाजो हि<sup>132</sup> दर्शनम् ॥

[पुनः] निसर्गसुन्दरः । श्रीमन्त्रये परमकृपालो प्राणप्रद [इत्यरविन्दलोचनं सम्बोध्य  
स्वमतं\*] ।

यथा जलात् पृथङ्भवत्स्या<sup>132a</sup> न जीवन्ति जलासवः<sup>133</sup> ।

अचिरेण तथा तात भविष्यामि सतो विना ॥

[पुनः] अरविन्दलोचनः । अये निसर्गसुन्दर हरिभजनप्रिय एते सन्तः पुरश्चक्षुषा  
गृह्यमाणाः सन्ति ।

[पुनः] निसर्गसुन्दरः । कच्चिदरविन्दलोचन किमर्थमन्नागताः<sup>134</sup> सन्ति सन्तः ।

अरविन्दलोचनः [पुनः] अत्र निसर्गसुन्दर न जानासि किं यत् वृन्दावल्यधीशस्य श्रीमत्तो  
भोजराजस्य हरिभजनैकाग्रचेतसो<sup>135</sup> गुणान् श्रोतुं तदनु अन्यान्<sup>136</sup> आवायितुं सन्तः  
समायामिमे समागताः<sup>137</sup> सन्ति ।

<sup>127a</sup> मूले रेखा नास्ति ।

<sup>128</sup> मूले 'तदुपदेशोत्थावश्यकः' इति पाठः । <sup>129</sup> मूले एका रेखा ।

<sup>130</sup> मूले एका रेखा ।

<sup>131</sup> मूले अत्र एका रेखा अस्ति ।

<sup>132</sup> "हि" has been smudged with ink by U. R. "हि" मूले तेन, "सु" कृतम् ।

<sup>132a</sup> मूले पृथक्भवत्स्या ।

<sup>133</sup> "जलासवः" इति मूले । changed by U. R. into "जलासवः" ।

\* मूले खगतं

<sup>134</sup> 'सति' इति मूले ।

<sup>135</sup> 'वैतसो' इति मूले ।

<sup>136</sup> 'अन्यान्' इति मूले ।

<sup>137</sup> अत्रे मूले एका रेखा अस्ति । मूले समागता

निसर्गसुन्दरः [पुनः] गुरो श्रीमन्नरविन्दलोचन [इति सम्बोध्य इममरविन्दलोचनं तदनु  
तांश्च सतः सभ्यान् लिः प्रदक्षिणीकृत्य सानन्दं स्वमतं\*] ।

कायेन वाचा मनसा च भूमन् गुरुं भवन्तं सुखदं कृपालुम् ।  
सभ्यांश्च साधून् कथितांस्त्वयेमान् नमामि सानन्दमनन्यचित्तः ॥<sup>138</sup>  
संसारतापलयहारिणो ये भवादृशाः सन्ति न तत्र चित्तम् ।  
सुखैकतानस्य हरेर्गुणान् यद् वदन्ति सन्तः सततं वृणां हि ॥<sup>149</sup>

अरविन्दलोचनः । [पुनः] अये रुचिरमते परमप्रियहरिदासजन [इति<sup>140</sup> निसर्गसुन्दरं  
सम्बोध्य स्वमतं\*] ।

नमामि सर्वान् हरिभक्तिचित्तान् युष्मान् कृपालून् परदुःखहन्तृन् ।  
सर्वार्थसंसिद्धिमतः<sup>140a</sup> प्रसन्नान् मूर्ध्नाऽवनिं स्पर्शवतीं विधाय ॥<sup>141</sup>  
सद्गुणः प्रियं नास्ति ममात्र किञ्चित् सत्यं वदाम्येव सतां प्रियोऽहम् ।  
सन्तो हरेर्मूर्तिरनूनरूपा विष्णुस्वभावाः किल तीर्थरूपाः ॥<sup>142</sup>

निसर्गसुन्दरः । [पुनः सभ्यान् हरिभजनैकाग्रचित्तान् पुनः पुनः प्रणमन् पुनः पुनः  
स्तुवन्<sup>142a</sup> पुनः पुनः प्रदक्षिणीकुर्वन्] अये अरविन्दलोचन मम सर्वोऽपि तीर्थवासः सफलो  
वृत्तः श्रीमत्प्रसादेन । तथाहि ।

सम्यक् फलन्तीह तपांसि नूनं सम्यक् फलन्तीह पराश्च विधाः ।  
सम्यक् फलन्तीह गुरोः प्रसादात् तीर्थेषु वासाः सकला<sup>143</sup> परस्य ॥<sup>144</sup>

अरविन्दलोचनः । [पुनः] निसर्गसुन्दर तपस्विन् [इति सम्बोध्य स्वमतं\*] ।

कस्मिंस्तोर्थे<sup>145</sup> निवासस्ते तपांसि चरन्तो मुनेः ।  
वेदाध्ययनमुख्यानि कृत्स्नानि<sup>146</sup> शुचिचेतसः ॥<sup>147</sup>

निसर्गसुन्दरः । [पुनः] अये श्रीमत्परमकारुणिक अरविन्दलोचन [इति सम्बोध्य  
सानन्दं स्वमतं\*] ।

हरिद्वारे वसाम्यस्मि मुनीनामालये शुभे ।  
गङ्गाया भूषिते पूते जनानन्दकरे सदा ॥<sup>148</sup>

138 मूल एका रेखा । मूले ०मनंतचित्तः 139 मूले एका रेखा ।

140 'हरिदास जनेति' इति मूले ।

140a मूले ०सिद्धिवतः

141 मूले एका रेखा ।

142 मूले एका रेखा ।

142a मूले स्तवन्

143 अत्र मूले एका रेखा । U. R. has smudged it with ink. Prof. D. M. Bhattacharya  
suggests सफलाः for सकला ।

144 मूले एका रेखा ।

145 '...स्तोर्थो' इति मूले ।

146 'कृत्स्नानि' इति मूले ।

147 मूले एका रेखा ।

\* मूले खगतं

148 मूले एका रेखा ।



अरविन्दलोचनः । [पुनः पुनर्हरिद्वारं भक्तिभावेन मनसा पुरः पुरः पश्यन्निव] आयुष्मन् श्रीमन्निसर्गसुन्दर [इति सम्बोध्य स्वमतं\*] ।

निगद्यते हरिद्वारं गुणेन केन सत्तमाः<sup>148a</sup> ।

तपश्चारिसुनिव्रातभूषितोत्तमभूमिकाम् ॥

निसर्गसुन्दरः । [पुनः सन्तुष्यन्] अये हरिप्रिय [इत्यरविन्दलोचनं सम्बोध्य स्वमतं\*] ।

हरिरूपा यतो मुक्तिस्तद्वारं तदिहोच्यते ।

मुक्तिद्वारं हरिद्वारमिति ख्यातिमागतं पुरा ॥<sup>149</sup>

अरविन्दलोचनः । [पुनः] सतसङ्गरुचे निगमार्थज्ञनिषेवक [इति निसर्गसुन्दरं सम्बोध्य स्वमतं\*] ।

कमप्यतिशयं ब्रूहि हरिद्वारस्य मानद ।

सर्वतीर्थविशिष्टस्य संसेव्यस्य सतां पुनः ॥<sup>150</sup>

निसर्गसुन्दरः । [पुनः] श्रीमन्मये अरविन्दलोचन [इति सम्बोध्य स्वमतं\*] ।

श्रूयते वेदघोषोऽत्र ऋषीणामपि मानुषैः ।

तीर्थलाभविशुद्धैर्यत् कलावपि द्विजोत्तमैः ॥<sup>151</sup>

अरविन्दलोचनः । [पुनः] कश्चिदङ्ग निसर्गसुन्दर [इति सम्भाव्य स्वमतं\*] ।

ऋषीणां मानुषैर्वेदगिरः कुलापि न श्रुताः ।

हरिद्वारे हि श्रूयन्ते त्वयोक्तं कथमादरात् ॥<sup>152</sup>

निसर्गसुन्दरः । [पुनः] अये हरिचरणकमलपरिचरणारसिक [इति अरविन्दलोचनं सम्बोध्य स्वमतं\*] ।

देवतातीर्थमन्त्राणामसम्भाव्या<sup>153</sup> न शक्तयः ।

न दृष्टां च श्रुतां तद्<sup>154</sup> यद् द्वारकायां हि दृश्यते ।

न दृष्टो ब्रह्मबोधोऽत्र<sup>154a</sup> जन्मनैकेन कुलचित् ।

कारयां तु जन्मनैकेन मृत्युकाले शिवाद्गुरोः ।

अरविन्दलोचनः । [पुनः] मतिमन्निसर्गसुन्दर [इत्याभाष्य<sup>155</sup> स्वमतं\*] ।

सर्व्वातङ्गहरिद्वारं विहाय कथमागतः ।

मणिं विहाय मतिमानादत्ते न वराटकम् ।

148a मूले सत्तमा ।

149 मूले एका रेखा ।

150 मूले एका रेखा ।

151 मूले एका रेखा ।

152 मूले एका रेखा ।

153 U. R. has covered anusvāra with ink.

154 मूले “कता” । U. R. has covered anusvāra with ink. न दृष्टा च श्रुताऽस्यं यत् इति मूले मूले बोधोत्र

155 मूले ‘०मतिमान्०’ इति । changed into मतिमन् by U. R.

\*मूले स्वगतं ।

श्रीभसन्तापसन्तप्तो विहाय स्वर्धुनीजलम् ।

न कूपजलमादत्ते कृष्णं<sup>156</sup> कोपि तृषादितः ॥<sup>157</sup>

निसर्गसुन्दरः । [पुनः] अये पवितक्रीते अरविन्दलोचन [इति सम्बोध्य स्वमतं\*] ।

एकदा नारदो नूनं तीर्थयात्राप्रसङ्गतः ।

हरिद्वारं समागत्य मामाह च वचस्त्वदम्<sup>158</sup> ॥<sup>159</sup>

मया सार्द्धं त्वमागच्छ निसर्गसुन्दरो भवान् ।

गमिष्यामि हरिं द्रष्टुं मधुपुर्यामसंशयम् ॥<sup>160</sup>

अरविन्दलोचनः । [पुनः] अये पूज्यतम [इति निसर्गसुन्दरं सम्बोध्य] धन्योऽयं<sup>160b</sup> धन्योऽयम् [इति वदन् स्वमतं\*] ।

मधुपुर्यां तदागत्य नारदो ब्रह्मनन्दनः ।

कृतवान् किं त्वया सार्द्धं वदस्व वदतांवर ॥<sup>161</sup>

निसर्गसुन्दरः । [पुनः] अयेऽरविन्दलोचन [इति सम्बोध्य स्वमतं\*] ।

मधुरायां मया सार्द्धं प्रविश्य नारदः क्षणात्<sup>162</sup>

प्रसन्नमानसश्चासीत् हरिं सम्पूज्य वीक्ष्य च ॥<sup>163</sup>

विनीतं दर्शयित्वा मां हरिं याहि सतां सभाम् ।

यवास्तीति मुनिः प्राह ततः प्रायः<sup>163a</sup> स्म सत्सभाम् ॥<sup>164</sup>

अरविन्दलोचनः । [पुनः] अये<sup>165</sup> निसर्गसुन्दर<sup>166</sup> श्रीमन्नावां कृतार्थौ । यतः श्रीकृष्ण-चरणकमलसेवकस्य वृन्दावत्यधीशस्य भोजराजस्य शम्भरीषादेरिव सचरितं<sup>167</sup> श्रोतुं श्रावयितुं च समागतानां सभ्यानामावयोर्दर्शनं स्पर्शनं सम्भाषणं च वृत्तम् एतेभ्यः सद्गुणो नमो-ऽस्तु<sup>167a</sup> । आवाभ्यां पुष्करादितीर्थान्यवगाहनीयानि अल न स्थेयम् ॥ [इति तौ निष्क्रान्तौ] ॥

[ततः प्रविशति चारुचरितः कीर्तिवर्मा च] चारुचरित । [तावत्] अये<sup>168</sup> कीर्तिवर्मसमि-  
वन्धाः सन्तः सभ्याः पुरोवर्तिन एते । यतः श्रीकृष्णचरणकमलपरिचरणचुम्बो<sup>168a</sup>

156 मूले “स्तूष्ट” । changed into “कृष्ण” by U. R. 157 मूले एका रेखा ।

158 मूले “चेत्यनाविल” इति ; changed into “च वचस्त्वदम्” by U. R. (Original reading can also stand). 159 मूले एका रेखा ।

160 मूले एका रेखा ।

160b मूले धन्योयं

161 मूले एका रेखा ।

162 मूले रेखा नास्ति ।

163 मूले रेखा नास्ति ।

163a मूले प्रायः

164 मूले एका रेखा ।

165 मूले “पुनरयो” ; changed into “पुनरये” by U. R.

166 मूले “सुन्दरः” । changed into “सुन्दर” by U. R.

167 “सचरितं” इति मूले । changed into “सचरितं” by U. R.

167a मूले सद्गुणो नमस्तु

168 “स्तावले” इति मूले changed into “स्तावदये” by U. R.

168a मूले परिचरण चंचो ।

\*मूले स्वगतं ।

वृन्दावत्यधीशस्य भोजराजस्य निर्व्याजं सचरितं श्रवन्ति धावयन्ति प्रशंसन्ति च ।  
श्रीकृष्ण-सेवकस्तु<sup>169</sup> श्रीकृष्णस्याप्यभिवन्द्य किं पुनरन्येषाम् ।

कीर्तिवर्मा । [तावत्] अये श्रीमन् चारुचरित [इति सम्बोध्य स्वमतं\*] । वृन्दावत्यधी-  
शस्य भोजस्य गुणास्त्वया वर्णनीयाः । यतः<sup>170</sup>—

सतो गुणान् येन वदन्ति विज्ञाः<sup>170a</sup> सतां प्रक्रामं किल पापवन्तः ।<sup>171</sup>

भवन्ति ते सत्कृतयोऽपि तावद्<sup>171a</sup> गुणापिधानेन सतो ह्यवज्ञा ॥<sup>172</sup>

चारुचरितः । [पुनः] अये कीर्तिवर्मन् [इति सम्बोध्य स्वमतं\*] ।

गुणाः सर्वे न शक्यन्ते भोजराजस्य केनचित् ।

ज्ञातुं वक्तुं यथाकाशतारकाः क्षितिपांसवः ॥<sup>173</sup>

कीर्तिवर्मा । [पुनः] अये मतिमन् [इति चारुचरितं सम्बोध्य स्वमतं\*] ।

वर्णनीया गुणा राज्ञस्तथा भोजस्य शक्तिः ।

कार्यं कार्यं यथाशक्ति यथाबुद्धीति निश्चयः<sup>173a</sup> ॥<sup>174</sup>

चारुचरितः । [पुनः] अये कीर्तिवर्मन् [इति सम्बोध्य स्वमतं\*] ।

अजितोऽपि<sup>174a</sup> यथा शश्वत् सेवते मृगयां प्रभुः ।

राजा भोजः पटुत्वाय तनोर्युद्धप्रियोऽवनी ॥<sup>175</sup>

अपि च—<sup>176</sup>

ग्लानिं गंवाक्ष्य जन्तूनां मृगादीनां दयावशः ।

मृगयायां प्रवृत्तोऽपि<sup>176a</sup> नैव हन्ति वनालयान् ॥<sup>177</sup>

कीर्तिवर्मा । [पुनः] अये श्रीमन् [इति चारुचरितं सम्बोध्य स्वमतं\*]<sup>178</sup> ।

मृगयायां प्रवृत्तेन हन्तव्या हरिणादयः ।

सर्वथा राजपुत्रेण राज्ञो धर्मो हि स स्मृतः ॥

चारुचरित्रः<sup>179</sup> । [पुनः] अये कीर्तिवर्मन् [इति सम्बोध्य स्वमतं\*]

प्रायो हन्ति वनावामान् भोजो वृन्दावतीश्वरः ।

लक्ष्यावितथवाणोऽयं सन्वस्नानपि प्राणिनः ॥<sup>180</sup>

कीर्तिवर्मा । [पुनः] चारुचरित [इति सम्बोध्य स्वमतं\*]<sup>181</sup>

भुञ्जते विषयान् सर्वान् राजानो ये वशीकृताः ।

सर्वदा धनलावगयमम्पदस्ते स्वगादिभिः ॥

:68b मूले प्रसंति \* मूले खगतं

169 “कृष्णसेवकस्य स्तु” इति मूले । U. R. has covered “स्य” with ink. ।

170 मूले रेखा नास्ति । 170a मूले विज्ञा

171 मूले ‘पायवन्तः’ इति । 171a मूले ‘योपि तावत्

172 & 173 मूले एका रेखा । 173a मूले निश्चयः

174, 175 & 177 मूले एका रेखा । 176 & 178 मूले रेखा नास्ति ।

174a मूले अजितोपि 176a मूले प्रवृत्तोपि

179 “चरिते” इति मूले । U. R. has changed it into “चरितः” ।

180 मूले एका रेखा । 181 मूले रेखा नास्ति ।

अतो वृन्दावतीशोऽयं<sup>181a</sup> भोजराजो निषेवते ।  
माल्यचन्दनयोषिद्विर्जितं किं बन्धहेतुभिः<sup>182</sup> ॥<sup>183</sup>

चारुचरितः । [पुनः सानन्दं] कीर्तिवर्मन् [इति सम्बोध्य स्वमतं\*] ।

माल्यचन्दनयोषिद्विर्न जितः कर्हिचित् कृती ।  
भुङ्क्ते भोजस्तथाप्येतान् विषयान् सङ्गवर्जितः ॥<sup>184</sup>  
नाल चित्तं पुराचारीर्धर्मैः शुद्धमना ह्ययम् ।  
भोजराजो वरोवर्त्ति सर्वराज-विभूषणम् ॥

कीर्तिवर्मा । [पुनः सोत्साहं] । अये चारुचरित धर्मप्रिय वृन्दावत्यधीशस्य भोजराजस्य  
धर्मं वर्णय । यतः--<sup>185</sup>

सुखं भवति धर्माद्वैराज्यमपि<sup>186</sup> तथा प्रियम् ।  
पुत्रमित्रधनाद्यर्थास्तथाऽनर्थपराहतिः<sup>187</sup> ॥  
यः परेण कृतस्यापि धर्मस्य कुरुते सुधीः ।  
वर्णनं धर्मभागी स्यात् स्वात्मकार्यविवर्जितः ॥

चारुचरितः<sup>188</sup> । [पुनः] अये श्रीमन् [इति कीर्तिवर्माणां सम्बोध्य स्वमतं\*] ।

अन्वहं भगवत्पूजां करोति सत्त्वमानसः ।  
बुधसन्दिष्टमार्गेण भोजोयं नियतेन्द्रियः ॥<sup>189</sup>  
फलाय कुरुते नैव धर्मं कर्मापि<sup>189a</sup> वैष्णवम् ।  
विज्ञाय कुरुते विज्ञो<sup>190</sup> राज्ञां वृन्दावतीश्वरः ॥

कीर्तिवर्मा । [पुनः] अये श्रीमन् चारुचरित [इति सानन्दं सम्बोध्य स्वमतं\*] ।

श्रीकृष्णजन्मनानन्दं समवाप्य नभोवर्मा ।  
जातेन कुरुते भोजो महोत्सवमति श्रियाम्<sup>191</sup> ॥  
ये धर्मा मनुना प्रोक्ता<sup>192</sup> राजस्ते नयवर्त्मनः ।  
वृन्दावतीशभोजेन क्रियन्ते हरिचेतसा<sup>193</sup> ॥

- 181a मूले वृन्दावतीशायं  
U. R. has changed it into बन्धहेतुभिः ।  
182 “बन्धकारिभिः” इति मूले ।  
183 & 184 मूले एका रेखा ।  
184a मूले पुराचारीर्धर्मैः  
185 मूले रेखा नास्ति ।  
186 मूले “राज्यन्त” (?) । U. R. has covered ‘न्त’ (?) with ink and has corrected  
it into राज्यमपि ।  
187 मूले एका रेखा ।  
188 मूले “चारुचित्” इति ।  
189 मूले एका रेखा ।  
189a मूले कर्मपि  
190 “विष्णो” इति मूले । U. R. has changed it into विज्ञो  
191 मूले रेखा नास्ति । श्रियं  
192 मूले “प्रोक्ता” इति । U. R. has corrected it into प्रोक्ता ।  
194 मूले एका रेखा । \* मूले स्वगतं

चारुचरितः । [पुनः] अये कीर्तिवर्मन्नावां भोजराजसच्चरितश्रवणेन कृतायौ स्वसदनं  
यास्यावः १९४८ । इति तौ निष्क्रान्तौ ।

श्रीमच्चक्रधरव्यासप्रसस्युत्फुल्ललोचनः ।

वृन्दावतीशभोजीयं जीयात् सूरिजनात्मजः ॥

इति श्रीमन्नारायणसरस्वतीसम्पूज्यचरणकमलयुगल वेदान्तवागीशभट्टाचार्यकृतौ<sup>१९५</sup> धर्माध्यक्ष-  
व्यासश्रीगोपालनन्दनव्यासश्रीचक्रधरालङ्कृतवृन्दावल्यधीश( सुरजननन्दनवृन्दावल्य-  
धीशश्रीभोजराज-सच्चरितनाम्नि श्रीनाटके द्वितीयोऽङ्कः समाप्तो ग्रन्थः ) ।



# ERRATA

Vol. XVII, No. 2 (June, 1941).

Page	line	<i>for</i>	<i>read</i>
210	2	character	charter
210	last line	देङ्	देङ्
219	"	1171	1161





## Vratakālaviveka of Śūlapāṇi

Śūlapāṇi, a smṛti writer of the Bengal school, once exercised a considerable influence over Bengal. A large number of manuscripts of his works is found at several places in Bengal. As Kālidāsa eclipsed his predecessors in the domain of poetry, so Raghunandana Bhaṭṭācārya—the Smārta as he is popularly designated—threw into shade the earlier writers in the field of Bengal Smṛti. The investigations of Mr. Manomohan Chakravarti have thrown some light on Śūlapāṇi. From his paper (*JRASB*, vol. XI, 1915), we learn that besides being the author of the *Dīpakalikā*, the well-known commentary on the Jājñavalkya-smṛti, he was the author of about twelve works on the rites and customs of the Hindus. The titles of his books end with the word “viveka,” just as Raghunandana’s works end with “tattva.” This has led some scholars to suppose that the minor works of Śūlapāṇi formed parts of a whole work entitled “Smṛtīviveka”—an inference which is not supported by any reliable evidence.

Of the personal history of Śūlapāṇi we know as little as of his works. In the colophons to his works he is often styled as Sāhuḍiyan (or, Sāhaḍiyan) and Mahāmahopādhyāya. Sāhuḍiyan was a section of the Rāḍhiya Brāhmaṇas of Bengal. This, along with the fact that Rudradhara refers to him as a Gaudīya, goes to show that Śūlapāṇi was a Bengali Brāhmaṇa.

It is difficult to determine the exact date of Śūlapāṇi. His date is usually placed between 1150 and 1450 A.D.

The *Vratakālaviveka*, as the very name suggests, deals chiefly with the time for the observance of Vratas (fasts). The book can be clearly divided into two distinct parts. The first part deals with Vratas in general while the second with certain particular Vratas. After the usual salutation the author describes the nature of the Vratas. Then follows a lengthy quotation on the time of commencing and concluding (pratiṣṭhā) the Vratas. The author then introduces a discussion on the conduct and procedure of Vratas. After this he dwells upon the consequences of not observing a Vrata once taken, and also upon bars to the observation of Vratas. Next he lays down the rules for those who have taken a vow but are unable to observe it due to physical disabilities. He then cites several authorities condemning some practices on the day of observing a vow. This is fol-

lowed by an elaborate discussion on the proper time for observing and concluding (pāraṇa) vows—the really important part of the work inasmuch as the author puts forth his own views here much more than anywhere else in the book.

The second part gives rules for the following Vratas the rules being mainly concerned with the time of observing them:—

- (1) दूर्वाष्टमी (2) बुधाष्टमी (3) रामनवमी (4) मनसा (5) कृष्णजन्माष्टमी  
(6) एकादशी (7) द्वादशी (8) सावित्राचतुर्दशी (9) अनन्त (10) शिवरात्रि  
(11) कार्तिकेय.

It is interesting to note that these dozen Vratas by no means exhaust the long list of the Vratas observed by the Hindus.

The *Vratakalaviveka*, like the other minor *vivekas* of the author, is practically a running commentary on important passages of authoritative texts. Hence the bulk of the work is devoted to quotations sometimes very lengthy, from various authorities on the subject. The merit of the work lies in a skilful compilation of diverse materials scattered hither and thither and in making out a unified and systematic work out of a confused mass of details. The work has a unique interest in the sense that, of the extant nibandhas it is perhaps the first to enumerate the popular Vratas and to systematise the rules of observing them.

Indeed in the whole range of the nibandha literature, barring Jīmūta-vāhana's *Kālaviveka*, there is hardly any work which touches upon the subject so elaborately dealt with by Śūlapāṇi in his *Vratakalaviveka*. Yet the proper time for religious observances was by no means a subject to be neglected by the Hindus of bygone days. The *Kālaviveka*, however, unlike the *Vratakalaviveka*, deals with topics of general interest, such as, अधिमासनिर्हणम्, संक्रान्तिनिर्हणम्, पुण्यतिथयः, ग्रहणकालनिर्हणम् etc. and has nothing to do with the appropriate time of observing vows. It is true that Raghunandana in his *Vratatattva* takes up the same subject as that of Śūlapāṇi. But a comparison of the *Vratatattva* with the *Vratakalaviveka* reveals even to the most superficial observer that the former is simply modelled on the latter so far as the general procedure of the Vratas is concerned. At least the inference is irresistible that Raghunandana also drew upon the same sources as utilised by Śūlapāṇi and could not make any appreciable improvement upon his predecessor. Hence the credit of systematising the rules of Vratas for the first time must go to Śūlapāṇi.

The *Vratakalaviveka* and the *Vratatattva*, though essentially the same,

differ from each other in the fact that while the former is concerned chiefly with the proper time of observing Vratas the latter does not pay much attention to the subject and dwells at great length on the procedure of abandoning the Vratas (Pratiṣṭhā). Another feature which sharply distinguishes these two works is that while Sūlapāṇi considers the rules of certain individual Vratas, Raghunandana contents himself by merely laying down rules for Vratas in general.

There may be some who would try to minimise the importance of Sūlapāṇi's work by arguing that it shows little or no originality of the author. Such a criticism would, however, not be very fair. A nibandhakāra as Sūlapāṇi is, his chief business is to make a compendium for the guidance of the priests as well as of the lay public and as a nibandhakāra he undoubtedly gives a very good account of himself.

The *Vratakalaviveka* may safely be regarded as a late work of the author as it mentions at least two of his own works, viz., the *Tīrttiviveka* and the *Pratiṣṭhāviveka*.

A glance at the index of verses quoted in the work will show that besides the Dharmasāstras and the Purāṇas the author quotes from various Smṛti and Jyotiṣa works many of which are either unknown or only known in quotations. The paucity or obsolescence of these authorities are arguments for the antiquity of this work and indicate that it must have been written at an early period of the development of what is known as the Nibandha literature.

### *Text of the Vratakalaviveka*

[In preparing the present text I have consulted three mss. belonging to the University of Dacca, two to the University of Calcutta and two belonging to the Royal Asiatic Society of Bengal. My thanks are due to the authorities of the above institutions for kindly permitting me to utilise their manuscripts.

In this edition care has been taken to select the most appropriate readings the alternative readings being pointed out in the footnotes as far as practicable. The citations from the Purāṇas and other works could not be traced and located in toto. An attempt has been made to give a very brief account of most of the unfamiliar authors and works on smṛti mentioned by Sūlapāṇi, mainly with the help of the famous *History of Dharmasāstra* (vol. I) by Prof. Kane.]

## Description of Mss. and abbreviations

A—Dacca University Paper Ms. no. 4097.

Size:  $12\frac{1}{2}'' \times 3\frac{1}{2}''$ . Fols. 1-12. Complete. Six lines to a page excepting the last which contains only four. Neat Bengali characters. Fairly correct. Brown Indian paper slightly frayed at the ends.

Begins—ॐ गणेशाय नमः

Colophon—इति साङ्ख्ययान महामहोपाध्याय श्रीशूलपाणिविरचितो व्रतकालाविवेकः समाप्तः

Scribe—?

Date—?

B—D. U. Pap. Ms. no. 3348.

Size:  $18'' \times 3''$ . Fols. 1-11. Complete. Six lines to a page except the last containing eight. Bold Bengali characters. Fairly correct. Occasional marginal corrections. Brown country paper.

Begins—As in A

Colophon—Do ( संपूर्णः for समाप्तः )

Scribe and date—?

[Page 1a contains a portion of another Ms. apparently dealing with अशाच ]

C—D. U. Pap. Ms. no. 1578c.

Size:  $17'' \times 4''$ . Fols. 1-8a. Complete. Nine lines to a page on an average. Bengali characters—almost illegible. Damp-soiled.

Begins—As in A

Colophon—Do

Date and scribe—Do

D—Paper Ms. no. 114 belonging to the Royal Asiatic Society of Bengal.

Size:  $16\frac{1}{4}'' \times 3''$ . Fols. 1-4. Complete. Neat Bengali characters. Fairly correct. Yellow Indian paper.

Begins—Same as in A

Colophon—Same as in A [ प्रतिष्ठाविवेक (?) for व्रतकालविवेक ]

Post colophon statement:—

स्वाक्षरमिदं रजनीकान्तशर्मणः पुस्तकं च ।

नगाधिराजनन्दिनीसुताननर्तुसागर-

-विभावरीकरमिंते शकाब्दके प्रयत्नतः ।

भवाम्बुराशितारकं मुरारिपादपङ्कज-  
-द्वयं विचिन्त्य मानसे लिखेत् पुस्तकोत्तमम् ॥

Scribe—रजनोकान्तशर्मा

Date—Śaka 1766 (= Circa A.D. 1844).

E—Paper Ms. no. 3437 belonging to the Royal Asiatic Society of Bengal.

Size: 18" × 3¼". Folio 1-9. Complete. Six lines to a page. Clumsy Bengali characters.

Begins—Ibid.

Colophon—Same as in A

Scribe—श्रीकालीचरण शर्मा

Date—The catalogue of mss. in the Govt. collection supposes the Bengali characters of the work to belong to the 18th century A.D.

F—Calcutta University Paper Ms. no. 1697.

Size: 16" × 4". Fols. 1-13. Complete. Bold Bengali characters. Six lines to a page except 1 b. which contains five lines. Country paper. Occasional marginal corrections.

Colophon—Same as in A,

Scribe and date—?

G—Calcutta University Paper Ms. no. 255.

Size: 16½" × 4". Fols. 1-12. Extremely damaged and damp-soiled. Neat Bengali characters. Seven lines to a page except 1 b. and 12 b. which contain 6 and 3 lines respectively. Rotten country paper. Occasional marginal gloss.

Colophon—Same as in A

Post-colophon—ॐ शिरौ (?) रत्नं माम् !

श्रीठाकुरदासशर्मणा लिखितं

सन १२२५ साल शकाब्दा १७४०

(About A.D. 1818) भाद्रमासस्य

१३ त्रयोदशदिवसे

N—Nirṇayasāgara Press Ed. of the *Manusamhitā*, Bombay, 1909.

K—*History of Dharmasāstra* (vol. I) by Kane, Poona, 1930.

V—Vasis.

R—Raghunandana's *Vratatattvam*. Ed. J. Vidyāsāgara, Calcutta, 1895.

## श्रीशूलपाणिविरचितो व्रतकालविवेकः

नानामुनिमतद्वैधजातसंशयकृन्तनः ।

व्रतकालविवेकोऽयं क्रियते शूलपाणिना ॥

तत्र दीर्घकालः नुपालनीयतत्तदितिकर्तव्यता कलापसहितनियतसंकल्पविषयो व्रतमिति व्रत-

5 लक्षणम् । व्रतानां संकल्पसंभवत्वमाह मनुः—

संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः ।

व्रतानि यमधर्माश्च सर्वे संकल्पजाः स्मृताः ॥ इति ।

व्रतारम्भप्रतिष्ठावर्जनकालमाह ज्योतिषम्—

गुरोर्भृगोरस्तबाल्ये वार्धके सिंहगे गुरौ ।

10 गुर्वादित्ये दशाहे तु वक्रिजीवाष्टविंशके ॥

दिने प्राप्ताशयनायातातिचारिगुरुवत्सरे ।

प्राप्ताशिगन्तृजीवस्य चातिचारे त्रिपक्षके ॥

कम्पाद्यद्भुतसप्ताहे नोचस्थे ज्ये मलिम्लुचे ।

भानुलङ्घितके मासि क्षये राहुयुते गुरौ ॥

15 पौषादिकचतुर्मासे चरणाङ्कितवर्षणे ।

एकेनाह्ना चैकदिने द्वितीयेन दितलये ॥

तृतीयेन च सप्ताहे माङ्गल्यानि जिजीविषुः ।

विद्यारंभकर्णवेधौ चूडोपनयनोद्बहान् ॥

तीर्थस्नानमनावृत्तं तथानादिषु रेक्षणम् ।

20 परीक्षारामयज्ञांश्च पुरश्चरणदीक्षणे ॥

व्रतारंभप्रतिष्ठे च गृहारंभप्रवेशने ।

प्रतिष्ठारंभणे देवकूपः देवैर्जयन्ति च ॥

Lines 5. B drops व्रतलक्षणम्

„ 6-7 N II. 3 (D) व्रता नियतधर्माश्च 16)

„ 8 B ०व्रतिष्ठयोर्वर्ज्य for ०प्रतिष्ठावर्जन

„ 16 D दिनद्वये for ०द्वये

„ 17 D तु for च

„ 22 B हि for च

शूलपाणिविरचितो व्रतकालविवेकः

द्वाविंशद्विसाश्वान्ते जीवस्य भार्गवस्य च ।

द्वासप्ततिमैह्यस्ते पादास्ते द्वादशकभात् ॥ इति ।

अस्तात् प्राक्परयोः पक्षं गुरोर्वार्धकबालते ।

पक्षं वृद्धो महास्ते तु शृगुर्बालो दशाहिकः ।

5

पादास्ते तु दशाहानि वृद्धो बालो दिनत्रयम् ॥

सिंहस्थगुरौ विशेषस्तु ज्योतिःकौमुद्याम्—

गण्डक्या उत्तरे तीरे गिरिराजस्य दक्षिणे ।

सिंहस्थं मकरस्थं च गुरुं यत्नेन वर्जयेत् ॥ इति ।

अथ व्रतानुष्ठानम् । तत्र देवलः—

10

अभुक्ता प्रातराहारं स्नात्वा चैव समाहितः ।

सूर्यादिदेवताभ्यश्च निवेद्य व्रतमाचरेत् ॥

अथ प्रातर्व्रतमाचरेदित्यन्वयः प्रधानपदार्थान्वयस्य युक्तत्वात् । न तु प्रातरभुक्तेत्यनेन ।

तथा वराहपुराणम्—

प्रातः संकल्पयेद्द्विद्वानुपवासव्रतादिषु ।

15

नापराह्णे न मध्याह्णे पित्र्यकालौ हि ती स्मृतौ ॥

ततश्चाहारमभुक्ता इति पूर्वदिने एकभक्तं कृत्वेत्यर्थः । दिवारान्निप्राप्तभोजनद्वयस्यैकतर-  
निवृत्त्यैकतरस्यावसीयमानत्वात् । सूर्यादिदेवताभ्यो निवेद्य “सूर्यः सोमः” इति मन्त्रेण  
सान्निध्यं प्रकल्पयेत्यर्थः । संकल्पस्य पूर्वं नारायणस्मरणमस्कारौ च विहितौ । यथ  
योगियाज्ञवल्क्यः—

Lines 1-2 Bet. these lines B inserts पक्षं वृद्धो महास्ते जीवस्य भार्गवस्य (?)

„ 3 B परतोः for परयोः

„ 5 B वृद्धे बाले transposed. D वृद्धो बालो

„ 9 B व्रतानुष्ठानविधानं, drops तत्र

„ 10 A स्नात्वाचम्य for ०चैव

„ 11-12 Devala—Excepting a Devalasmṛti no other work of  
Devala is known to exist (K. page 121) though numerous  
quotations from Devala are found in different Smṛti  
works.

„ 13 B inserts च bet तथा and वराह०

„ 15 B adds इति to the line.

„ 16 D नारायणमस्कारो विहितः for नारायण...विहितौ

„ 19 Cannot be traced in the N. S. Press and Vāṅgavāsī  
editions of the Yājñavalkyaśaṃhitā.

ध्यायेन्नारायणं नित्यं ज्ञानादिषु च कर्मसु ।  
प्रायश्चित्त्यपि सर्वस्माद्दुष्कृतान्मुच्यते पुमान् ॥

तथा बराहपुराणम्—

सर्वमङ्गलमङ्गल्यं वरैर्यं वरदं शुभम् ।

5 नारायणं नमस्कृत्य सर्वकर्माणि कारयेत् ॥ इति ।

संकल्पविधानं च

गृहीत्वौडम्बरं पात्रं वारिपूर्णं गुणान्वितम् ।

दर्भतयं साम्रमूलं फलपुष्पसमन्वितम् ॥

जलाशयारामकूपे संकल्पे पूर्वदिङ्मुखः ।

10 साधारणे चोत्तरास्य ऐशान्यां निक्षिपेत् पयः ॥

इति वचनादलोत्तराभिमुखेन कार्यम् । ताम्रपात्राद्यभावेऽपि केवलजलेनापि । तथा च  
महाभारतम्—

गृहीत्वौडम्बरं पात्रं वारिपूर्णमुदङ्मुखः ।

उपवासं तु गृहीयाद् यद्वा वार्येव धारयेत् ॥

15 तदनन्तरम् आदित्यादिदेवतापूजनमाह पद्मपुराणम्—

आदित्यं गणानाथं च देवीं रुद्रं यथाक्रमम् ।

नारायणं विशुद्धाख्यमन्ते च कुलदेवताः ॥

केचित्तु देवतादौ यदा मोहाद् गणेशो न च पूज्यते ।

तदा पूजाफलं हन्ति विघ्नराजो गणाधिपः ॥

20 इति वचनेनादौ गणेशपूजनं वर्णयन्ति । तत्र क्रमविधायकपद्मपुराणवचनविरोधात् ।

नवग्रहपूजनमाह मत्स्यपुराणम्—

नवग्रहमखं कृत्वा ततः कर्म समारभेत् ।

अन्यथा फलदं पुंसां न काम्यं जायते क्वचित् ॥

Lines 1-2 For these lines D reads नारायणं नमस्कृत्य सर्वकर्माणि कारयेद् इति

„ 3 B च bet. तथा and बराह०

„ 3-5 omitted by D

„ 8 B फलपुष्पतिलान्वितं for फल...तम्

„ 16 A दुर्गा for रुद्र

„ 17 R, D कुलदेवतां for ०देवताः

„ 18 R होमात् (?) for मोहात्



गृहीतव्रताकरणे छागलेयः—

यो गृहीत्वा व्रतं मोहान्नाचरेत् काममोहितः ।

जीवन् भवति चाण्डालो मृतः श्वा चैव जायते ॥

अत्र प्रायश्चित्तमाह शाम्बपुराणम्—

5 लोभान्मोहात् प्रमादाद्वा व्रतभङ्गो भवेद् यदि ।

उपवासलयं कुर्यात् कुर्याद्वा केशमुण्डनम् ।

प्रायश्चित्तमिदं कृत्वा पुनरेव व्रती भवेत् ॥

वाशब्दः समुच्चये, तेन मुण्डनं च कुर्याद् इत्यर्थः । प्रमादात् सकृत्पतिते प्रतिप्रसवमाह देवलः—

10 सर्वभूतभयं व्याधिः प्रमादो गुरुशासनम् ।

अव्रतघ्नानि कथ्यन्ते सकृदेतानि शास्त्रतः ॥

आरम्भानन्तरमशौचं न प्रतिबन्धकम्—

व्रतयज्ञविवाहेषु श्राद्धे होमेऽर्चने जपे ।

आरब्धे सूतकं न स्यादनारब्धे तु सूतकम् ॥

15 इति विष्णुः । व्रतस्यारम्भः संकल्प एव

संकल्पो व्रतजापयोरिति

तेनैवोक्तः । आरब्धव्रतस्य समापनं विना मरणे तत्फलप्राप्तिरपीति अङ्गिराः ।

यो यदर्थं चरेद्धर्ममसमाप्य मृतो यदि ।

स तत्पुण्यफलं प्रेत्य प्राप्नोति मनुरब्रवीत् ॥

Lines 1 Nothing is known of Chāgaleya except that he is mentioned in the Mitākṣarā (Yājñavalkya III. 290, 326) and in some other works.

„ 4 R पद्मपुराणं for शाम्बपुराणं

„ 5 B, R यदा भवेत् for भवेद् यदि

„ 8 D समुच्चयार्थः for समुच्चये

„ 10 R अथ सर्पभयं for सर्वभूतभयं

„ 11 B कथ्यन्ते for कथ्यन्ते

„ 12 D आरब्धानन्तरं for आरम्भानन्तरं, A drops न

„ 13-14 Cannot be traced in the Vaṅgavāsī Ed.

„ 17 A तेनैवोक्तः for ०क्तेः

„ 18-19 Cannot be traced in the Vaṅgavāsī Ed. of the Āṅgīraḥ-saṃhitā.

„ 18 R मदर्थं for यदर्थं, न समाप्य for असमाप्य, भवेत् for यदि

„ 19 R प्राप्नुयात् for प्राप्नोति

प्रेत्य परलोके । अशक्नौ जलादिपाने दोषाभावमाह बौधायनः—

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।

हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥

गर्भिरयादौ विशेषमाह मत्स्यपुराणम्—

5 गर्भिणी सूतिका नक्तं कुमारी च रजस्वला ।

यदाऽशुद्धा तदान्येन कारयेत् क्रियते सदा ॥

अशुद्धा पूजादिकं कारयेत् । कायिकमुपवासादिकं सदा शुद्धया अशुद्धया वा स्वयं क्रियते ।

उपवासाशक्नो नक्तं भोजनं कुर्वीत ।

उपवासेष्वशक्तानां नक्तं भोजनमिष्यते

10 इति वचनात् । व्रतदिने वर्ज्यान्याह हारीतः—

पतितपाषण्डिनास्तिकसम्भाषानृताश्लोलादिकमुपवासदिने वर्जयेत् ।

तथा कूर्मपुराणम्—

बहिर्ग्रामान्यजान् सूतौ पतितां च रजस्वलाम् ।

न स्पृशेन्नाभिभाषेत नेक्षेत व्रतवासरे ॥

15 मिताक्षरायाम्—

गालाभ्यङ्गं शिरोऽभ्यङ्गं ताम्बूलमनुलेपनम् ।

उपवासे प्रदुष्येत दन्तधावनमञ्जनम् ॥

देवलः—

उपवासः प्रणश्येन दिवास्वप्नाक्षमैथुनैः ।

20 अत्यये चाम्बुपाने च नोपवासः प्रणश्यति ॥

इत्यादौ उपवासपदं व्रतमालोपलक्षणं नानावचनैकमूलत्वात् । अत्यये नाशे सम्भाव्यमाने अम्बुपाने न नश्यतीत्यर्थः । गोतमः—

दया सर्वभूतेषु क्षान्तिरनष्टया शौचमनायासोमङ्गलमकार्पण्यमस्पृहा चेति कुर्यात् ।

(Vaṅgavāsī Ed., Ch. VIII) अत्र तत्कथाश्रवणमाह देवीपुराणम्—

Lines 4 A शाम्बपुराणं (H पद्मपुराणं) for मत्स्यपुराणं

„ 13 F reads the line thus.....सूतौ पतितानां च रजस्वलानां

„ 16-17 Between these lines B inserts व्रतस्थो वर्जयेत् सर्वं यश्चान्य-  
द्वलरागकृतं

„ 17 Before this line B reads भुजबलभोमे पुष्पालंकरणाभ्यङ्गं गन्धधूपानु-  
लेपनं

„ 24 B श्रवणादि for श्रवणं

तद्धानं तज्जपथैव तत्कथाश्रवणादिकम् ।

उपवासकृता ह्येते गुणाः प्रोक्ता मनीषिभिः ॥

सधवास्त्रीणां भर्तुरनुज्ञया व्रताचरणे तु न दोषः ।

कामं भर्तुरनुज्ञया व्रतोपवासनियमेज्यादीनामभ्यासः स्त्रीधर्म इति शब्दस्मरणात् ।

५ इत्थं च—

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषणम् ।

पतिं शुश्रूषते यत्तु तेन स्वर्गे महीयते ॥

(Not found in N. S. press Ed. but in the Vaṅgavāsī Ed. of the Viṣṇusamhitā Ch. XXV)

10 इति मनुवचनं यत् तत् पत्युमतिं विना करणे बोध्यम् । अथ व्रतानुष्ठाने विहितकालाः ।

तत्र तत्तत्तिथिविशेषविहितपूजाप्रधानकव्रते पूर्वाह्नप्राप्ततिथिर्ग्राह्या । यथा नरसिंहपुराणम्—

दैवकृत्यं तु पूर्वाह्ने मनुष्याणां च मध्यमे ।

अपराह्णे पितॄणां तु कार्यास्येतानि यत्नतः ॥ इति ।

तथा श्रुतिरपि । पूर्वाह्णे वै देवानामिति । उभयदिने पूर्वाह्णलाभे विशेषवचनं विना युग्मादि-

15 वचनाद्व्यवस्था । तच्च तिथिविवेके विस्तरेण प्रपञ्चितमिति तत्रैवान्वेषणीयम् । रम्भाव्रतेतर-  
तृतीयाव्रते तु चतुर्थीयुता तृतीया ग्राह्या । यथा ब्रह्मवैवर्तेः—

रम्भाख्यां वर्जयित्वा तु तृतीयां मुनिसत्तम ।

अन्येषु सर्वकार्येषु गणयुक्ता प्रशस्यते ॥

इत्थं च रम्भाव्रते युग्मवचनाद्व्यवस्थावसीयते । उपवासप्रधानकव्रते दिवायुग्मस्यैव ग्रहणम् ।

20 दिवा तदङ्गत्वनान्देवतापूजादीनां कर्तव्यत्वात् । नक्कादिव्रते तु रात्रियुग्मस्यापि ग्रहणम् ।  
यथा जावालः—

Lines 1 D व्यवस्थाश्रवणं तथा for व्यव...दिकं

„ 4 D drops अभ्यास

„ 6 D drops श्रीणां

„ 6-7 N. V. 155

„ 10 B कालः for कालाः

„ 14 Bet. देवानां and इति B, D insert मध्यदिनं मनुष्याणां अपराह्ण-  
पितॄणां ( D omits अपराह्णपितॄणां )

„ 20 B inserts कर्मणां bet. पूजादीनां and कर्तव्यत्वात्  
B नक्कादिव्रतयोगे for न...ते, रात्रियुग्मस्यापि for रा...पि, तथा for यथा

„ 21 Jāvala—mentioned in the Mitākṣarā and some other works  
but no work of this author exists.

अहःसु तिथयः पुण्याः कर्मानुष्ठानतो दिवा ।

नक्कादिव्रतयोगे तु रात्रियोगो विशिष्यते ॥

दिवा कर्मानुष्ठाने कर्तव्ये अहःसु तिथयः पुण्याः तिथ्यन्तरसंयोगात् पुण्या अतः कर्मानुष्ठाने ता एव ग्राह्याः । अन्यथा अहर्विहिते कर्मणि अहर्विधानमनर्थकं स्यात् ।

- 5 नक्कादिव्रतयोगे तु रात्रियोगो रात्रौ तिथ्यन्तरसंयोगो विशिष्यते इत्यर्थः । तत्र दिवा युग्मग्रहणमपि परदिने तिसंध्याकालाव्यापित्वे बोध्यम् ।

तिसंध्याव्यापिनी या तु सैव पूज्या सदा तिथिः ।

न तत्र युग्मादरणमन्यत्र हरिवासरात् ॥

- इति पाराशरोयात् । तिसंध्याव्यापित्वं तु उद्यास्तमयकालाव्यापित्वं युग्मानाघात-  
10 तिथिषु उभयदिने पूर्वाह्णादिकालप्राप्त्यप्राप्तयोः शुक्लकृष्णपक्षभेदेन व्यवस्था इत्युक्तं तिथि-  
विवेके । यद्व्रतं दिवा कियत् रात्रौ कियच्च कियते न तत्र दिवायुग्मस्य ग्रहणं किंतु  
रात्रियुग्मस्यैव ग्रहणम्, अन्यथा रात्रौ तिथ्यलाभे तद्विहितसंशयाभावात् । यथा—  
मनोरथद्वितीयायां दिवा वासुदेवार्चनम् रात्रौ चन्द्रोदये चार्घ्यदानं नक्त भोजनादिकम् ॥  
इति

- 15 यथा विष्णुधर्मोत्तरे—

देवमभ्यर्च्य पुष्पैश्च धूपदापान्नपारिभिः ।

उद्गच्छतस्तु बालेन्दोर्दद्यादर्घ्यं समाहितः ॥

नक्तं भुञ्जीत च नरो यावत्तिष्ठति चन्द्रमाः ।

अस्तं गते न भुञ्जीत व्रतभङ्गभयाघ्नरः ॥ इति

- 20 यथा पद्मपुराणे—

दिवा रात्रौ व्रतं यच्च एकत्वेति तिथौ स्मृतम् ।

तस्यामुभयगामिन्यामाचरेच्च व्रतं व्रती ।

Lines 6 D drops संध्या B drops काला

„ 11 A यत्कृतं for यद्व्रतं

„ 12 B inserts कर्मणि bet. तद्विहित and संशयाभावात्

„ 13 D दिवा and वासुदेवार्चनं transposed

„ 15 A work entitled विष्णुधर्मोत्तरामृत is mentioned in Jimūta-vāhanās Kālaviveka.

„ 17 A, C उद्यातस्तु (D उद्गतस्य) for उद्यातस्तु. D दद्यात् and अर्घ्यं transposed.

„ 21 B एवमेव for एकत्वेति. A स्थितिः for स्मृतं

„ 22 B उभययोगिन्यां for ०गामिन्यां, D आचरेत्तद् for आचरेच्च

तेन प्रतिपद्युक्तापि द्वितीया कर्मार्थं दिवा रात्रौ च लभ्यते न तदा युग्मादरः कार्यः द्वितीया-  
तृतीयायुग्मदिने द्वितीयाविहितकर्मणि द्वितीयाकालस्याभावात् । आरोग्यसप्तमीव्रतस्य

षष्ठ्यां चैककृताहारः सप्तम्यामुपवासकृत् ।

अष्टम्यामेव भुञ्जीत एष एव विधिः स्मृतः ॥

5 इति वराहपुराणवचनेन षष्ठ्यादिषु विशिष्य तत्तत्कर्माभिधानेन—

न षष्ठीसमेता कर्तव्या सप्तमी नाष्टमीयुता ।

पतङ्गोपासनायेह षष्ठ्यामाहुरुपोषणम् ॥

इति भविष्यपुराणीयविषयत्वं किंतु अष्टम्यामेवेत्यनेनाष्टम्यां पारणनियमाभिधानात् पारण-  
दिने पारणयोग्याष्टम्यलाभे षष्ठीयुताप्युपोष्या युग्मात्, अन्यथा नियमभङ्गापत्तेः । एतच्च

10 मासविशेषविहितत्वाभावेन मलमासेऽपि कर्तव्यम् । “अनेन वत्सरं पूर्णं विधिना योऽर्च-  
येद्रवि”मित्यनेन संवत्सरकर्तव्यत्वाभिधानात् । संवत्सरश्च त्रयोदशभिर्मासैरपि भवतीति ।

यथा श्रुतिः—

द्वादश मासाः संवत्सरः क्वचिन्नयोदश मासाः संवत्सर इति । विधानसप्तम्यां तु  
माघादिद्वादशमासविशेषविहितत्वान्न मलमासकर्तव्यता । यथा वशिष्ठः—

15 आरब्धे तु व्रते पश्चात् संप्राप्ते त्वधिमासके ।

पूर्वमानेन तं त्यक्त्वा कार्यं द्वादशमासिकम् ॥ इति ।

एतद्व्रतं षष्ठीयुक्तसप्तम्यां कार्यम्—

षष्ठीयुता सप्तमी तु कर्तव्या तात सर्वदा ।

षष्ठी च सप्तमी यत्न तत्त संनिहितो हरिः ॥

20 इति वचनात् युग्माच्च । भविष्ये—

भाद्रमासि सिते पक्षे सप्तम्यां नियमेन या ।

स्नात्वा शिवं लेखयित्वा मण्डले च सहाम्बिकम् ।

पूजयेच्च तदा तस्यां दुष्प्रापं नैव विद्यते ॥

इति इयमेव ललितासप्तमी । तत्त युग्मात् षष्ठीयुतसप्तम्यां व्रतं कार्यम् ।

Lines 8 A षष्ठ्यामेव for अष्टम्यामेव

„ 9 A पारणात् for पारण

„ 11 B तथा च for यथा

„ 14 A यथाह for यथा

„ 15-16 Cannot be traced in V.

„ 16 A पूर्वमासे न for पूर्वमानेन

अथ ष्कृत्वा जन्माष्टमो ब्रतम्

तस्य यदिने जयन्तीलाभस्तदिने ब्रतम् । यथा वशिष्ठः—

अष्टमी रोहिणीयुक्ता निश्चयर्षे दृश्यते यदि ।

मुख्यकालः स विज्ञेयस्तत्र जातो हरिः स्वयम् ॥

5 तथा जयन्तीलङ्घनप्रत्यवायश्रुतिरपि, यथा स्कन्दपुराणम्—

न करोति यदाविष्णोर्जयन्तीसंज्ञकं ब्रतम् ।

यमस्य वशमापन्नः सहते नारकीं व्यथाम् ॥ इति ।

जयन्तीयोगश्च वराहसंहितायां उक्तः) यथा

सिंहार्के रोहिणीयुक्ता नराः कृष्णाष्टमी यदि ।

10 रात्र्यर्धपूर्वापरगा जयन्ती कलयापि च ॥

सिंहार्के उपलक्षणं कर्कटेऽपि । तथा च स्कन्दपुराणम्—

रोहिणीसहिता कृष्णा मासे च श्रावणेऽष्टमी ।

अर्धरात्रादधर्शार्धैर्वा कलयापि यदा भवेत् ॥

अत्र कलर्योऽन पदात् नात्र मुहूर्तादरः । उभयदिने जयन्तीलामे परदिने ।

15 उदये तूपवासस्य नक्तस्यास्तमये तिथिः

इति बौधायनेनोपवासे उदयगामितिथेरभिधानात् । एवम्

उपोषितव्यं नक्षत्रं येनास्तं याति भास्करः ।

यत्र वा युज्यते राम निशीथे शशिना सह ॥

इति विष्णुधर्मोत्तरीयेण नक्षत्रस्यास्तनिशीथसम्बन्धेन बलवत्त्वात् तिथेस्त्रिमध्याव्यापि-

20 त्वाच्च । जयन्त्यलामे रोहिणीयुता ग्राह्या । यथा वशिष्ठः—

वासरे वा निशायां वा यत्र युक्ता तु रोहिणी ।

विशेषेण नभोमासि सैवोपोष्या सदा तिथिः ॥

उभयदिने तल्लामे परदिने । यथा ब्रह्मवैवर्तः—

सप्तमोसहिताष्टम्यां भूत्वा ऋक्षं द्विजोत्तम ।

25 प्राजापत्यं द्वितीयेऽह्नि मुहूर्तादौ भवेद्यदि ।

तदाष्टयामिकं ज्ञेयं प्रोक्तं व्यासादिभिः पुरा ॥

Lines 3-4 Cannot be traced in V.

„ 6-11 न करोति (l.6)...स्कन्दपुराणम् (l.11) omitted by A

„ 21-22 Cannot be traced in V.

„ 24 A कृत्वा for भूत्वा

मुहूर्तेनापि संयुक्ता सा संपूर्णाश्रमी स्मृता ।

किं पुनर्नवमीयुक्ता कुलकोट्यास्तु मुक्तिदा ॥

राहिणीयोगाभावे तु अर्द्धरात्रयुताश्रमी ग्राह्या

दिवा वा यदि वा रात्रौ नास्ति चेद्भोहिणीकला ।

5

रात्रियुक्तां प्रकुर्वीत विशेषेणन्दुमयुताम् ॥

इति वचनात् ।

उपोष्य जन्मचिह्नानि कुर्याज्जागरणं तु वः ।

अर्द्धरात्रयुताश्रम्यां सोऽश्वमेधफलं लभेत् ॥

इति नारदीयाच्च । परदिने पारणे तु सार्द्धप्रहरनिशाभ्यन्तरे तिथिनक्षत्रयोरवसाने

10 पारणम् ।

अश्रम्यामथ रोहिण्यां न कुर्यात् पारणं क्वचित् ।

हन्यात् पुराकृतं कर्म उपवासार्जितं फलम् ॥

तिथिरश्रम्यां हन्ति नक्षत्रं च चतुर्गुणम् ।

तस्मात् प्रयत्नतः कुर्यात् तिथिभान्ते च पारणम् ॥

15

इति ब्रह्मवैवर्तायात् । यदा तु महानिशायाः पूर्वमेकतरस्यावसानं महानिशायामेकतरस्य तदा एकतरावसान एव पारणम्—

तिथिनक्षत्रसंयोगे उपवासो यदा भवेत् ।

तावदेव न भोक्तव्यं यावन्नैकस्य संक्षयः ॥

इति नारदीयात् । महानिशायामुभयस्थित्यां तु प्रातरुत्सवान्ते पारणम्—

20

तिथ्यन्ते वोत्सवान्ते वा व्रती कुर्वीत पारणम्

इति गारुडात् ।

अथ दूर्वाश्रमीव्रतम्

तत् पूर्वविद्धाश्रम्यां कार्यम्—

श्रावणी दौर्गन्वमी दूर्वा चैव हुताशनी ।

25

पूर्वविद्धैव कर्तव्या शिवरात्रिर्बलोर्दिनम् ॥

Lines 1 B भवेत् for स्मृता

„ 15 Bet. एकतरस्य and तद् D inserts अवसानं महानिशायामेकस्य. D drops एव

„ 17 Bet योगे and उपवासो D inserts तु, contrary to metre.

„ 19 D omits इति नारदीयात्

इति बृहस्पत्युक्तेः ।

अथ बुधाष्टमीव्रतम्

तत्तु चैवपौषहरिशयनादितरत्र काले कार्यम् । यदाह राजमार्तरण्डः—

पतङ्गे मकरे याते देवे जाग्रति केशवे ।

5

बुधाष्टमीं प्रकुर्वीत वर्जयित्वा तु चैवकीम् ॥

प्रसुप्ते च जगन्नाथे संध्याकाले मधौ तथा ।

बुधाष्टमीं न कुर्वीत कृता हन्ति पुराकृतम् ॥ इति ।

एतद्रूतमारब्धमपि चैलादौ न कर्तव्यं यथा स्मृतिः—

मीने धनुषि देवेशे सुप्तेऽशुद्धदिने तथा ।

10

बुधाष्टमीं न कुर्वीत प्रारब्धमपि चैव हि ॥ इति ।

अथ श्रीरामनवमीव्रतम्

तलापस्तम्बः—

चैतशुक्ला तु नवमी पुनर्वसुयुता यदि ।

सैव मध्याह्नयोगे तु महापुण्यतमा भवेत् ॥

15

नवमी चाष्टमीविद्धा त्याज्या विष्णुपरायणैः ।

उपोषणं नवम्यां वै दशम्यामेव पारणम् ॥

अत्र दशम्यामेवेत्यनेन दशम्यां पारणनियमादेकादश्यां दशम्यनिर्गमे पुनर्वसुयोगाभावे-  
ऽपि सर्वेरेवाष्टमीविद्धोपोष्येति ।

अथ मनसाव्रतम्

20

मनसाव्रतं तु ज्यैष्ठशुक्लनवम्यां हस्तानक्षत्रयुतायां कार्यम् । यथा

Lines 3 The Rājamārtarṇḍa appears to be a work of Bhoja on astrology in relation to Dharmaśāstra and contains such topics as व्रतबन्धकाल, विवाहशुभकाल, etc.

„ 4 R माधवे for केशवे

„ 5-6 Omitted by D.

„ 19 B omits this line

„ 20 Before this line B adds the following एतद्व्रतं नित्यम् ।

प्राप्ते श्रीरामनवमीदिने मर्त्यो विमूढधीः ।

उपोषणं न कुरुते कुम्भीपाके च पच्यते ॥ इति निन्दाश्रवणात् ।

Bei युतायां and कार्यं B inserts मनसादेवीव्रतं प्रतिवर्षं, bet. कार्यं and यथा—हस्तायोगाभावे केवलदशम्यामपि



कृत्यकामधेनुवृतो व्यासः—

ज्यैष्ठे शुक्लदशम्यां तु हस्तर्क्षे ब्रह्मरूपिणी ।

कश्यपान्मनसा देवी जातेति मनसा स्मृता ॥

तस्मात्तां पूजयेत्तत्त वर्षे वर्षे विधानतः ।

5

अनन्ताद्यष्टनागांश्च नरो नियमतत्परः ॥ इति ।

अत्र विधौ हस्तयोगश्रवणात् हस्तनक्षत्रयुतदशम्यां पूजयेदित्येको विधिः, केवलदशम्या-  
मपीत्यपरश्च, अन्यथा प्रतिवर्षकर्तव्यत्वानुपपत्तेः एवं

वर्षे वर्षे तु यः कुर्यान्मनसाव्रतमुत्तमम् ।

तं रक्षेत् सततं देवी विषसर्पभयात्स्वयम् ॥

10

इति तद्धृतवचनान्तरफलमपि बोध्यम् । ततश्चोभयदिने हस्तयुतदशमीलाभे, केवल-  
दशमीलाभे परदिने, शुक्लपक्ष इत्यादिवचनात् ।

अथ एकादशीव्रतम्

तल अष्टाब्दादधिकपूर्णाशीतिवत्सरवयस्कनरमातस्याधिकारः । यथा स्मृतिः—

अष्टाब्दादधिको मर्त्यो ह्यपूर्णाशीतिवत्सरः ।

15

भुङ्क्ते यो मानवो मोहादेकादश्यां स पापकृत् ॥

एतद्व्रतं नित्यम् । यथा भविष्यपुराणम्—

नित्यमेतद्व्रतं नाम कर्तव्यं सार्ववर्षिकम् ।

सर्वाश्रमाणां सामान्यं सर्वधर्मेष्वनुत्तमम् ।

एकादश्यां न भुञ्जीत पक्षयोरुभयोरपि ॥

20

तथा ब्रह्मवैवर्तः—

इति विज्ञाय कुर्वीतावश्यमेकादशीव्रतम् ।

विशेषनियमाशक्तोऽहोरात्रं भुक्तिवर्जितः ॥

अत्र कृष्णायां पुनर्वसुहस्तस्योपवासनिषेधमाह ब्रह्मपुराणम्—

Lines 1 Kāmadhenu—Probably this is the same Kāmadhenu which  
is cited by Śūlapāṇi in his Śrāddheviveka and  
ascribed by modern scholars to one Gopāla.  
No Ms. of this work has been found.

„ 4 F reads this line thus—.....तल द्रव्यैर्नानाविधैरपि

„ 10 तवचनान्तरे फलश्रुतेः काम्यत्वं च for B तद्धृत...बोध्यं

आदित्येऽहनि संकान्यामसितैकादशीदिने ।

व्यतीपाते कृते ध्राद्धे पुत्री नोपवसेद्गृही ॥

अत्र वैष्णवस्य विशेषमाह स्मृतिः—

यथा शुक्ला तथा कृष्णा यथा कृष्णा तथेतरा ।

5 मुल्ये ते मन्यते यस्तु स वै वैष्णव उच्यते ॥

अत्र वैष्णवस्य पुत्रवद्गृहस्थस्य शयनबोधनमध्ये प्रतिप्रसवमाह ब्रह्मवैवर्तः—

शयनोबोधनीमध्ये या कृष्णैकादशी भवेत् ।

सैवोपोष्या गृहस्थेन नान्या कृष्णा कदाचन ।

एतच्च द्विजातीतरपरम्—

10 उभयोः पक्षयो राजन्नेकादश्यां द्विजात्मवान् ।

यो भुङ्क्ते नोरुजः सोऽपि प्रेत्य चाण्डालतां व्रजेत् ॥

इति भविष्यपुराणात् । प्रचेताः—

पूर्णप्येकादशी त्याज्या वर्द्धते द्वितयं यदि ।

द्वादश्यां पारणालाभे पूर्णैव परिगृह्यते ॥

15 द्वितयमेकादशी द्वादशी च । अत्र पूर्णलक्षणमाह सौरधर्मः—

आदित्योदयवेलायाः प्राङ्मुहूर्तद्वयान्विता ।

सैकादशीति संपूर्णा विद्वान्या परिकीर्तिता ॥

अत्र परदिने द्वादश्यनिर्गमे विशेषमाह गरुडपुराणम्—

पुनः प्रभातसमये घटिकैका यदा भवेत् ।

20 तत्रोपवासो विहितो वनस्थस्य यतेस्तथा ।

विधवायाश्च तत्रैव परतो द्वादशी न चेत् ॥

यत्न तु पूर्वदिने सूर्योदयानन्तरं दशमीविद्धैकादशी, परिदिने द्वादशीमिश्रा तत्र परा सवैरेवोपोष्या इत्याह स्मृतिः—

एकादशी द्वादशीमिश्रा परतोऽपि न वर्धते ।

25 गृहिभिर्यतिभिश्चैव सेवोपोष्या सदा तिथिः ॥

अपि भिन्नक्रमेण तेन द्वादशी न वर्द्धतेऽपि । यदा तु तथाविधा सती परदिने न निःसरति तदा द्वादश्यामुपवासमाह कूर्मपुराणम्—

एकादशीमुपवसेद् द्वादश्यामथवा पुनः

विमिश्रास्वपि कुर्वीत न दशम्या युतां क्वचित् ॥

कुर्यादलाभे संयुक्तां नालाभेऽपि प्रवेशिनीम् ।  
 उपोष्य द्वादशीं तत्र तयोदश्यां तु पारणम् ॥  
 उदयात् प्राग् दशम्यास्तु शेषः संयोग उच्यते ।  
 उपरिष्ठात् प्रवेशस्तु तस्मात्तां परिवर्जयेत् ॥

- 5 अलाभे परदिने एकादश्यनिर्गमे संयुक्तम् अरुणोदयविद्धां कुर्याद् इत्यर्थः । तेन द्वादशीदिने एकादशीनिर्गमे संवोपोष्येति गम्यते । तत्रापि तयोदश्यां द्वादशीलाभ एव परोपोष्ये-  
 त्यवधेयम् ।

मुहूर्तं द्वादशीं न स्यात् तयोदश्यां यदा मुनः ।  
 उपोष्या दशमीविद्धा सर्वैरेकादशी तदा ॥

- 10 इति कूर्मपुराणायेन तयोदश्यां द्वादश्यलाभेऽरुणोदयविद्धायाः कर्तव्यत्वोपदेशाच्च ।  
 अत्रारुणोदयविद्धायामुपोष्य परदिने द्वादश्याद्यपादमुत्तीर्य पारणं कुर्यात् । यदाह  
 विष्णुधर्मोत्तरम्—

द्वादश्याः प्रथमः पादो हरिवासरसंज्ञकः ।  
 तमातिक्रम्य कुर्वीत पारणं विष्णुतत्परः ॥ इति ।

- 15 परदिने द्वादश्यलाभेऽपि तद्विधैकादशी वैष्णवैर्नोपोष्या इत्याह गरुडपुराणम्  
 दशमीशेषसंयुक्तो यदि स्यादरुणोदयः ।  
 नैवोपोष्यं वैष्णवेन तद्दिनैकादशोव्रतम् ॥

तत्र तु विशेषमाह भविष्यपुराणम्—

एकादशीं दशाविद्धां वर्द्धमाने विवर्जयेत् ।

- 20 पक्षे हानौ स्थिते सोमे लङ्घयेद्दशमीयुताम् ॥ इति ।

एतद्विरुद्धानि नानाविधवचनानि बहूनि व्यवहारापरिगृहीततयाऽनुपादेयानीति  
 मन्तव्यम् ।

अथ द्वादशीव्रतम्

अत्र पिपीतकीद्वादशीव्रते

- 25 एकादश्यां प्रकुर्वन्ति उपवासं मनीषिणः ।  
 उपासनाय द्वादश्यां विष्णोर्यद्विदितं तथा ॥ इति

भविष्यपुराणीयेन उपवासानन्तरं द्वादश्यां विष्णुपासनाया उक्तत्वेन नात्र युग्मादरः ।  
यदा त्वेकादशीदिने द्वादशीक्षयस्तदानन्तर्यं विनापि पूजा कर्तव्येति । बृहन्नारदीयोक्त-  
मार्गशीर्षादिद्वादशमासीयद्वादशीव्रतस्य

मार्गशीर्षे शुभे मासि द्वादश्यां समुपोषितः

- 5 इत्यादिवचनेन एकादश्युपवासानन्तरं कर्तव्यत्वाभिधानेन नात्र युग्मादरः । एवं  
मासविशेषविहितत्वेन न मलमासकर्तव्यता । द्वादश्युपवासप्रधानकभारतोक्तमार्गशीर्षादि-  
द्वादशमाससाध्यवैष्णवव्रते तु दिवायुग्मस्यैव ग्रहणं पूर्वोक्तयुक्तेः । अत्राप्युक्तयुक्तेन  
मलमासे कर्तव्यत्वम् ।

सावित्रीचतुर्दशीव्रतम्

- 10 तु पूर्वविद्धायां चतुर्दश्यां कर्तव्यम् । यथा निगमः—

कृष्णपक्षेऽष्टमी चैव कृष्णपक्षे चतुर्दशी ।  
पूर्वविद्धैव कर्तव्या परविद्धा न कुत्रचित् ॥

नारदोऽपि—

दिवाभागे तयोदश्यां यदा चतुर्दशी भवेत् ।

- 15 तत्र पूज्या महासाध्वी देवी सत्यवता सह ॥

दिवाभाग इति दिवा मुहूर्तकालमात्रे चतुर्दशीलाभेऽपि, तयोदश्यां दिवातनमुद्धृतं चतुर्दश्य-  
लाभे, परदिने त्रिसंध्याकालव्यापित्वे परदिने एव त्रिसंध्याव्यापिनीति वचनात् । यदा  
पूर्वापरदिने न तथाविधा तदा परदिने एव । तथाच ज्योतिषम्—

चतुर्दश्यामवाप्त्या यदा भवति नारद ।

- 20 उपोष्या पूजनीया सा चतुर्दश्यां विधानतः ॥ इति ।

सा सावित्री । इत्थं च

शिवाऽघोरा तथा प्रेता सावित्री च चतुर्दशी ।

कुङ्कुयुक्तैव कर्तव्या कुङ्कमेव हि पारणम् ॥

इति वचनमप्येतद्विषयमिति । महासावित्रीव्रतं तु भविष्योत्तरोक्तं यथा

- 25 पञ्चदश्यां तथा ज्यैष्ठ्ये वटमूले महासतीम् ।

लिरात्रोपोषिता नारी विधिनानेन पूजयेत् ॥

Lines 3 F inserts द्वादश bet. मासीय and द्वादशी

„ 6 B drops न

„ 7 D drops न

„ 14 A मुने for भवेत्

- अशक्ता तु त्रयोदश्यां नक्तं कुर्याज्जितेन्द्रिया ।  
 अयाचितं चतुर्दश्याममावस्थामुपोषणम् ॥  
 सार्धं सत्यवता साध्वी फलनैवेद्यदोषकैः ।  
 वटावलम्बनं काष्ठभारं (?) युधिष्ठिर ॥  
 विकटैः सप्तधानैश्च बहुधर्मप्रकल्पितैः ।  
 रजन्या कण्टसूत्रैश्च शुभैः कुङ्कुमकेशरैः ॥  
 रात्रौ जागरणं कुर्यान्नृत्यगीतपुरःसरम् ।  
 ततो वंशमये पाले वस्त्रयुग्मेन वेष्टिते ॥  
 सावित्रीप्रतिमां कृत्वा सर्वावयवशोभिनीम् ।  
 सौवर्णीं मृन्मयीं वापि स्वशक्त्या द्रव्यमनिर्मिताम् ॥  
 ततः प्रभाते विमले पूर्वोक्तेन नरोत्तम ।  
 तामपि ब्राह्मणे दत्त्वा प्रणिपत्य समापयेत् ॥  
 तां शूर्पस्थां सावित्रीप्रतिमाम् । मन्त्रस्तु  
 सावित्रीयं मया दत्ता सहिरण्या महासती ।  
 ब्राह्मणप्रीणार्थं ब्राह्मण परिगृह्यताम् ॥  
 एवं दद्याद्विजेन्द्राय सावित्रीं तां युधिष्ठिर ।  
 ततो भुङ्क्ता हविष्यान्नं ब्राह्मणैर्बान्धवैः सह ।  
 विसर्जयेत्ततो विप्रं साविलि प्रीयतामिति ॥  
 या त्वेवं क्रियते नारी सावित्रीव्रतमुत्तमम् ।  
 अवैधव्यं भवेत्तस्याः सावित्रीतुल्यसन्ततिः ॥ इति  
 अलेतिकर्तव्यताबाहुल्यात् महासावित्रीव्रतमिदमतो न पूर्वोक्तेन विरोधः ।

अथ अनन्तव्रतम्

- भाद्रशुक्लचतुर्दश्यां कर्तव्यम् । यथा भविष्यपुराणम्—  
 तथा शुक्लचतुर्दश्यां मासि भाद्रपदे भवेत् ।  
 तस्यानुष्ठानमात्रेण सर्वं पापं प्रणश्यति ॥  
 तस्य पूर्वोक्तानन्तव्रतस्य । अतोभयदिने पूर्वाह्णे चतुर्दशीलाभे परदिने व्रतं युग्मात् ।

Lines 6 F' काष्ठसूत्रैश्च(?) for कण्टसूत्रैश्च

,, 23 A भाद्रचतुर्दश्यां [ B मासि भाद्र शुक्लचतुर्दश्यां ] for भाद्र...स्यां

## अथ शिवरात्रिव्रतम्

तत्र नागरखण्डम् —

माघमासस्य शेषे या प्रथमे फाल्गुनस्य च ।

कृष्णा चतुर्दशी सा तु शिवरात्रिः प्रकीर्तिता ॥

७ तत्र तु प्रधानमुपवासः ।

न ह्यनेन न वस्त्रेण न धूपेन न चार्चया ।

तुष्यामि न तथा पुष्पैर्यथा तलोपवासतः ॥

इति शिववचनात् । एतद्व्रतं नित्यम् ।

वर्षं वर्षं महादेवि नरो नारी पतिव्रता ।

10 शिवरात्रौ महादेवं कामं भक्त्या प्रपूजयेत् ॥

इति पञ्चपुराणे वीष्माश्रुतेः । स्मृतिः—

प्रदोषव्यापिनी ग्राह्या शिवरात्रिश्चतुर्दशी ।

निशीथव्यापिनी चात्र ततोऽधिकफला मता ॥

अत्रार्थिकफलेति श्रुतेः

15 माघे कृष्णचतुर्दश्यामादिदेवो महानिशि ।

शिवलिङ्गतयोद्धृतः कोटिसूर्यसमप्रभः ।

तत्कालव्यापिनी ग्राह्या शिवरात्रिव्रते तिथिः ॥

इति ईशानसंहितावचनाच्च । निशीथव्यापिन्यां चतुर्दश्यां व्रतं, निशीथश्च रात्रिमध्य-  
दण्डद्वयात्मकः कालः, तथा च ईशानसंहितायाम्

20 अर्धरात्रादधश्चोर्ध्वं यत्र युक्ता चतुर्दशी ।

व्याप्ता सा दृश्यते यस्यां तस्यां कुर्याद् व्रतं नरः ॥ इति ।

ततश्च यद्दिने प्रदोषनिशीथोभयव्यापिनी चतुर्दशी तद्दिने व्रतम्, उभयव्याप्यनुरोधात् ।

यदा तु पूर्वदिने निशीथव्याप्तिस्तदा पूर्वदिने व्रतं, प्रधानकालव्याप्यनुरोधात् । यदा तु  
पूर्वदिने न निशीथव्यापिनी परदिने तु प्रदोषव्यापिनी तदा परदिने व्रतं, प्रदोषव्यापिनोति

25 वचनात् । तिथेस्त्रिमध्याव्यापित्वाच्च । अत्रामावास्यायां पारणम्

Lines 18 An Isānasaṃhitā—a name very rarely met with is men-  
tioned in समयमयूख

„ 18-21 D omits these lines.

„ 22 D drops चतुर्दशी

„ 23 B प्राप्ति for व्याप्ति

„ 23 Before this line B adds परदिने प्रदोषव्याप्तिः

शिवाऽघोरा तथा प्रेता सावित्री च चतुर्दशी ।

कुह्युक्तैव कर्तव्या कुह्यमेव हि पारणम् ॥

इति वचनात् । यत्तु

तिथीनामेव सर्वाणामुपवासव्रतादिषु ।

5 तिथ्यन्ते पारणं कुर्याद् विना शिवचतुर्दशोम् ॥

इति वचनं तत् चतुर्दश्यां पारणसंभवे बोध्यम् ।

ब्रह्माण्डोदरमध्ये तु यानि तीर्थानि सन्ति वै ।

पूजितानि भवन्तीह भूताहे पारणे कृते ॥

इति स्कन्दपुराणे चतुर्दशीपारणे फलार्थवादश्रवणात् । यत्तु

10 त्रयोदश्यां यदा रात्रौ याममेकं चतुर्दशी ।

उपोष्या सा महापुण्या शम्भोर्वचनमब्रवीत् ॥

इति शिवपुराणवचनात् त्रयोदश्यां याममात्रे चतुर्दशीलाभेऽपि तद्दिने व्रतमिति मतं तन्नादरणीयं, पूर्वांशस्मृतीशानसंहितावचनविरोधात् । एतद्वचनस्य कामधेन्वादिभिर-  
लिखितत्वेनानाकरत्वाच्च । एवं च

15 महतामाप पापानां दृष्टा च निष्कृतिः पुरा ।

न दृष्टा निष्कृतिः पुंसां शिवरात्रिं कुह्युत्तमा ॥

इति वचनं यत्तदनाक्रमेव, भवतु वा साकरं तदा त्रयोदशीयुक्तचतुर्दश्यामुपवाससंभवे वेदितव्यम् । अमावस्यादिव्रतमारब्धं चेत् मलमासेऽपि कार्यं मासविशेषविहितत्वाभावात्

मासे मलिम्लुचेऽप्ये यजेद्देवीं सशङ्कराम् ।

20 किं तु नोद्यापनं कार्यमित्याह भगवान् शिवः ॥

इति विष्णुरहस्योगेन मासविशेषानङ्कितमासमावविहितस्य कर्तव्यत्वाभिधानात् ।

संक्रान्तिनिमित्तकं व्रतं तत्तत्संक्रान्तिपुण्यकाल एव कार्यम्—

बुधेः सहस्रभागो यः स कालो रविसंक्रमः

इत्युक्तसंक्रान्तिकालस्यातिसूक्ष्मत्वेन कर्मानर्हताया संक्रान्तिपदस्य लक्षणया तत्परत्वात् ।

25 अत्र तु

Lines 15 B, F कुर्वतां for निष्कृतिः

„ 23 B संक्रान्तिः परिकीर्तिता for स.....क्रमः

„ 24 Bet. तत् and परत्वात् D inserts पुण्यकाल Bet. परत्वात् and अत्र B inserts the following:

बुधस्तु लङ्घ्यक्षरचतुर्भागस्युटिरित्यभिधीयते ।

बुधद्वयं नवप्रोक्तो निमेषस्तु नवद्वयम् ॥ इति स्मृत्युक्ता ।

वृश्चिकस्य तु संक्रान्त्यां पुनःकामा व्रतं चरेत्

इति भविष्यपुराणीयेन कार्तिकेयव्रतस्य संक्रान्तिविहितत्वेऽपि

सायंकाले समारोप्य प्रातःकाले विसर्जयेत्

इति भविष्यपुराणीयेन पूजाया रात्रिमात्रकर्तव्यत्वाभिधानात् । तदङ्गोपवासस्य चाहोरात्र-

- 5 साध्यतया तत्पुण्यकाले तदसम्भवात् तद्युक्ताहोरात्र एव कर्तव्यत्वम् । ततश्च संपूर्णाद्-  
रात्रात् परं वृश्चिकसंक्रान्तौ परदिने पूर्वयामद्वयस्य पुण्यकालत्वेन तद्युक्ताहोरात्र एव  
कार्तिकेयव्रतं कर्तव्यं दिवा तदङ्गस्नानादेः कर्तव्यत्वात्; व्रतत्वेन प्रातरारम्भाहर्त्वात्  
तदङ्गोपवासस्य प्रातरारम्भाहर्त्वाच्च । उक्तान्यव्रतेषु युग्मवचनशुक्लपक्षकृष्णपक्षादिभेदेन  
तिथिविवेकोक्तरीत्या व्यवस्थाऽनुसरणीयेति । व्रतप्रतिष्ठाकालश्च पूर्वोक्त“गुरोर्धृगोरस्त-

- 10 बाल्ये वार्द्धके सहग्रे गुरौ” इत्यादिवचनेन गुरुशुक्लास्ताद्यशुद्ध समय एव कालः । तत्र

सर्वषूक्तेषु कर्तव्या प्रतिष्ठा विधिना बुधैः ।

फलार्थिभिस्त्वप्रतिष्ठं यस्मान्निष्फलमुच्यते ॥

इति हयशीर्षपाञ्चरात्रोपवचनेऽकरणे निष्फलत्वश्रुतेः प्रतिष्ठा नित्या । सा च न व्रताङ्गं,  
किं तु प्रधानं कर्मान्तरम् ।

- 15 समाप्ते तु व्रते तत्र प्रतिष्ठा तदनन्तरम्

इति ब्रह्मपुराणात् । इत्थं च तद्दिनेऽशौचादौ यथा न तस्यानुष्ठानं तथा समयाशुद्धावपि  
नानुष्ठानम् । यत्तु

समाप्ते तु व्रते तत्र प्रतिष्ठा तदनन्तरम् ।

न कालनियमस्तत्र तत्र विघ्ने पराब्धिके ॥

- 20 इति तत्पूर्णादिवसे समयाशुद्धावपि प्रतिष्ठाविधायकं वचनं तत् कामधेनुकल्पतरुकारादिभिर-  
लिखितत्वादानाकरम् । यद्गतं मासवर्षादिकालविशेषनियन्त्रितं काम्यं तस्यैव प्रतिष्ठा, यत्  
पुनर्नित्यं कालविशेषानियन्त्रितं च न तस्य प्रतिष्ठा, पूर्वोक्तहयशीर्षे फलार्थिभिरित्यनेन  
काम्यस्यैव प्रतिष्ठाविधानात् कालविशेषानियन्त्रितमित्येतदसम्भवाच्च । प्रतिष्ठाविधानं  
च प्रतिष्ठाविवेकेऽनुसन्धेयम् ।

- 25 इति साङ्ख्यिकानामहमहोपाध्याय श्रीशूलपाणिविरचितो व्रतकालविवेकः समाप्तः ॥

Lines 13 *Hayasīrṣapañcarātra*—a वैष्णव work concerned with the  
consecration of images of gods and building temples.

„ 20 *Kalpataru*—Written by Lakṣmidhara. It exercised great  
influence over the early smṛti writers of  
Bengal and Mithilā. No complete ms. of the  
work found.

„ 21 Bet. अनाकरं and यद्गतं B inserts अलेदमवधेयं A, B कार्यं for काम्यं



*Verses quoted in Sūlapāṇi's Vratakālaviveka*

Verse	Context
अभुक्ता प्रातराहारं	Devala
अष्टौ तान्यव्रतघ्नानि	Baudhāyana
अहःसु तिथयः पुण्याः	Jāvala
अष्टमी रोहिणीयुक्ता	Vaśiṣṭha
अष्टम्यामथ रोहिण्यां	Brahmavaivartapurāṇa
अष्टाब्दाधिको	Smṛti (?)
अर्धरात्रादधश्चोर्ध्व	Isānasamhitā
आदित्यं गणनाथं च	Padmapurāṇa
आरब्धे तु व्रते	Vaśiṣṭha
आदित्येऽहनि	Brahmapurāṇa
आदित्योदयवेलायाः	Sauradharmā
इति विज्ञाय कुर्वीत	Brahmavaivartapurāṇa
उपवासः प्रणश्येत	Devala
उदये तुपवासस्य	Baudhāyana
उपोषितव्यं नक्षत्रं	Viṣṇudharmottara
उपोष्य जन्मचिह्नानि	Nārada
उभयोः पक्षयोः	Bhaviṣyapurāṇa
एकादशी द्वादशीमिश्रा	Smṛti(?)
एकादशीमुपवसेत्	Kūrmapurāṇa
एकादशी दशविदां	Bhaviṣyapurāṇa
एकादश्यां प्रकुर्वन्ति	..
कृष्णपक्षेऽष्टमी	Nigama (?)
गण्डक्या उत्तरे तीरे	Jyotiḥkaumudī
गर्भिणी सूतिका नक्तं	Matsyapurāṇa
गालाभ्यक्तं शिरोऽभ्यङ्गं	Mitākṣarā
गुरुर्गोरस्तबाल्ये	Jyotiṣa(?)
गृहीत्वौडम्बरं पातं	Mahābhārata
चतुर्दश्यमावास्या	Jyotiṣa
चैतयुक्ता तु	Āpastamba
ज्यैष्ठे शुक्लदशम्यां	Vyāsa
तद्वधानं तज्जपश्चैव	Devīpurāṇa

तथा शुक्रचतुर्दश्यां	Bhaviṣyapurāṇa
तिथिनक्षत्रसंयोगे	Nārada
तिथ्यन्ते बोत्सवान्ते	Garuḍapurāṇa
तिथीनामेव सर्वासां	?
तिसन्ध्याभ्यापिनी या तु	Parāśara
तयोदश्यां यदा रात्रौ	Sivapurāṇa
दशमीशेषसंयुक्ता	Garuḍapurāṇa
दिवारात्रौ व्रतं यच्च	Padmapurāṇa
दिवाभागे तयोदश्यां	Nārada
देवमभ्यर्च्य पुष्पैश्च	Viṣṇudharmottara
देवकृत्यं तु पूर्वार्द्धे	Narasimhapurāṇa
द्वादश्याः प्रथमः	Viṣṇudharmottara
ध्यायेन्नागयशं	Yājñavalkya
नवग्रहमखं	Matsyapurāṇa
न षष्ठीसमेता	Bhaviṣyapurāṇa
न करोति यदा	Skandapurāṇa
न स्नानेन न वस्त्रेण	?
नास्ति स्त्रीणां पृथक्	Manu
नित्यमेतद्भूतं	Bhaviṣyapurāṇa
पतङ्गे मकरे याते	Rājamarāṇḍa
पञ्चदश्यां तथा	Bhaviṣyottara
पुनः प्रभातसमये	Garuḍapurāṇa
पूर्णप्येकादशी	Pracetas
प्रदोषव्यापिनी प्राह्या	Smṛti(?)
प्रातः संकल्पयेद्विद्वान्	Varāhapurāṇa
बहिर्ग्रामान्त्यजां	Kūrmapurāṇa
वर्षे वर्षे	Padmapurāṇa
वासरे वा निशायां	Vaśiṣṭha
वृथिकस्य तु संक्रान्त्यां	Bhaviṣyapurāṇa
व्रतयज्ञविवाहेषु	Viṣṇu
ब्रह्माण्डोदरमध्ये तु	Skandapurāṇa
भाद्रमासि सिते	Bhaviṣyapurāṇa
महतामपि पापानां	?
माघमासस्य शेषे	Nāgarakhanda
माघे कृष्णचतुर्दश्यां	Isānasamhitā
मासे मलिम्लुचे	Viṣṇurahasya

मीने धनुषि	Smṛti (?)
मुहूर्तं द्वादशी	Kūrmapurāṇa
यथा शुक्ला तथा	Smṛti (?)
यो गृहीत्वा	Chāḡaleya
रम्भाख्यां वर्जयित्वा	Brahmavaivarta
रोहिणीसहिता कृष्णा	Skandapurāṇa
लोभात् मोहात्	Sāmbapurāṇa (acc, to some Padmapurāṇa)
शयनीबोधनीमध्ये	Brahmavaivartapurāṇa
शिवा घोरा	Jyotiṣa
श्रावणी दौर्गन्धमी	Bṛhaspati
षष्ठ्यां चैककुताहारः	Varāhapurāṇa
सर्वमङ्गलमङ्गल्यं वरेण्यं	”
सर्वभूतभयं	Devala
सप्तमीसहिताश्रम्यां	Brahmavaivarta
सर्वेषूक्तेषु कर्तव्या	Hayasīrṣapañcarātra
समाप्ते तु व्रते	Brahmapurāṇa
संकल्पमूलः कामो	Manu
सावित्रीयं मया दत्ता	?
सायंकाले समारोप्य	Bhaviṣyapurāṇa
सिंहार्के रोहिणीयुक्ता	Varāhasaṃhitā



The first issue of the journal appeared in 1925 and for nearly four decades, it served the savants, scholars and students of Indian history becoming an indispensable tool in their research. This mine was unfortunately abandoned without being fully exploited with the publication of two issues in 1963.

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